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FORTIETH
ANNUAL REPORT OF THE
BUREAU OF
AMERICAN ETHNOLOGY
TO THE SECRETARY OF THE
SMITHSONIAN INSTITUTION

1918-1919



WASHINGTON
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1925

AMERICAN ETHNOLOGY
BUREAU OF
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LETTER OF TRANSMITTAL.

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 4, 1919.

SIR: I have the honor to submit herewith the Fortieth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1919.

With appreciation of your aid in the work under my charge, I am

Very respectfully, yours,

J. WALTER FEWKES,
Chief.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE CHIEF

FORTIETH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY.

J. WALTER FEWKES, Chief.

The operations of the Bureau of American Ethnology during the fiscal year ended June 30, 1919, were conducted in accordance with the act of Congress approved July 1, 1918, making appropriations for sundry civil expenses of the Government, which act contains the following item:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including necessary employees and the purchase of necessary books and periodicals, \$42,000.

The ethnological and archeological researches of the staff which are considered in the following report being by law restricted to the American Indians thus from necessity are more or less limited in scope, but notwithstanding this limitation and the intensive work that has been done in the past there is no indication that this field has been sufficiently cultivated or is approaching exhaustion. It is evident that aboriginal manners and customs are rapidly disappearing, but notwithstanding that disappearance much remains unknown, and there has come a more urgent necessity to preserve for posterity by adequate record the many survivals before they disappear forever.

The remnants of languages once spoken by large populations have dwindled to survivals spoken by one or more centenarians, and when they die these tongues, if not recorded, will be lost forever. Such a fate nearly happened with an Indian tongue in California last year on account of a contagious disease, but fortunately, through the field work of one of our staff, it was rescued before its extinction.

The continued study of the material culture of the Indians has a practical economic value. Certain food plants, like maize, and fibers, like henequen, have already been adopted from our aborigines, and there are others of vast economic value which await investigation. Ethnological studies of our Indians along these lines are being made by the members of the staff.

Another instructive line of work the past year relates to the history of the Indians both before and after the advent of the Europeans. Such studies tend to a broader appreciation of racial character and have special value when we reflect how rapidly the Indian population is merging into American life. The excavation and repair of prehistoric monuments in our Southwest is enlarging our knowledge of history as well as attracting more and more tourists and replacing threadbare prejudices with saner ideas of Indian possibilities in many lines.

The logical results of the events of the last years appear in the calls for information made on the staff for accurate knowledge of other races besides the American Indian. It needs no prophet to predict that the future will demand an extension of the bureau work to other races. The calls for ethnological information on the Indian during the past year have been many and varied and considerable time of the ethnologists has been taken up in answering the many requests of this nature that are made. The chief has given much time to administration and routine work.

SYSTEMATIC RESEARCHES.

In addition to administrative duties the chief has been able to devote considerable time to research work in the field and has prepared for publication several scientific articles, the largest of which will soon be published as Bulletin No. 70. These field researches are in accordance with the above-mentioned act of Congress, which includes the excavation and preservation of archeological remains. In September he took the field, continuing his exploration of the castles and towers of the McElmo and tributary can-

yons in southwestern Colorado, extending his studies westward into southeastern Utah as far as Montezuma Canyon. The object was to determine the western horizon of the area of the pure type of pueblos and cliff dwellings, and to investigate the remains of antecedent peoples from which it sprung in order to obtain data bearing on the question of the origin of the San Juan drainage culture. The country traveled through is especially rich in prehistoric towers and castellated buildings, but contains also many clusters of mounds formed by fallen walls of large communal buildings, many of which were wholly or partially unknown to science. The work was largely a reconnoissance and no extensive excavations or repair work was attempted. Special attention was paid to the structure and probable use of towers which are combined with cliff houses like Cliff Palace, or great villages like those of the Mummy Lake and upper San Juan and its tributaries. Among the most significant new towers discovered were two found in McLean Basin, near the old Bluff City trail not far from the State line of Utah and Colorado. The McLean Basin ruin has a rectangular shape, with a round tower on one corner and one of semi-circular form on the diagonally opposite angle, each 15 feet high. The building on which these towers stand must have presented a very exceptional appearance in prehistoric times before its walls had fallen. Another ruin found in a cave in Sand Canyon is instructive on account of its being the only one yet found with a single kiva of the unit type. It was probably a ceremonial cave, the room showing scanty evidence of having been inhabited.

One of the discoveries made was the recognition that the buildings on McElmo Bluff had a crude masonry characterized by stones set on edge, the walls being made of adobe and logs. The stones of one or more rooms on this site were large, indicating megalithic stone houses. All the data assembled indicate that they antedated the fine horizontal masonry of the pueblos and cliff dwellings.

While in the field the chief carried on a correspondence with Mr. Van Kleeck, of Denver, owner of the Aztec Spring Ruin, which led to that ruin being presented to the National

Park Service and later accepted by the Secretary of the Interior. The presentation of this interesting ruin to the Government is important and it is to be hoped that it will later be excavated and repaired and thus present an additional attraction to tourists and an important aid to the archeologist in the interpretation of this type of southwestern ruin.

In May the chief visited Austin, Tex., and inaugurated work on the antiquities of that State, the archeology of which has been neglected. This work is now being prosecuted by Prof. J. E. Pearce, of the University of Texas, and bids fair to open up a most instructive chapter in a field of which we know comparatively little. Important discoveries have been made in the aboriginal workshops and village sites at Round Rock and near Austin, where fine flint implements are very abundant. The work will be continued into the timbered region of eastern Texas, where we find pottery related to that of Louisiana and Arkansas and evidences of a radically different prehistoric culture from that of central Texas.

Mr. James Mooney, ethnologist, at the beginning of the fiscal year was at his former field of labor among the Kiowa and associated tribes of western Oklahoma, where several months were devoted to the collection and revision of material and observations of ceremonies among the Kiowa, Comanche, Kiowa Apache, Cheyenne, Arapaho, Caddo, and Wichita in continuation of studies of their aboriginal heraldry, social and military organization, and religion.

Since his return to Washington in November he has been employed chiefly in the coordination of material obtained in the field and in the compiling of data for reply to current letters of ethnologic inquiry.

Dr. John R. Swanton, ethnologist, devoted a considerable part of his time during the past year to the collection of material from published sources for a study of the economic background of the life of the American Indians north of Mexico. This involves an examination of the sources, location, and quantity of food supplies and of new materials used in the industrial life of the various tribes—materials of wood, stone, bone, shell, etc. In this way it is hoped that a more complete understanding of the density and distribu-

tion of the prehistoric population may be reached, and the location and significance of trade routes established. A clearer idea is also sought of the shifts in population undoubtedly brought about by the introduction of corn. Without some study of the kind no proper estimate of the social and religious institutions of the people of prehistoric America is possible.

His work on the languages of the Indians of the lower Mississippi Valley has been continued, and at the end of the year it was directed particularly to the preparation of a grammatical sketch of the Natchez language from materials collected by him during the last 10 years from one of the three surviving speakers of that tongue.

In April Doctor Swanton visited Oklahoma in order to collect additional information regarding the little understood and now almost forgotten social systems of the Choctaw and Chickasaw Indians. Although small in bulk, the material obtained in the course of the investigation is valuable. It has already been incorporated into a manuscript paper on the social organization and social customs of the Indians of the Muskogean stock. During the trip he also secured the services of an educated Chickasaw in writing texts in his native tongue, and one of these has already been received.

Before his return to Washington, Doctor Swanton visited Anadarko, where he learned that the language of the Kichai Indians is on the point of extinction, and began the collection of a vocabulary. He has made arrangements for more extended work upon this language in the fall.

He has submitted two papers for publication during the year, first a philological paper entitled "A Structural and Lexical Comparison of the Tunica, Chitimacha, and Atakapa Languages," which is being published as Bulletin 68, in which he believes he has shown the relationship of what had hitherto been classed as three independent stocks; and, second, an extended historical study of the Creek Indians and their neighbors.

Mr. J. N. B. Hewitt, ethnologist, on his return from field work, July 5, 1918, took up the final reading of the proofs of his report in the Thirty-second Annual Report of the Bureau

of American Ethnology. These proofs were sent to the Printing Office November 9, 1918, and the printed report was ready for distribution May 12, 1919.

At this time he also took up the work of preparing for the press the texts, with free and interlinear translations, of an Onondaga version of the Myth of the Beginnings, the Genesis Myth of the Iroquoian peoples, as the second part of Iroquoian Cosmology, the first part having been printed in the Twenty-first Annual Report of the bureau. The copying of the pencil text was completed, aggregating 316 type-written pages. This includes the supplementary myth of much later date than the accompanying version of the Myth of the Beginnings. The most interesting feature of the supplementary myth is the naïve description of one of the most remarkable figures developed by the cosmic thinking of Iroquoian poets. This potent figure, in whose keeping are life and the endless interchange of the seasons, is most striking in his external aspect—one side of his body being composed of living flesh and the other of crystal ice. In the longer preceding myth, to which this is supplemental, the Master of Life is an independent personage, and so also is his noted brother, the Master of Winter, the Winter God, whose body is composed of crystal ice. The Life God, or Master of Life, controlled the summer, and his brother, the Winter God, controlled the winter. So in this peculiar figure there appears the inceptive fusing together of two hitherto independent gods who were brothers because they dwelt together in space and time.

This remarkable figure is, in fact, the symbol of the absorption of the personality—the functions and activities—of the Master of Winter (the Winter God) by the Master of Life and his powerful aids, manifested in the power of the Master of Life (the Life God) to save and to protect from dissolution and death his many wards, all living things that comprise faunal and floral life. This fact emerges from the experience of the human race from year to year. This submergence of one divine personality in that of another is a process of cosmic thinking encountered in the mythic philosophy of other races. This figure, as described in this text,

is worthy of intensive study by the student of comparative mythology and religion. The pencil texts of these myths aggregate 1,057 pages and the typewritten 316 pages. The tentative draft of the free translations of these texts aggregates 250 pages of typewriting. Some work was also done in supplying the first text with a literal interlinear translation. This will be ready for the press at an early date.

Mr. Hewitt also continued work on his league material, in which he completed the copying of the corrected and amended native text of the tradition of the founding of the Iroquois League or Confederation by Deganawida, making 189 typewritten pages, and also the amended and corrected text of the Chant of the Condoling and Installation Council, detailing some of the fundamental laws of the league; this occupies 13 pages.

Upon request, Mr. Hewitt also submitted an article on the League of the Iroquois and Its Constitution for the Annual Report of the Smithsonian Institution; it occupies 30 typewritten pages.

Mr. Hewitt has also attended the meetings of the United States Geographic Board, on which he represents the Smithsonian Institution.

As custodian of manuscripts, Mr. Hewitt has charged out and received back such items as were required by collaborators.

Mr. Hewitt also spent much time and study in the preparation of matter for official replies to letters of correspondents of the bureau or to those which have been referred to the bureau from other departments of the Government.

On May 12, 1919, Mr. Hewitt left Washington on field duty. His first stop was on the Onondaga Reservation, situated about 8 miles south of Syracuse, N. Y. There he was able to record in native text all of the doctrines of the great Seneca religious reformer, Skanyodaiyo ("Handsome Lake"). This is an important text, as it will serve to show just how much was original native belief and how much was added by the reformer from his impressions formed from observing the results of European intrusion. This text contains about 14,000 native terms. He also recorded the

several remnant league rituals and chants which are still available on this reservation. But they are so much abbreviated and their several parts so confused and intermixed one with another that with these remains alone it would be absolutely impossible to obtain even an approximate view of their original forms and settings—a most disappointing situation for the recorder. Only the most elementary and superficial knowledge of the structure and constitution of the Iroquois League survives here.

Having completed his projected work at this reservation, Mr. Hewitt went, May 31, to the Six Nations Reservation on Grand River, Ontario, Canada. Here he resumed the analysis, correction, amendment, and translation of the league texts which he had recorded in previous years. Satisfactory progress was made in this work up to the time of the close of his field assignment.

During the year Mr. Francis La Flesche, ethnologist, devoted a part of his time to the task of assembling his notes taken at the time of his visit among the Osage people in the month of May, 1918. These notes relate to the tribal rite entitled *Ga-hi'-ge O-k'o'n*, The Rite of the Chiefs. The ritual contains 27 *wi'-gi-es* (recited parts), 20 of which belong to individual gentes and 7 of which are tribal.

In this ritual is embodied the story of the four stages of the development of the tribal government, including both the military and the civil forms, beginning with the chaotic state of the tribal existence.

The securing of the information relating to this rite required considerable tact, patience, and time, because the men familiar with all the details still regard the ancient rites with reverence and superstitious awe. The transcribing of the *wi'-gi-es* from the dictaphone records and the translation of the words from the Osage into the English language were laborious and tedious tasks. This rite will soon be entirely forgotten, as it has been abandoned now for a number of years, and the rescuing of it for preservation has been timely.

This rite, which will make the first part of the volume now being completed for publication, covers 182 typewritten pages without the illustrations, maps, and diagrams.

The office of hereditary chief has been abandoned and since 1881 has been elective.

Upon the completion of *The Rite of the Chiefs*, the work of arranging for publication the ritual entitled *Ni'-ki Wa-thoⁿ*, *Song of the Sayings of the Ancient Men*, was taken up. This ritual tells of the origin of the people of the *Hoⁿ'-ga* subdivision of the *Hoⁿ'-ga* great tribal dual division. The story of their descent from the sky to the earth and of their subsequent movements is put into *wi'-gi-e* form and recited at the initiatory ceremonies. Each gens has its own version of the story and has in it a proprietary right, a right that in olden times was not infringed upon by the others.

Mr. La Flesche was fortunate in becoming acquainted with an Osage by the name of *Xu-tha'-wa-toⁿ-iⁿ* and of winning his friendship. This man belonged to the *Tsi'-zhu Wa-noⁿ* gens of the *Tsi'-zhu* great tribal dual division. Without the slightest hesitation he recited for Mr. La Flesche the *Ni'-ki Wi'-gi-e* of his own gens, and he also gave with it some of the shorter *wi'-gi-es* that accompany certain ceremonial acts of the ritual.

These origin rituals when completed will cover more than 220 typewritten pages, to which two short *wi'-gi-es* of a like character, nearly ready, will be added. These pages added to those of *The Rite of the Chiefs* will bring the number of typewritten pages, without the illustrations, close to 430.

The Fasting Ritual, which was completed some time ago, and covers 492 pages, exclusive of the illustrations, and the two rituals above referred to, will make the first volume of a projected work on the Osage tribe.

On July 1 Dr. Truman Michelson, ethnologist, visited Tama, Iowa, and completed his field work on the grammatical analysis of the text of "*The Owl Sacred Pack of the Fox Indians*." On his return to Washington he worked out a practically exhaustive list of verbal stems and submitted a manuscript for publication. He also observed mortuary customs under peculiarly fortunate conditions and obtained a number of texts written in the current syllabary on mortuary customs, eschatology, etc. He restored phonetically

and translated, with a few exceptions, 310 personal names. He verified a previous discovery that certain gentes have their own peculiar names for dogs and horses, and translated 127 of these names for a forthcoming paper on Fox sociology. Doctor Michelson finished the correction of Jones's Ojibwa Texts, part 2, which with part 1, previously corrected by him, will form the basis of a proposed sketch of Ojibwa grammar. During the fiscal year he also from time to time furnished data to answer official correspondence.

The beginning of the fiscal year found Mr. J. P. Harrington, ethnologist, at Taos, N. Mex., engaged in the correction and completion of his manuscript on the Tiwa language. The Taos material of the late Mrs. M. C. Stevenson, which is of considerable bulk and great value, was also checked up and made more complete, especially in its linguistic aspects. The close genetic relationship of the Tanoan dialects of New Mexico with Kiowa is remarkable, a very large number of stems and affixes having practically the same sound, while the grammar runs parallel throughout. Certain subtle and unusual phonetic hardenings occurring in these languages make it impossible to assume anything but common descent from a not very remote ancestral tongue. These discoveries open up far-reaching speculations and problems with regard to the origin of the Pueblo Indians.

In August Mr. Harrington proceeded to southern California, where he continued his studies of the Chumashan Indians, most of the time being devoted to the Ventureño, which was also the dialect most successfully studied. During the course of the work the last good informant on the language of La Purisima died. Important information was recorded on the ancient customs attending birth, marriage, and death, and some idea was gleaned of the manner of conducting primitive pre-Spanish fiestas. Data on native foods was also obtained, including detailed descriptions of the preparation of acorn and other vegetal foods in this region, information on these processes having never before been recorded. For example, in the preparation of acorns various species were employed, and also certain individual trees were noted for their preferable fruit, but the final

palatableness of the acorn mush depended largely on the patience and skill of the woman who prepared it. A kind of acorn bread was also prepared by cooling the mush in small molds which were placed in running water. Certain other vegetal foods, as the pit of the islay or California wild cherry, required long and complicated preparation. As primitive beverages may be mentioned toasted chia or similar seeds stirred up with the fingers in cold water; a satisfying drink made by soaking the bark of the ash in water; blackberries crushed in water; and a drink prepared from the fruit of the manzanita. A delicious sugar was obtained from a species of reed, and the fruit of the juniper was ground into a sweet, yellowish food. Interesting snatches of information reveal the former plenitude of fish and game. Fishing paraphernalia was evidently quite highly developed, both nets and harpoons having been in use, but the whale was not hunted, although the flesh of stranded whales was eagerly made use of.

Mr. Harrington returned to Washington at the close of May and spent the following month in the preparation of manuscript material.

SPECIAL RESEARCHES.

Dr. Franz Boas, honorary philologist, has been engaged in the correction of the proof of the Thirty-fifth Annual Report. Continued correspondence with Mr. George Hunt, of Fort Rupert, Vancouver Island, has added a considerable amount of new material to the original report.

Preparatory work for the discussion of the ethnology of the Kwakiutl Indians was also continued during the present year. A chapter on place names and another one on personal names and material for maps accompanying the chapters on place names has been submitted. Thanks are due to Dr. Edward Sapir, of the Geological Survey of Canada, through whose kindness the detailed surveys of the land office of British Columbia have been utilized. Other detailed maps showing the distribution of garden beds and charts illustrating the genealogies of a number of families have been prepared.

After the unfortunate death of Mr. Haeberlin, the work on the Salish material was transferred to Miss Helen H. Roberts, who, in the course of the year, completed the study of the basketry of the Salish Indians. A considerable amount of additional information, the need for which developed during the work, was supplied by Mr. James Teit, who, at Doctor Boas's request, and following detailed questions, reported on special aspects of the decorative art of the Thompson Indians. This work has been carried on with the continued financial support of Mr. Homer E. Sargent, whose interest in ethnological work in the Northwest has already furnished most important material. During the year the work on the map accompanying the discussion of the distribution of the Salish tribes was also completed.

Work on the second part of the Handbook of American Indian Languages also progresses. The completed sketches of the Alsea language, by Dr. Leo J. Frachtenberg, and that of the Paiute, by Dr. Edward Sapir, were received by the end of the preceding fiscal year, and the editorial work on these sketches has nearly been completed. These two sketches and that of the Kutenai, which has partly been written, will complete the second volume of the Handbook.

Dr. Walter Hough, curator of ethnology, was detailed to continue archeological work in the White Mountain Apache Reserve, Arizona, on ruins reconnoitered in 1918. Doctor Hough was aided in his field work by Mr. and Mrs. S. W. Jacques, of Lakeside, by whom his work was much facilitated. Field work was especially devoted to the ruins called by the Apaches Nustegge Toega, "Grasshopper Spring," and clusters of sites in the near vicinity which form a very large group, indicating extensive intermingling of cultures. The main cluster stands in the open green valley and consists of two great heaps of stones covered with squaw bush, walnut, juniper, and pine, with occasional fragments of projecting walls, evidences of two large compact pueblos separated by Salt River draw. The west village (four or five stories high) has a court near the south end, 90 by 140 feet, connected with a small plaza, and covers more than an acre. The east village is more than half an

acre in area. North of the west village is a plaza 300 feet long, flanked in part on the west by an isolated clan house of 18 rooms. The six ruins in the cluster that may be regarded as clan houses differ in size and arrangement of rooms and in general show considerable skill in construction. A third form of building west of the large village is indicated by large rectangular areas outlined with building stones scattered over the level ground. The foundations are of four or five courses, but never were buried more than 18 inches, indicating that they did not support a heavy superstructure. Two lenticular rubbish heaps, measuring 60 by 72 feet and 4 feet high, lie on the meadow 100 yards south of the walls of the large village. A feature of Pueblo masonry discovered here was retaining walls of quite large stone set on bedrock, apparently intended to counter lateral thrust of heavy walls. Several rooms were cleared out by Apache laborers under Doctor Hough's direction and many artifacts and some human skeletal material were obtained.

Mr. Neil M. Judd, curator of American archeology, prosecuted archeological field work in certain caves in Cottonwood Canyon which he had visited in 1915. He successfully investigated five prehistoric ruins in Cottonwood Canyon caves during the two weeks in which work was possible. Walls of houses were found to be built entirely of adobe, as well as the customary structures made of stone bound with clay mortar. Associated with these dwellings were rooms of still another type—houses whose walls consisted of vertical posts set at intervals and joined by masses of adobe. It will be noted that all three types closely resemble those structures exposed during the excavation of mounds in central Utah and previously reported.¹

The dwellings in "Kiva Cave" form the best preserved cliff village yet visited by Mr. Judd north and west of the Rio Colorado. Two of the four houses visited are practically intact, the ceremonial chamber, from which the ruin takes its name, being in excellent condition, although constantly exposed to the snow and summer rains. After

¹ Smithsonian Misc. Coll., vol. 66, No. 3, pp. 64-69; No. 17, pp. 103-108; vol. 68, No. 12, p. 83.

excavating this cave considerable restoration was attempted in order that walls weakened by action of the elements and by thoughtless visitors might be preserved for years to come. At the suggestion of Mr. B. A. Riggs a fence was constructed around the house to keep cattle from that portion of the cave.

Buildings with masonry walls were also found in "Ruin Cave," but in this case were built directly upon remains of other structures of an entirely different character. The latter are usually circular and their walls were formed of posts to which horizontal willows were bound at intervals of 7 or 8 inches; adobe mud was pressed between these posts and over the willows, but additional and larger supports were required to take the great weight of the roof. Although these structures lie generally beneath the stone houses, it is evident that both types were built by the same people and the occupancy of the cave was at no time long interrupted.

Prehistoric house remains were also found in each of the other three caves excavated, but they consisted chiefly of small rooms with walls constructed entirely of adobe. Still other ruins were discovered high up under the ledges that lie on either side of Cottonwood Canyon, but unusual conditions prevented examination of these.

Upright sandstone slabs invariably form the inner base of the walls in ruins throughout the region under consideration, a fact which connects them with the so-called "slab-house" people of the San Juan drainage. Whether there is, in fact, any justification for this term remains yet to be proven, but the cultural relationship of the prehistoric peoples in southwestern Utah with those south of the Rio Colorado is at last definitely established.

The bureau purchased from Miss Frances Densmore papers on "Chippewa Remedies and General Customs" and "Chippewa Art." The latter article has 164 pages, with 42 pages of old Chippewa designs and numerous photographs pertaining to industries, medicinal plants, customs, and toys of children, games, processes of weaving, tanning, and other industries. The lists of plants were identified by Mr. Paul C. Standley.

Miss Densmore likewise submitted much new manuscript material on the music of the Mandan, Hidatsa, and Pawnee. With this addition her account of the Mandan-Hidatsa music contains 340 pages, more than 40 illustrations, and two new forms of graphic representation of their progression. This article is now ready for publication.

An important field of aboriginal music thus far not sufficiently investigated is among the Pawnee. While engaged in the study of the music of this tribe at Pawnee, Okla., Miss Densmore witnessed a Hand Game, the Buffalo, Lance, and two Victory dances, and later recorded on the phonograph the numerous songs sung at the three first gatherings. This material, with musical transcription tabulated and descriptive analyses, has been purchased by the bureau.

Dr. Aleš Hrdlička, curator of physical anthropology, was detailed to make an examination of the archeological remains of southwestern Florida, especially of the shell heaps along the coast south of Key Marco, a region very little explored by archeologists and one of the least-known sections of that State. In spite of difficulties, Doctor Hrdlička's field work was successful. He visited several groups of shell heaps of large size as yet unrecorded and opened up a most instructive field for future exploration in a report which has been presented for publication. He also made highly important observations on physical features of the remnants of Indians that still inhabit the little-known regions of Florida.

Mr. David I. Bushnell, jr., continued the preparation of manuscript for the Handbook of Aboriginal Remains East of the Mississippi, adding various notes to the manuscript. He likewise added about 30 pages to the manuscript entitled "Native Villages and Village Sites East of the Mississippi," now being printed as Bulletin 69. During the same period he completed a manuscript bearing the title "Native Cemeteries and Forms of Burial East of the Mississippi," which is to appear as Bulletin 71 of the bureau series.

With an allotment from the bureau Mr. Gerard Fowke has been engaged in special archeological investigations in the Ozark region of central Missouri. His careful detailed studies have been confined to the numerous caves in that region.

If "cave men," using this term to designate the predecessors of any race or tribe known to history, ever existed in the Mississippi Valley, we would find in no part of it natural features better adapted for his requirements than the Ozark Hills, but so far not the slightest trace of his presence has been revealed. Products of human industry have been reported as occurring under other conditions at great depths, even at the bottom of the loess, though in all such cases there is some uncertainty as to the correctness of the observations. On the contrary, whatever may be the depth of the deposit containing them, the artificial objects exhumed are uniform in character from top to bottom. The specimens found on the clay or solid rock floor are of the same class as those barely covered by the surface earth. Moreover, when they cease to appear they cease absolutely.

By careful search in the caves and rock shelters of which the Indian known to history availed himself, extensive and interesting museum collections can be made. To find an earlier man, it will be necessary to investigate caverns which he found suitable for occupancy and in which the accumulation of detritus, from whatever source, has been sufficient to cover his remains so deeply that they can not be confused with those of a later period, and it may be necessary to discover with them bones of extinct animals. No examination of a cavern is complete unless a depth is reached where glacial deposits are undeniably of such age as to antedate the possible appearance of man upon the scene. The Ozark region promises important revelations in the study of prehistoric man in America.

Mr. Fowke has thoroughly investigated one of the caves in this region and has prepared an important report on his work which will later be published by the bureau. He has also transmitted to the National Museum a collection which is the largest yet obtained from this locality. The results of the work thus far are technical and can not be adequately stated in this place, but are not only very important additions to the archeology of the region investigated but also highly significant in comparative studies of ancient man in North America.

MANUSCRIPTS.

In addition to the manuscripts submitted for publication by the bureau there was also obtained by purchase an article by Mr. C. S. Simmons dealing with the Peyote religion.

EDITORIAL WORK AND PUBLICATIONS.

The editing of the publications of the bureau was continued through the year by Mr. Stanley Searles, editor, assisted by Mrs. Frances S. Nichols. The status of the publications is presented in the following summary.

PUBLICATIONS ISSUED.

Thirty-second Annual Report.—Accompanying paper: Seneca Fiction, Legends, and Myths (Hewitt and Curtin).

Bulletin 59.—Kutenai Tales (Boas).

Bulletin 61.—Teton Sioux Music (Densmore).

Bulletin 64.—The Maya Indians of Southern Yucatan and Northern British Honduras (Gann).

Bulletin 65.—Archeological Explorations in Northeastern Arizona (Kidder and Guernsey).

Bulletin 66.—Recent Discoveries of Remains Attributed to Early Man in America (Hrdlička).

List of publications of the bureau.

Introduction to Seneca Fiction, Legends, and Myths (Hewitt).—From *Thirty-second Annual Report* (Hewitt and Curtin).

PUBLICATIONS IN PRESS OR IN PREPARATION.

Thirty-third Annual Report.—Accompanying papers: (1) Uses of Plants by the Indians of the Missouri River Region (Gilmore); (2) Preliminary Account of the Antiquities of the Region between the Mancos and La Plata Rivers in Southwestern Colorado (Morris); (3) Designs on Prehistoric Hopi Pottery (Fewkes); (4) The Hawaiian Romance of Laieikawai (Beckwith).

Thirty-fourth Annual Report.—Accompanying paper: Prehistoric Island Culture Areas of America (Fewkes).

Thirty-fifth Annual Report.—Accompanying paper: Ethnology of the Kwakiutl (Boas).

Thirty-sixth Annual Report.—Accompanying paper: Early History of the Creek Indians and their Neighbors (Swanton).

Bulletin 40.—Part 2: Handbook of American Indian Languages (Boas).

Bulletin 60.—Handbook of Aboriginal American Antiquities: Part 1, Introduction; The Lithic Industries (Holmes).

Bulletin 67.—Alsea Texts and Myths (Frachtenberg).

Bulletin 68.—Structural and Lexical Comparison of the Tunica, Chitimacha, and Atakapa Languages (Swanton).

Bulletin 69.—Native Villages and Village Sites East of the Mississippi (Bushnell).

Bulletin 70.—Prehistoric Villages, Castles, and Towers (Fewkes).

Bulletin 71.—Native Cemeteries and Forms of Burial East of the Mississippi (Bushnell).

DISTRIBUTION OF PUBLICATIONS.

The distribution of the publications has been continued under the immediate charge of Miss Helen Munroe, assisted by Miss Emma B. Powers.

Publications were distributed as follows:

Reports and separates	2, 742
Bulletins and separates	8, 440
Contributions to North American Ethnology	10
Introductions	10
Miscellaneous	281
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	11, 483

As compared with the fiscal year 1918, there was an increase of 4,139 publications distributed. This was doubtless due to the fact that whereas in the fiscal year 1918 only Bulletin 63 was distributed to the mailing list, during the fiscal year 1919 there were distributed to the list Bulletins 59, 61, 64, and 66, and the Thirty-second Annual Report. Fourteen addresses have been added to the mailing list during the year and 36 dropped, making a net decrease of 22.

ILLUSTRATIONS.

Mr. DeLancey Gill, with the assistance of Mr. Albert E. Sweeney, continued the preparation of the illustrations of the bureau and gave the usual time to photography of visiting Indians. A summary of this work follows:

Negatives for publication work	138
Negative films exposed in field	228
Photographic prints	603
Photostat copies	128
Drawings for publication	200
Illustrations made ready for engraving	2, 000
Engraved proofs edited	310
Colored illustrations inspected at Government Printing Office.	10, 000

LIBRARY.

The reference library continued in the immediate charge of Miss Ella Leary, assisted by Mr. Charles B. Newman, who was absent a short time in the military service.

During the year 380 books were accessioned, of which 90 were acquired by purchase, 160 by gifts and exchange, and 130 by the entry of newly bound volumes of periodicals previously received. The periodicals currently received number about 760, of which 25 were received by subscription and 735 through exchange. In addition, the bureau acquired 210 pamphlets. The aggregate number of books in the library at the close of the year was 22,560; of pamphlets, about 14,248. In addition, there were many volumes of unbound periodicals. The publication of various European periodicals devoted to anthropology has either been suspended or has ceased.

The number of books bound during the year was 350. It has been almost exclusively work upon the current material—serials grouped into volumes and new accessions in paper covers.

Correspondence relative to new exchanges and missing parts of serial publications already in the library was carried on as in previous years. Considerable time was given to research work, which frequently calls for the preparation of bibliographic lists for correspondents.

In addition to the use of its own library, it was found necessary to draw on the Library of Congress from time to time for the loan of about 400 volumes. The Library of Congress, officers of the executive departments, and out-of-town students have made use of the library through frequent loans during the course of the year.

The need by the library of additional shelf room is becoming more and more acute. Each day the congestion increases. We have filled almost every available foot of shelf space and we are sorely in need of more room.

The recataloguing of books from the old author (card) catalogue to a new subject catalogue has continued, and as a result the year shows a marked increase in the total of cards filed in the catalogue records.

The Monthly Bulletin for the use of the bureau has been continued throughout the year.

COLLECTIONS.

The following collections acquired by members of the staff of the bureau, or by those detailed in connection with its researches, have been transferred to the United States National Museum:

Two skeletons with skulls, found on the property of the Roxana Petroleum Co. of Oklahoma, South Wood River, Ill., and presented by it to this bureau. (62630.)

Twelve prehistoric pottery heads found in Huastec mounds and presented to Dr. J. Walter Fewkes by Mr. John M. Muir, of Tampico, Mexico. (62931.)

Thirty-one archeological specimens obtained by Mr. F. W. Hodge at Hawikuh, N. Mex., in 1917, as part of the cooperative work of the Bureau of American Ethnology and the Museum of the American Indian (Heye Foundation). (63154.)

Forty archeological specimens and an Indian skull, from different localities in Arizona; collected for the bureau by Dr. Walter Hough in 1918. (63156.)

Two hundred and eighty-eight archeological specimens and two lots of skeletal material, from Gourd Creek, Mo.; collected by Gerard Fowke in 1918. (63157.)

A specimen of slag with embedded charred corn; collected by Dr. J. Walter Fewkes, from a ruin in Mancos Valley, 3 miles west of the bridge on the Cortez-Ship Rock Road, Colorado. (63174.)

Sandstone pipe found on Black Warrior River, Tuscaloosa County, Ala., and presented to the bureau by Mr. F. H. Davis, United States Engineer's Office, Little Rock, Ark. (63509.)

Pillar stone found at Cerro Cebadilla, Vera Cruz; gift of Dr. H. Adrian, Tampico, Mexico. (63523.)

Three well-made clay heads from the neighborhood of Panuco, Mexico; gift of Mr. John M. Muir. (63524.)

PROPERTY.

Furniture was purchased to the amount of \$128.76. The cost of typewriting machines was \$143.40, making a total of \$272.16.

MISCELLANEOUS.

Clerical.—The correspondence and other clerical work of the office, including the copying of manuscripts, has been conducted by Miss May S. Clark, clerk to the chief. Mrs. Frances S. Nichols assisted the editor.

There has been no change in the scientific or clerical force.
Respectfully submitted.

J. WALTER FEWKES,

Chief.

Dr. CHARLES D. WALCOTT,

Secretary of the Smithsonian Institution.

ACCOMPANYING PAPERS

THE MYTHICAL ORIGIN OF THE
WHITE BUFFALO DANCE OF THE FOX INDIANS

TOGETHER WITH TEXTS ON FOUR MINOR SACRED
PACKS APPERTAINING TO THIS CEREMONY

BY

TRUMAN MICHELSON

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PREFACE.

The Indian texts were written by Alfred Kiyana in the current syllabary¹ and subsequently phonetically restored. Kiyana himself plays the flute when the ceremony is performed, and is a half brother of Kapayou, the speaker in the rite and owner of the sacred pack.² Consequently he is in a position to give full information on the subject. Moreover, the genuineness of the legends in the present volume are vouched for by the fact that other myths and tales written by him have checked up extremely well with both published and unpublished material collected by others and myself. Such myths and tales are those of the Culture Hero (Wī'sa'kā'^A), Lodge Boy and Thrown Away (Apaiyā'ci'Ag^{ki}'), Wâpa'saiy^A', Origin of the Months, The One Whose Father was the Sun, the Bear and the Wife, the Youth that fasted too long and turned into a fish, When Wī'sa'kā'^A's Little Brother was slain, the Little John (Pī^dtcī'cā'^A) cycle, the cycle of Fox and Wolf. Similarly ethnological data given by him compares very favorably with that given by other informants on the same topics. Hence the authenticity of the legend in this volume can not be questioned.

The translation of the principal text is based upon one written by Horace Poweshiek, corrected and supplemented by a grammatical analysis by myself. Similarly that of the minor texts is based upon one written by Thomas Brown.³ I have endeavored to make the rendition of the principal text as literal as possible; while I have allowed myself more latitude in that of the minor texts. The fundamental plan has been to make the material presented in this volume available not only for ethnological but also linguistic students. Hence I have not striven for literary excellence in English. The translations of William Jones are in a class by themselves, owing to his unique mastery of both languages.⁴ At the same time the linguistic student who begins his study of Fox with Jones's Fox Texts will not have an altogether easy task.

The list of verbal stems at the end (see p. 616) is nearly, though not absolutely, exhaustive; but as the translations are literal it is hoped that it will be a sufficient help to the linguistic student.

¹ The general principles of the syllabary have been explained in the Boas Anniversary Volume, pp. 88-93.

² Both died in the epidemic of influenza during the fall of 1918.

³ But all the songs in the texts are rendered in accordance with the informant's opinion. Edward Davenport served as interpreter for this part of the work. I was materially aided in the grammatical analysis of the texts by the intelligent assistance of Harry Lincoln.

⁴ Compare Boas, Handbook of American Indian Languages, Bull. 40, part 1, Bur. Amer. Ethn., pp. 61, 62.

The works of Lacombe, Cuoq, and Baraga on Cree, Algonkin, and Chippewa, respectively, have more than once been of great service in both translation and vocabulary, as have the translations of Doctor Jones.

The punctuation of the Indian text and the English translation has been made to correspond as closely as possible. The only essential point to note is that it has not always been feasible to make the commas correspond.

The paragraphing (which is the same in both) has largely been done with a view to the English idiom. However, it has been possible often to take advantage of the well-known feature of Algonquian languages that identity and difference in third persons are carefully distinguished by grammatical devices. Thus the lack of an obviative in the first sentence of paragraphs 3, 13, and 16 of the principal text shows that from the Indian point of view new paragraphs begin. Similarly, with regard to paragraph 12 of the same text. However, there is at times a conflict of the point of view: from the native point of view, as shown by the grammatical construction, the second paragraph should begin with the second sentence; whereas English idiomatic usage demands that the paragraph begin with the first sentence.

The texts, as stated above, were written by Alfred Kiyana. They were subsequently dictated twice by Harry Lincoln, and thus phonetically restored by me.⁵ The second dictation was in order to detect spelling-pronunciations. As Fox Indians almost never read aloud letters, etc., written in the current syllabary, when they attempt to do so, at first they are not very successful, and pronounce the syllables with conventionalized sounds, e, g., *la*, *le*, *li*, *lo* as *pā*, *pe*, *pī*, *pō*, respectively, whether or not these sounds are proper in any given case. In this way I think the texts presented here are practically free from such blemishes. A few visual errors which were patently such were subsequently corrected by me. In this connection it should be mentioned that owing to the deficient phonetic character of the syllabary, texts written in the syllabary may contain homographs, that is, words spelled alike but pronounced differently. An example is *ma ne to wa* which can stand equally well for *manetōw*^{WA} "manitou" or *mānā'tōw*^{WA} "he, she has many (inanimate)." Happily, homographs are not frequent. A second dictation will not invariably remove blemishes arising in this manner. For example, *e ne se tti was* was twice pronounced *ä'ne'se^{dtc}* "then he was slain" when *ä'nä'sä^{dtc}* "then he was healed" was plainly demanded. The error was discovered by me while working out the grammatical analysis of the sentence, and I found Horace Poweshiek had taken the word in the sense required. The context and gram-

⁵ But all the songs are as dictated by Alfred Kiyana. Several of the phonograph records were broken in transit and others were indistinct; hence no musical records are given.

matical analysis are probably the only safe guides in such cases. I have had to delete one or two sentences which were faultily written in the syllabary; otherwise the texts are the same as written by Alfred Kiyana.

The possible sources of error have been set forth in the restoration of texts in the manner outlined above because of their importance. (See also Bull. 72, B. A. E., p. 10.) At the same time I am convinced that texts far more idiomatic in language and in better literary form may be obtained by having texts written by Indians and then dictated than those secured by dictation alone.

SELECT FOX BIBLIOGRAPHY.⁶

HISTORY.

- BECKWITH, H. W. *The Illinois and Indiana Indians.* Chicago, 1884.
See pp. 146-162.
- CHA KĀ TA KO SL. *A collection of Meskwaki Manuscripts.* State Hist. Soc. Iowa. Iowa City, 1907.
Contains a number of facts worth knowing, but as no English translation accompanies the text, use of it is confined to a few specialists or Meskwaki Indians.
- DAVIDSON, J. N. *In Unnamed Wisconsin.* Milwaukee, 1895.
- FERRIS, IDA M. *The Sauks and Foxes in Franklin and Osage Counties, Kansas.* Kans. State Hist. Colls., vol. 11, pp. 333-395. 1910.
- FULTON, A. R. *The Red Men of Iowa.* Des Moines, 1882.
A popular book, but nevertheless contains items to be noted.
- GREEN, ORVILLE J. *The Mesquaki Indians.* *The Red Man*, vol. 5, pp. 47-52, 104-109. 1912.
The original has a rather cumbersome alternate title.
- HEBERD, S. S. *History of Wisconsin under the dominion of France.* Madison, 1890.
- HEWITT, J. N. B. [Article] Sauk. *Handbook of American Indians.* Bur. Amer. Ethn., Bull. 30, pt. 2, pp. 471-480. 1910.
- KELLOG, LOUISE P. *The Fox Indians during the French regime.* Wis. State Hist. Soc. Proc. 1907, pp. 142-188. 1908.
- MICHELSON, TRUMAN. *Some general notes on the Fox Indians.* Part 1, Historical. *Journ. Wash. Acad. Sci.*, vol. 9, pp. 483-494. 1919.
- MOONEY, JAMES, and THOMAS, CYRUS. [Article] Foxes. *Handbook of American Indians.* Bur. Amer. Ethn., Bull. 30, pt. 1, pp. 472-474. 1907.
- PARKMAN, FRANCIS. *A half century of conflict.* 2 vols. Boston, 1892.
See chapters xli and xiv.
- QUAIFE, M. M. *Chicago and the old Northwest.* Chicago, 1913.
- RE(O)BOK, HORACE M. *The last of the Mus-qua-kies.* Dayton, Ohio, 1900.
Reprinted in *Iowa Hist. Record*, vol. 17, pp. 305-335. 1901.
- STEWART, J. F. *Lost Maramech and earliest Chicago.* New York, 1903.
- THOMAS, CYRUS. See Mooney, James, and Thomas, Cyrus.
- TURNER, F. J. *The character and influence of the Indian trade in Wisconsin.* Johns Hopkins University Studies in Hist. and Pol. Sci., 9th ser., xi-xii. 1891.
- WARD, DUREN J. H. *Meskwakia.* *Iowa Journ. Hist. and Polit.*, vol. 4, pp. 179-189. 1906.
- *The Meskwaki people of to-day.* *Ibid.*, pp. 190-219.

LINGUISTICS.⁷

- BLOOMFIELD, LEONARD. [Review of] *The owl sacred pack of the Fox Indians, by Truman Michelson.* *Amer. Journ. Philol.*, vol. XLIII, no. 3, pp. 276-281. 1922.
Discusses appropriate phonetic symbols; points out some errors in translation; shows the table of instrumentals is faulty in one or two cases; notes that many of the Fox phonetic shifts also apply to other Central Algonquian languages.

⁶ No attempt has been made to compile an exhaustive Fox bibliography because it would be disproportionately long to its value. It is believed that nothing essential is omitted in the lists given here.

⁷ The vocabularies, etc., contained in the works of early writers, such as Marston, Forsyth, Galland, Fulton, and Busby, are passed over, for the words are so badly recorded as to be utterly useless.

BOAS, FRANZ. The Indian languages of Canada. Annual Archaeological Report, 1905, pp. 88-106. Toronto, 1906.

The description of Algonquin (94, 95) is based essentially on Jones's first paper.

FLOM, GEORGE T. Syllabus of vowel and consonantal sounds, in Meskwaki Indian. Published by the State Historical Society of Iowa. 1906.

Known to me only by the remarks on p. vi of A collection of Meskwaki Manuscripts and in the list of names of Meskwaki Indians in the Iowa Journal of History and Politics, April, 1906. The title may therefore not be absolutely accurate. To judge from the orthography of the Indian names, the phonetic scheme is deficient. Apparently the author was unacquainted with the work of William Jones.

JONES, WILLIAM. Some principles of Algonquian word-formation. Amer. Anthropol., n. ser. vol. 6, pp. 369-411. 1904.

The first scientific paper on the Fox language.

——— An Algonquin syllabary. In Boas Anniversary Volume, pp. 88-93. New York, 1906.

Explains the principles of a number of Fox syllabaries. Only the first one described is in current use. At least two others not described by Jones exist; however, their mechanism is on the same lines.

——— Fox texts. Publ. Amer. Ethnol. Soc., vol. 1. Leyden, 1907.

Gives a description of Fox phonetics as he conceives them, and numerous texts.

——— Algonquian (Fox) (revised by Truman Michelson). Handbook American Indian Languages. Bur. Amer. Ethnol., Bull. 40, Part 1, pp. 735-873. 1911.

MICHELSON, TRUMAN. On the future of the independent mode in Fox. Amer. Anthropol., n. ser. vol. 13, pp. 171-172. 1911.

——— Preliminary report on the linguistic classification of Algonquian tribes. Twenty-eighth Ann. Rept. Bur. Amer. Ethnol., pp. 221-290b. 1912.

——— Note on the Fox negative particle of the conjunctive mode in Fox. Amer. Anthropol., n. ser. vol. 15, p. 364. 1913.

——— Contributions to Algonquian grammar. Ibid., pp. 470-476.

——— Algonquian linguistic miscellany. Journ. Wash. Acad. Sci., vol. 4, pp. 402-409. 1914.

——— The so-called stems of Algonquian verbal complexes. Proc. Nineteenth Internat. Cong. Americanists, 1915, pp. 541-544. Washington, 1917.

——— Notes on Algonquian languages. Intern. Journ. Amer. Ling., vol. 1, pp. 50-57. 1917.

——— Two proto-Algonquian phonetic shifts. Journ. Wash. Acad. Sci., vol. 9, pp. 333-334. 1919.

——— Some general notes on the Fox Indians. Part II: Phonetics, folklore, and mythology. Ibid., pp. 521-528. 1919.

See pp. 521-525. There are some unfortunate misprints, which are nearly all corrected in an errata sheet preceding the index.

——— Vocalic harmony in Fox. Amer. Journ. Philol., vol. xli, no. 2, pp. 181-183. 1920.

See the corrigenda, ibidem, p. 308.

——— The owl sacred pack of the Fox Indians. Bur. Amer. Ethn. Bull. 72. 1921.

Fox text and English translation, pp. 14-67; sources of errors in restoring Fox texts from those written in the current syllabary, p. 10; Fox phonetics, pp. 12-13; grammatical notes, pp. 68-71; Fox phonetic shifts, p. 72; Fox instrumental particles, p. 72 (contains a few errors); list of stems, p. 73 et seq. (some errors, but unimportant).

——— Rejoinder. Amer. Journ. Philol., vol. xlv, no. 3, pp. 285-286. 1923.

A reply to L. Bloomfield's review of Michelson's The owl sacred pack of the Fox Indians. A few phonetic matters and the instrumental particles are considered.

SAPIR, EDWARD. [Review of] The owl sacred pack of the Fox Indians, by Truman Michelson. *Int. Journ. Amer. Ling.*, vol. II, nos. 3-4, pp. 182-184. 1923.

Contains a discussion of first-position and second-position verbal stems.

WARD, DUREN J. H. The Meskwaki people of to-day. *Iowa Journ. Hist. and Polit.*, vol. 4, pp. 190-219. 1906.

Gives the more current syllabary; also the phonetic elements of the Fox language as he conceives it. The priority of this paper or Jones's second one is unknown. The phonetic scheme is better regarding vowels than consonants. It is deficient in important respects. The philosophic tendencies are those of Gobineau, on which see Boas, *Mind of Primitive Man*, Chap. V (1911), and Michelson, *Journ. Wash. Acad. Sci.*, vol. 7, p. 234, 1917.

WELD, LAENAS G.; RICH, JOSEPH W.; FLOM, GEORGE T. Prefatory note. In *Cha kã ta ko si*, Collection of Meskwaki Manuscripts, pp. [v]-vii, Iowa City, 1907. *Publ. State Hist. Soc. Iowa*.

Remarks on the alphabet employed by *Cha kã ta ko si* (ordinarily known as "Chuck") in volume; various remarks on the phonetic elements of Fox. Not of much value. The fact that *j* is used for the *ch* sound does not point to French influence as is stated: *j* in French has the value of *z* in azure; while *j* in the "Manuscripts" certainly for the most part has the phonetic value of *etc.* It is more likely that the *j* is a reflection of English *j*, heard in a slightly faulty manner. The alphabet is certainly not in common use among the Foxes; and I suspect Chuck invented it. The Indian texts contained in the volume can be used by the specialist.

FOLKLORE AND MYTHOLOGY.

BLAIR, EMMA HELEN. Indian tribes of the Upper Mississippi Valley and region of the Great Lakes. Vol. 2, pp. 142-145. Cleveland, 1912.

The volume contains Marston's letter to Rev. Dr. Jedidiah Morse, dated November, 1820; originally printed in the latter's report to the Secretary of War, dated November, 1821, printed at New Haven, 1822. The supposed historic statement that the Shawnees were descended from the Sauk nation by a (Sauk or Fox?) chief, is nothing more than a (Sauk or Fox?) variant of the "Bear-foot Sulkers," on which see Jones, Fox texts, 30, 31. To-day the Shawnee tell it of the Kickapoo and vice versa.

BUSBY, ALLIE B. Two summers among the Musquakies. Vinton, Iowa, 1886.

Contains extract from Isaac Galland's *Chronicles*, etc. See below.

FULTON, A. R. The Red Men of Iowa. Des Moines, 1882.

Contains extract from Isaac Galland's *Chronicles*, etc. See below.

GALLAND, ISAAC. *Chronicles of Northamerican savages*. 1835.

Complete copies are apparently impossible to obtain. Has important information on the gentes and tribal dual division. Part of this can not be substantiated to-day. Portions reprinted in *Annals of Iowa*, 1869, under the title of Indian Tribes of the West (especially 347-366); also in Fulton's *The Red Men of Iowa*, 1882 (131-134), and Busby's *Two summers among the Musquakies*, 1886 (52-63).

JONES, WILLIAM. Episodes in the culture-hero myth of the Sauks and Foxes. *Journ. Amer. Folk-Lore*, vol. xv, pp. 225-239. 1901.

—— Fox texts. *Publ. Amer. Ethn. Soc.*, vol. I. Leyden, 1907.

Most important of all publications on the subject.

—— Notes on the Fox Indians. *Journ. Amer. Folk-Lore*, vol. xxiv, pp. 209-237. 1911.

Contains much matter supplementary to his Fox texts.

—— and MICHELSON, TRUMAN. Kickapoo tales. *Publ. Amer. Ethn. Soc.*, vol. ix, Leyden and New York, 1915.

An abstract of three Fox versions of the Lodge Boy and Thrown Away Cycle is given by Michelson; and there are some other incidental Fox references given by him. (See pp. 134-140.)

MARSH, CUTTING. Letter to Rev. David Greene, dated March 25, 1835. *Wis. Hist. Soc. Colls.*, vol. xv, pp. 104-155. 1900.

Traditions regarding the Me-shaum (phonetically *mī'cām^{mi}*), We-sah-kah (*Wī'sa'kē'ā*, the culture-hero), the death of his brother, the flood, etc. See pp. 130-134. Most of the information given can be substantiated to-day. The parts of the letter appurtenant to Fox ethnology, folklore and mythology have been reprinted in the appendix to M. R. Harrington's *Sacred bundles of the Sac and Fox Indians* (1914).

MARSTON, MAJOR M. Letter to Rev. Dr. Morse. 1820. In Morse, Jedidiah, Report to the Secretary of War, New Haven, 1822.

See p. 122 for a supposed historic statement which is nothing more than legendary: *vide supra* under Blair.

MICHELSON, TRUMAN. Notes on the folklore and mythology of the Fox Indians. Amer. Anthropol., n. ser. vol. 15, pp. 699-700. 1913.

Points out that Fox folklore and mythology consists of native woodland and plains as well as European elements.

——— Ritualistic origin myths of the Fox Indians. Journ. Wash. Acad. Sci., vol. 6, pp. 209-211. 1916.

——— Some general notes on the Fox Indians. Part II: Phonetics, folklore, and mythology. Journ. Wash. Acad. Sci., vol. 9, pp. 521-528. 1919.

General discussion of Fox folklore and mythology.

OWEN, MARY ALICIA. Folklore of the Musquakie Indians of North America. London, 1904.

See the review by Michelson in Curr. Anthropol. Lit., vol. 2, pp. 233-237. 1913.

STEWART, JOHN FLETCHER. Lost Maramech and earliest Chicago. New York, 1903.

A number of stories are scattered throughout the text. 57-59: Bull Head and Elk; Wa-sa-ri misprint for Wa-sa-si, or a corruption of some sort; phonetically wá'se'si'á'. Michelson has a variant of this in his unpublished collection. 59-62: Wi-sa-ka and the Dancing Ducks; variant to Jones's Fox Texts, 278-289; a Sauk version collected by Michelson agrees in part quite closely with tale collected by Stewart. 62-65: They who went in pursuit of the Bear; variant to Jones's Fox Texts, 70-75. 345-351: Wa-pa-sai-ya; variant to Jones's Fox Texts, 8-31, and his Notes on the Fox Indians, 231-233; two unpublished versions collected by Michelson agree more closely with those of Jones than with that of Stewart.

ETHNOLOGY.

ARMSTRONG, PERRY A. The Sauks and the Black Hawk War. Springfield, 1887.

Quite a bit of Sauk ethnology may be gleaned from this. Marred by the statement (13) that with the "Sauks, like all other Indian nations, the gens ran in the female line"—which is an absurdity, and is not only opposed to the information given by the Sauk Indians of to-day, but is in direct contradiction to the testimony of Morgan (1877) and Forsyth (1827; see Blair, *infra*). Evidently the author was under the influence of Morgan's general theories as was McGee (Amer. Anthropol. 1898: 89).

ATWATER, CALEB. The Indians of the northwest. Columbus, 1850.

See especially pp. 72, 76, 81, 87, 93, 104, 105, 106, 107, 115, 123, 129, 130, 132, 175. The time referred to is 1829.

BELTRAMI, GIACOMO C. A pilgrimage, etc. Vols. I-II. London, 1828.

See his letter dated May 24, 1823, in vol. 2.

BLAIR, EMMA HELEN. The Indian tribes of the Upper Mississippi Valley and region of the Great Lakes. Vols. I-II. Cleveland, 1911-1912.

Vol. 2 contains Major Marston's letter to Jedidiah Morse, dated November, 1820; originally printed in the latter's report to the Secretary of War, dated 1821, printed 1822; and Thomas Forsyth's "Account of the Manners and Customs of the Sauk and Fox nations of Indian Traditions," a report to General Clark dated St. Louis, January 15, 1827. These two are the best accounts of Fox ethnology. Forsyth's "Account" is printed here for the first time.

BUSBY, ALLIE B. Two summers among the Musquakies. Vinton, Iowa. 1886.

Besides containing extract from Galland (see *infra*), also gives lists of gentes, dances, marriage ceremonies, description of some ceremonials, burial customs, clothing, etc. These are the observations of a former school teacher and are interspersed with more or less interesting gossip. The ethnological observations for the most part can be substantiated; on some matters (e. g., the "Mule Dance") the author is hopelessly in the dark as to the real import.

CARVER, JONATHAN. Three years' travels, etc. Philadelphia, 1796.

Though published in 1796, refers to thirty years previously, in round numbers. See pp. 30, 31, 145, 170, 219, 230.

CATLIN, GEORGE. Illustrations of the manners, customs, and condition of the North American Indians. Vols. I-II. London, 1841.

See vol. 2, pp. 207-217. There are other editions. Important. Good for certain dances, clothing, and ethnological facts.

CHAMBERLAIN, LUCIA SARAH. Plants used by the Indians of eastern North America. *Amer. Naturalist*, vol. xxxv, pp. 1-10. 1901.

See p. 5.

COUES, ELLIOTT, *ed.* The expeditions of Zebulon Montgomery Pike. Vols. I-III. New York, 1895.

FULTON, A. R. The Red Men of Iowa. Des Moines, 1882.

See Chapters VIII and XXIII especially. Contains an extract from Galland, historical and ethnological notes. Needless to say, the translation of Mus-qua-kie "the man with the yellow badge or emblem" and of Sau-kie "the man with the red badge or emblem" should be reversed, and even then the renditions are not accurate; Mus-qua-kie means "Red-Earths;" and Sau-kie is often taken (though mistakenly) to mean "Yellow-Earth." [The last may mean "They who came forth." Once given "Red-Earths," "Yellow-Earths" would be a popular etymology, though not correct—witness medial -g-, not -k-, in the native designation.]

GALLAND, ISAAC. Chronicles of the Northamerican savages. 1835.

Contains an account of the gentes, but it is not stated whether the list is for the Sauks or Foxes: it is presumably for the Sauks. The dual division is based on some misunderstanding. Complete copies are apparently not now to be had. Portions reprinted in *Annals of Iowa*, 1869: 194 et seq.; see especially 347-366; also in the popular books of Busby and Fulton.

HARRINGTON, M. R. Sacred bundles of the Sac and Fox Indians. Univ. Pa., Univ. Mus. Anthropol. Publ., vol. 4, no. 2. 1914.

See review by Michelson, *Am. Anthropol.*, n. ser. 17: 576-577, by Skinner, *ibidem*, 577-579. Gives a sketch of Sac and Fox culture; detailed description of sacred packs; exquisite photogravures. Besides the references to sacred packs given by Michelson, loc. cit., the following are in order: Armstrong: 37; Beltrami, 2: 159; Keating (see *infra*), 2: 229; Rep. Comm. Ind. Affairs, 1851: 66. As long as Skinner gives a reference to a presumably Ottawa pack, attention may be called to Ann. Prop. Poi, 4: 481. The Potawatomi term for sacred pack is the phonetic correspondent to the Ottawa pindikossan of Perrot, as is evidently the Ojibwa pindjigossan (taken from Baraga); Cree kaskipit-agan (from Lacombe) stands by itself; Sauk, Kickapoo, Shawnee, all have phonetic equivalents to Fox mi'cām'mi'.

HEWITT, J. N. B. [Article] Sauk. Handbook of American Indians. Bur. Amer. Ethnol., Bull. 30, pt. 2, pp. 471-480. 1910.

Bibliography at end.

INDIAN AFFAIRS (U. S.). REPORTS OF THE COMMISSIONER.

For facts beyond population and statistics see reps. for 1851: 66; 1896: 162; 1897: 148; 1898: 161, 166, 171; 1901: 240. As a whole reliable.

JONES, WILLIAM. The Algonkin Manitou. Journ. Amer. Folk-Lore, vol. 18, pp. 183-190. 1905.

Best exposition of the fundamentals of Fox religion.

——— Fox texts. Publ. Am. Ethn. Soc., vol. 1. Leyden, 1907.

Contains incidental ethnological notes.

——— Mortuary observances and the adoption rites of the Algonquin Foxes of Iowa. Congrès International des Américanistes, XV^e sess., vol. 1, pp. 263-277. 1907.

——— Notes on the Fox Indians. Journ. Amer. Folk-Lore, vol. 24, pp. 209 et seq. 1911.

Various ethnological notes interspersed with folk tales. Rules governing membership in tribal dual division wrongly given.

KEATING, WILLIAM H. Narrative of an expedition to the source of St. Peter's River. Vols. I-II. Philadelphia, 1824.

See vol. 1. Though primarily concerned with Sauk ethnology, nevertheless should be consulted.

LAHONTAN, ARMAND L. DE. New voyages to North America. Vols. I-II. London, 1703.

See 2: 85.

LONG, JOHN. Voyages and travels of an Indian interpreter and trader. London, 1791.

See p. 151.

MCKENNEY and HALL. History of the Indian tribes of North America. Vols. I-III. Philadelphia, 1854.

Especially good for Fox costumes; contains other valuable facts.

MARSH, CUTTING. Letter to Rev. David Greene, dated March 25, 1835. Wis. Hist. Soc. Colls., vol. xv, pp. 104-155. 1900.

Reprinted as far as concerns Fox ethnology, etc., in Harrington's Sacred bundles. Information on the whole, good.

MICHELSON, TRUMAN. Notes on the social organization of the Fox Indians. Amer. Anthropol., n. s. 15, pp. 691-693. 1913.

It is possible that the information given may have to be modified in some details, but not the rules given governing membership in the tribal dual division; and the general proposition that the dual division is for ceremonial as well as for athletic purposes stands.

——— Terms of relationship and social organization. Proc. Nat. Acad. Sci., vol. 2, pp. 297-300. 1916.

General discussion of terms of relationship; and Algonquian ones in particular. Discussion of the Fox system is incidental.

——— The owl sacred pack of the Fox Indians. Bull. 72, Bur. Amer. Ethnol. 1921.

An account of the ceremonies (Indian text and English translation) connected with a certain sacred pack of the Fox Indians; also the traditional origin of the pack.

——— How Meskwaki children should be brought up. In American Indian Life, Dr. E. C. Parsons, ed., pp. 81-86. New York, 1922.

A free translation of a Fox text written in the current syllabary. It is a brief summary of Fox ideals. On pp. 386-387 of the same volume there is a condensed statement of Fox ethnology and a short bibliography.

——— On the origin of the so-called Dream dance of the Central Algonkians. Amer. Anthropol., n. ser. vol. 25, no. 2, pp. 277-278. 1923.

Points out that supposed origin myth can be substantiated as history.

——— Further remarks on the origin of the so-called Dream dance of the Central Algonkians. Ibid., n. ser. vol. 26, no. 2, pp. 293-294. 1924.

Shows that Skinner is wholly mistaken in his statements as to when and under what circumstances the Dream dance arose.

——— [Review of] Observations on the ethnology of the Sauk Indians, by Alanson Skinner. Ibid., no. 1, pp. 93-100. 1924.

Points out that although Sauk and Fox data are often confused by older writers and some modern ones, still at times they are kept apart; shows that the lists of gentes given by both Morgan and Galland are presumably Sauk and not Fox; notes that certain data given as Sauk by older writers in reality is Fox so far as they can be sustained at all.

——— Ethnological Researches among the Fox Indians, Iowa. In Explorations and Field Work of the Smithsonian Institution in 1924. Smithsonian Miscellaneous Collections, vol. 77, no. 2, pp. 133-136. 1925.

Gives data on Fox social organization, etc., pointing out especially that some gentes have distinct subdivisions, and that in such cases one subdivision is considered as of higher rank than the other or others (e. g., the "Black Bears" higher than the "Brown Bears" in the case of the Bear gens).

MOONEY, JAMES, and THOMAS, CYRUS. [Article] Foxes. Handbook of American Indians, Bur. Amer. Ethnol., Bull. 30, pt. 1, pp. 472-474. 1907.

MORGAN, LEWIS H. Systems of consanguinity, etc. Smithsonian Cont. to Knowledge, vol. xvii. 1871.

The "Sauk and Fox" system is from Sauk informants; some schedules are faulty; the Sauk and the Fox systems are identical.

——— Ancient society. New York, 1877.

Gives list of gentes, but whether Sauk or Fox is not stated, but probably is Sauk. The two tribes, though legally consolidated, are distinct ethnologically and linguistically.

OWEN, MARY ALICIA. Folk-lore of the Musquakie Indians of North America. London, 1904.

The ethnological data are untrustworthy: see the review by Michelson, Curr. Anthropol. Lit. 2: 233-237; that of "A. F. C. and I. C. C." in Journ. Amer. Folk-lore 18: 144-146, is a bare enumeration of the contents of the volume without any attempt at criticism.

PATTERSON, J. B. *Autobiography of Black Hawk*. Oquawka, Ill., 1882.

Has data on Sauk ethnology and so is of value.

PIKE, ZEBULON MONTGOMERY. See Coues, Elliott, *ed.*

See 333, 339.

REPORTS OF THE COMMISSIONER OF INDIAN AFFAIRS.

For facts beyond population and statistics see reps. for 1851: 66; 1896: 162; 1897: 148; 1898: 161, 166, 171; 1901: 240. As a whole reliable.

RIDEOUT, H. M. *William Jones*. New York, 1912.

This sketch of William Jones's life contains some incidental observations on Fox ethnology. Notes on social organization valuable. See pp. 10, 73, 86, 88. The statement by Rideout (p. 11) that the Eagle is the highest Fox clan (gens) is wrong and is contradicted by the data given by Jones in the same volume.

SKINNER, ALANSON. A further note on the origin of the Dream dance of the Central Algonkian and Southern Siouan Indians. *Amer. Anthropol.*, n. ser. vol. 25, no. 3, pp. 427-428. 1923.

Attempts to show that Michelson is in error regarding the time and circumstances under which the Dream dance arose.

INSTITUTIONS AT WHICH THERE ARE FOX ETHNOLOGICAL COLLECTIONS.

American Museum of Natural History. Collector: WILLIAM JONES.

Cambridge University Museum of Archeology and Ethnology. Collector: Miss OWEN.

Chicago Historical Society. Collector: M. CHANDLER.

Davenport Academy of Sciences. Collector: TRUMAN MICHELSON.

Field Museum of Natural History. Collectors: WILLIAM JONES, TRUMAN MICHELSON, and one or two others.

Historical Department of Iowa. Collector: EDGAR R. HARLAN. Has motion pictures of several Fox dances.

Museum für Völkerkunde (Berlin). Collectors: TRUMAN MICHELSON ET AL.

Museum of the American Indian. Collectors: M. R. HARRINGTON, TRUMAN MICHELSON.

Public Museum of the City of Milwaukee. Collector: HURON SMITH. Ethnobotanical collection.

State Historical Society of Iowa. Collector: J. H. DUREN WARD. Besides a few specimens, there are excellent photographs of Fox Indians, their dwellings, etc.

United States National Museum. Collector: TRUMAN MICHELSON.

Sacred packs only.

UTILIZATION OF OLD MYTHOLOGICAL MATERIAL IN THESE TEXTS.

That the myth contained in the principal text is a systematic account and has incorporated old material torn from its original setting is made abundantly clear by the episode (p. 59) of the manitou who upsets the canoe as he objects to talking occurring while going by. The same incident (and in connection with the same culture hero, Wĭ'sa'kă'^A) occurs in a totally different setting among the Potawatomi (Michelson, unpublished Potawatomi myths and folk-tales). Accordingly, page 210 of the *Journal of the Washington Academy of Sciences*, volume vi, should be corrected. To this extent also (aside from innate improbabilities) we can definitely say that this myth in its present form is not a true historic record. This problem was broached in the said *Journal*, *ibidem*, page 211.

ETHNOLOGICAL IMPORTANCE OF THESE TEXTS.

In discussing ritualistic origin myths of the Fox Indians I have said, "In so far as the actual ceremonies can rarely, if ever, be witnessed in their entirety, owing to the conservative character of Fox Indians, these myths are extremely valuable for strictly ethnological studies" (*Journal of the Washington Academy of Sciences*, vi, 209). The myth contained in the principal text is not as typical as some others in that the information to be gleaned is not as great as in the case of certain others. Nevertheless the information which it contains is very valuable. It is patent that we have reflections of what obtains to-day, or very recently. The extraordinary powers attributed to the hero of this myth, such as his success in doctoring (pp. 53, 157, 205), his restoration of the dead (pp. 163, 207), the effect of his curse (p. 142), his dispelling a storm (p. 189), and his victory over the tribal enemy (p. 155), show us what qualities are expected of a man who introduces ceremonials. The hero's transformation into a buffalo who then attacks the Sioux (p. 63) is a religious conception based on the belief that the buffaloes killed the Sioux (p. 49). The expression "he must have turned into a buffalo" shows the mental attitude of the Fox Indians. The fastings and visions of the hero undoubtedly conform to normal religious experiences among the Foxes. Incidentally the Fox scheme of orientation comes out (pp. 67, 71, 73, 75, 77, 133). We learn that fasting with the face blackened with charcoal is a prerequisite to obtaining supernatural power (pp. 49, 65). Fasting after the death of a relative and friend is

brought out in pages 117 and 173. To-day fasting to obtain supernatural aid has either completely disappeared or is but rarely practiced, though memory of this is very clear. On the other hand, fasting with blackened cheeks after the death of a close relative is still practiced, though not absolutely universally. A good idea of the medical practices and exorcisms formerly prevalent among the Foxes, infrequent to-day, though not entirely absent, can be gained from pages 53, 157, 159, 199, 201, 203, 205, 207. The belief in the efficacy of sacred packs, still very prevalent, and their uses, is shown on pages 115, 155, 157, 181, and 189. The mystic power of the hero's father in slaying fellow Indians (p. 85) is quite in consonance with the ideas of Fox Indians of to-day. The association of the bad smell where he had been sitting with evil medicine (p. 85) is "reasoning by analogy," and is an example of primitive psychology. The statement that the white buffalo had red eyes and red horns (p. 51) is to make it clear that it is no ordinary buffalo who gives the blessing. The "finding" of the flute, the catlinite pipe with the stem decorated with feathers, the sacred pack, all of which had been used in the gens festival of the manitous (pp. 119, 121), and similarly the four gourds (p. 123), is in accordance with Fox religious ideas; and it should be noted that the one blessed does not merely make them. The conception that the furs in the sacred pack are alive (p. 195) is another religious idea to be gained from a study of the principal text.

From the more or less detailed descriptions of the gens festival of the White Buffalo Ceremony as well as other minor allusions (see pp. 83, 87, 89, 91, 95, 97 ff., 123, 125, 127, 129, 131 et seq., 145, 147, 163, 167), we obtain a satisfactory knowledge of the general way the existing ceremony is carried on, and the songs. The incorporation of the songs is most fortunate, as it would be impossible to jot them down in a notebook while they were actually being sung, owing to the conservative character of the Fox Indians. Moreover, in spite of the warnings not to change the songs or their order (pp. 91, 125), I have been informed that the order of the songs to-day is not the ancient one. The order given in the text accordingly represents the theoretical arrangement. It should be noted that the information given in different passages is supplementary and confirmatory, not contradictory: therefore the presumption of the genuineness thereof is heightened. The existing interspersed speeches naturally are not the same as in the text, but are presumably of a similar tenor. The mystic word *nō^dteⁱ* and variations of this occurs in all the set speeches of all festivals of the gentes that I have heard. There is an epilogue in existing festivals of the gentes, in which a brief history of the sacred pack of the ceremony is given, thus resembling the one in the text. The following is a summary of the performance as given in the text: The flute is sounded four times, the drum having been

previously filled (with water) by two members of each tribal division. Then four songs without the accompaniment of a drum occur, followed by four with the accompaniment of a drum. Five songs with dancing now follow. The flutes are put away after the dance. A feast now begins. After the eating there are four songs without the drum. Five songs with the accompaniment of the drum follow. Next come four songs with dancing. Another feast now takes place, and there are four songs from the very start of this and the drum is used in connection with the songs. Now follow four songs with dancing. At this point the chief feast occurs. There are six eating songs. Whereupon the last dance begins. There are seven songs. The dancing starts in at the beginning. Next follows the epilogue.

[The White Buffalo dance was held June 13, 1924. Harry Lincoln served as a ceremonial attendant during the evening of June 12 and the morning of June 13. While the events that took place were still fresh in his mind he wrote out an account of them, together with some additional matter, in the current syllabary; he also supplemented this with some notes dictated in English. I give below a translation (based on one dictated by him) of the Fox text combined with the supplementary matter dictated in English (with some corrections in grammar): This is what they do. In the evenings there are as many ceremonial attendants as there are dogs. Each one takes one dog around the wickiup on the outside four times. And the first (dog) clubbed to death is made to stand facing the east, and the next the south, and (the next) the west, and the fourth the north. That is how it is. This is how the first four (dogs) are treated. And then they are brought inside and placed carefully (in their proper places). This is how they are placed, and this is how the others are.¹ The others are strewn on the high scaffolding at the west end of the summer house. Harry Lincoln killed the dogs. As the proper person failed to appear, Harry Lincoln was appointed by the leader. The first dog faced the east and Harry Lincoln faced the north. He used a special club made for this purpose. As this was Harry Lincoln's first experience in killing dogs ceremonially, he was given three trials to dispatch the first dog. The dog yelped in agony, which was against their religion, but as Harry Lincoln was admittedly a novice in killing dogs ceremonially he was excused. The second time he faced the east as before with his right foot forward and his left foot in the rear. The club was in his left hand near the top and back part of his head. He then drew the club straight on his shoulder, and his right hand grasped the club close to his left hand. He then raised the club, holding it in both hands, watching the

¹ The diagram is not reproduced. See below for their location. At this point the portion dictated in English begins.

dog, for it is against Fox religious ideas for the dog to see the one who kills him. At the behest of the leader, Harry Lincoln then brought down the club with full force. As a matter of fact this description applies to the first four dogs alike. The fifth dog may face any direction, but he must not see the slayer. Harry Lincoln then was asked to appoint a certain person to take care of the first dog killed. This fellow was supposed to take care of this dog from then on to the end of the performance. The persons who singe the hair off the other three dogs take care of them. But the first four dogs must be taken care of and kept track of until the end of the performance. This applies to the dogs which are eaten. After the hair was singed off, the dogs were dressed. After the first dog was done it was taken to the summer house. The first four are taken care of together. They are placed on the scaffold at the west end of the summer house. The first dog faces the east, the second the south, the third the west, the fourth the north. The other dogs are west of the first four, and they are strung south to west. After this is all done two men are appointed, one a Kī'ckō^{'A'} and the other a Tō'kân^{NA'}, to go all over the village inviting the people. This was the way done formerly, but to-day they ask a group of ceremonial attendants to go around where they came from and invite their neighbors. Time is saved in this way.² The first dog (killed) is cut up in twelve pieces, the next in ten, the next in eight, the next in six, and this is a little dog. And the livers are not thrown away. The head ceremonial attendant takes them away. That is what they do. (Any one not a member of the War gens may eat them.—A remark added in English.) And there is sugar in a wooden bowl where the singers are seated. It is given to one ceremonial attendant. Then they eat it. And as soon as they have eaten it all, they turn over the bowl with their heads. They must surely use their heads; they must not use their hands.³ And when this is done they make four holes in the ground, and Indian tobacco is placed in them. And they do this: They take a slice of meat and rub it on the drum first, and then on the rattles. And it is put on the sacred pack. That is another thing they do regarding the White Buffalo Sacred Pack. And then the bones are taken ninety-nine steps from where the ceremony is held, and thrown away; this always when they have eaten the third time.⁴ That is what these (people) do in respect to the White Buffalo (Sacred Pack). They must do that. And the drum is painted in the early spring. This is how it is painted.⁵ As many crosses as are drawn

² End of portion dictated in English.

³ Cf. the Winnebago practice mentioned by Paul Radin, 37th Ann. Rept. Bur. Amer. Ethn., p. 346.

⁴ Translated rather freely.

⁵ A heart with a double curve in it with a cross below it exactly at the center, and a cross over each curve, both crosses slightly inclined toward each other.

signify so many scalps.⁶ And they hang one squirrel in the smoke hole with its head up when they celebrate the gens festival. As soon as all the children are asleep, in the nighttime, they take (the squirrel) down and go and deposit it properly in the forest. That is one thing they are very particular about doing. And they take the holy hide four times around the fire. And this is how the office of ceremonial attendant is. The head ceremonial attendant is appointed. He is told to ask his fellow ceremonial attendants to accompany him. And he asks them to accompany him. And those asked to accompany him get ready and singe (the dogs). Now one dog is killed first, the one to be singed first. And also the head ceremonial attendant goes about telling those belonging to the White Buffalo rite to hunt. He tells them the number of days they should continue to hunt. And he tells them to bring tobacco. That, it appears, is how he instructs them. At the (proper) time they go and bring these dogs (and) begin to tell the names of (these dogs) one after the other. Then, it seems, the dogs are clubbed to death. And one person is appointed. Not merely any one is appointed. Only a certain person knows how to strike down (the dogs). He does it. Not everyone knows how to strike down these dogs. Some make them cry out when they strike them down. It is against their religion for them to do that. That is why they are afraid. That they would make (the dogs) cry out is why they fear them. And one is told, "Well, begin to club them to death." And he begins to club (the dogs) to death. And as soon as he has clubbed them to death they begin singeing (the dogs). They have also taken (those dogs) four times around (the summer house). That is what they do. And they cook them by boiling. After they are cooked by boiling then singing begins. And puppies are also killed. Then tobacco is tied on their legs and necks. And these puppies are placed where the sacred pack is. This is how they are laid. Two are on the north and two on the south side of the sacred pack. They lie in straight lines, west to east, their heads facing the east. And (these puppies) are fumigated early in the morning. And then they begin to make the drum. And this is how the men who make the drum are made to sit.⁷ And this ceremonial attendant is also told to fetch oak leaves.⁸ He is told (to get them) across the river.⁹ Then he departs and crosses the river, it is said. "You must fetch these leaves seven hundred feet from here," this ceremonial attendant is told. And the head singer is cut (with a razor).¹⁰ That is how it is with regard to the head singer.

⁶ Not quite true; there are six scalps in the pack, and each cross represents two

⁷ It is not possible to reproduce the diagram.

⁸ The leaves of white and black oak trees.

⁹ On this particular occasion he did so. This applies also to the next statement

¹⁰ On the upper parts of the right and left arms, facing outward.

And one woman is supposed to hold one dog in, say, the middle (of the place). Then the head singer speaks at length. He gives instructions and asks life for her.]

Though we are given some information on localizations, etc., the diagram (Fig. 1), drawn by Alfred Kiyana, and the accompanying explanations will elucidate the general arrangement far better, and the ceremonial character of the tribal dual division is brought out.

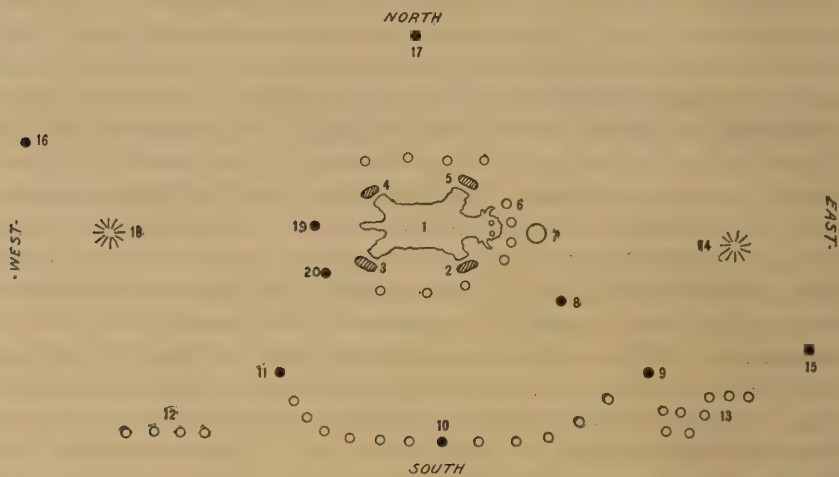


FIG. 1.—Diagram of the White Buffalo Dance.

1. The White Buffalo (sacred pack). 2. The sacred pack on his right side (minor pack No. 4). 3. The sacred pack on his right hoof (minor pack No. 3). 4. The sacred pack on his left hoof (minor pack No. 2). 5. The sacred pack on the right side of his thigh (minor pack No. 1). 6. Indian tobacco. 7. Earth made into a mound (four feathers are in it). 8. Little puppies. 9. The Kī'ckō'ā' speaker. 10. The drummer. 11. The Tē'kân' speaker. 12. Women who are Tō'kânag'ki'. 13. Women who are Kī'ckō'ag'ki'. 14. Fire. 15. The principal Kī'ckō'ā' ceremonial attendant. 16. The principal Tō'kân' ceremonial attendant. 17. The chief. 18. Fire. 19. Indian sugar. 20. The drum.

The localization of minor packs Nos. 2 and 4 in the diagram does not seem to entirely agree with the information in the texts. The diagram brings out clearly that the tribal dual division is for ceremonial as well as athletic purposes, as long maintained by Michelson. A Tō'kân' speaker is not in the list of actual participants; probably theoretically there should be one. The ceremonial attendants to the War gens must be of the Wolf gens, according to another text written by the same informant; also according to other informants. The diagram of the pack is an idealistic representation of the White Buffalo; actually it is not realistic.

The existing organization according to Alfred Kiyana is as follows:

Tā'tapagō'ā' (T)-----	drummer.	Wī'cō'gi'kwāw'ā' (T)	
Menā'w'ā' (K)-----	singer.	[a woman]-----	hummer.
Cāwatā'ā' (K)-----	singer.	Nāna'āpame'kwā' (K) [a	
Kepā'yu (K)-----	speaker.	woman]-----	hummer.
Pe'ci'w'ā' (K)-----	singer.	Kī'ckatapi'w'ā' (T)-----	singer.
Āpata'ō'n'ā' (T)-----	singer.	Cī'ci'gwane'sā' (K)-----	singer.
Kyānā'w'ā' (T)-----	player of flute.	Cī'ci'nō'kwā'ā' (K) [a wo-	
Wā'so'sā'ā' (T) [a wo-		man]-----	hummer.
man]-----	hummer.	Kāwe'sī'ā' (K)-----	singer.
Mī'ca'kā'ā' (T)-----	singer.	Mī'cā'dtēneni'ā' (K)-----	singer.
Peminā'ā' (T)-----	singer.	Wīgāmā'ā' (T)-----	singer.
		Wāgimā'ā' (T)-----	singer.

Edward Davenport [a great-great-grandson of Colonel Davenport, the well-known trader at Rock Island], whose Indian name is 'Anō''t^A, and a member of the War gens, says that the personnel of the list is correct, save the last two names, which, he says, do not belong there. In this last there may be a desire to separate all descendants of Colonel Davenport from Indian ceremonials. The (K) or (T) after the names shows to which of the tribal dual divisions the person belongs, whether he or she is a Kī'ckō''^A or a Tō'kā'n^{NA}. Edward Davenport supplied the (K) after Cī'cī'nō'kwā'^A; and the names are restored from the syllabary according to his phonetics. The general accuracy of Kiyana's list speaks well for the genuineness of the texts presented in this volume. Edward Davenport adds that Harrison Kapayou (T) and Billy Chuck (K, deceased) are singers; and that Henry Shawata (K, deceased) formerly was a singer and the most important member next to Kepā'yu. Kiyana adds that the following merely are seated during the ceremony as they do not know the songs and sit where the children do:

Nō'kawā't^A (K).

Witāgā (K).

'Äni'kawā' (K).

'A'sāwe'samō' (T) [a woman].

Wi'cig^A'kyä'ckag^A (T).

'Ä'gwāmi't^A (T) [a woman].

Nāwagigī''^A (K) [a woman].

The list of actual participants in the ceremony shows clearly that the tribal dual division is not only for athletic purposes but also for ceremonial ones. Note that of the number of singers half belong to one division, half to the other; and the hummers (women) are similarly divided.

The injunctions and prohibitions contained in the minor texts are clearly a reflection of the way one is supposed to conduct himself in the existing ceremony. They are also valuable in showing that until recently the Foxes kept up their pagan worship in a humble and reverential spirit; compare also pages 69 and 77 of the translation of the principal text. These minor texts also indicate an indifference to the old religion among the young people. As a matter of fact it may be in general said that this is true. To-day the young people attend the festivals of the gentes primarily for social purposes and to get abundant food. The old people cling with sincerity to the beliefs of their forefathers; and when the older generation shall have passed away the various festivals of the gentes of the Foxes will be a thing of the past. Finally, it may be said that in broad outlines the general scheme of the ceremony described in these texts is the same as those of at least certain other festivals of gentes.

It may be noted that almost all the material contained in this paper was gathered nearly 12 years ago. Unforeseen circumstances, over which the writer had no control, have delayed its publication until the present time. Where possible, such additional information as has been gained in the interval has been inserted.

FOX PHONETICS.

I have discussed the phonetic elements of Fox in the *International Journal of American Linguistics*, i, 54, and the *Journal of the Washington Academy of Sciences*, 9, 521-525.

The following is a tabular view of the phonetic elements as I conceive them:

Vowels and diphthongs.

Full-sounding:

a A e i o u
 ā â ã ē ī ō
 ai au

Voiceless and aspirated (terminal only):

A^h e^h i^h u^h

Consonants.

	Stops.	Spirants.	Affricatives.	Nasals.	Semi-vowels.
Glottal-----	ε	e	—	—	—
Palatal-----	k 'k g g ^k	—	—	—	y ^y
Alveolar-----	—	c 'c	tc 'tc d ^{tc}	—	—
Dental-----	t 't d	s 's	—	n ⁿ	—
Labial-----	p 'p b	—	—	m ^m	w ^w

Following the recommendations of the committee of the American Anthropological Association (see p. 1 of *Phonetic transcription of Indian Languages*, Smithsonian Miscellaneous Collections, vol. 66, No. 6), I have employed the symbols and general scheme of Doctor Jones save where, in my judgment, they are inadequate.

Owing to the fact that the Fox language has "sentence-phonetics," and that the number of words I could record at a time depended on the length of the words, the resulting text, of course, contained mixed phonetics. It has on the whole seemed best to normalize the sentence-phonetics so as to give a truer picture of the language. In this normalization I have substituted full-sounding vowels for the voiceless aspirated ones before initial consonants, save where the sense indicates a pause; before initial vowels and ai- the preceding terminal vowels are eliminated. In this way complicated symbols such as -m^{mA'}, -g^{kWA'} have for the most part been eliminated in favor of -mA, -gWA, respectively. Of course this normalization has

not been rigidly adhered to, for the Foxes themselves are not entirely consistent in it, being guided to some extent by the tempo. Final vowels are aspirated before initial sibilants. On the other hand, it was not possible to normalize the sentence and word accent; so that the texts in this volume are "mixed" to this extent. I have followed the dictators. It should be noted that the stress-accent at times is very weak, and this accounts for the large number of apparently accentless words in the Indian texts.

Another point may be brought up here, namely, the treatment of final *i* of one morphological unit before another such unit beginning with a vowel or diphthong. The elision of this varies among different speakers, and is also dependent on the tempo. I have followed the usage of the dictator in this respect. The glottal stop is merely rhetorical.

In conclusion it may be noted that aspirations before initial vowels and *ai* are not pronounced, save rhetorically. It may be noted that terminally when *w* is followed by a voiceless vowel, I have heard some speakers pronounce a sonant *w* with a surd glide, and others pronounce without (apparently) the sonant *w*. In such cases I have followed the dictator of any given text.

THE MYTHICAL ORIGIN OF THE WHITE BUFFALO DANCE.

(PLATE I.)

Ä'cawi'dtei wâpiku'pi'dtei'nenu'sōni kâtemi'nâgut^A.

Ō'sani ke'kâneme'gwa wī'ugwi'se'megu'dteⁱ. Ōni'pīna neni'w u'wīwan ä'ä'dtei'mo'ä'dteⁱ: "Kwīye'sä'^A ki'ugwi'sä''ipen^{NA}. Inigä'-megu wī'i'cinegu'tiyag^{kwē}, ä'gwi nī'cwi''agwinⁿⁱ, ki'neguti''âpen^{NA}; 5 cewä'na kâgō'megu wī'inä'dteime'gu'sīw ō' me'cegä'ikâgō'megu wī'ki'ci'tōw^A;

ī'nipī'n i'kwäwa kabō'tw ä'a'dtei'kwi'dteⁱ. Mänō'ka'minig ä'nō'cä'dteⁱ. Kwīye'sä''ä'ani ke''ten^{NA}.

Ä'a'ckigiwä'dtei yugä' ī'nig uwīwe'ti'ag^{ki}; cewä'n īnipi'megu 10 i'cinegute'nwi nō'cä'dte ī'n i'kwäw^A. Ō'nip ä'pwāwī'megu kâgō'i'ci'ä'kwa'matag^{ki}. Ä'ki'câgu'dtei'megumenwipemä'te'si'dteⁱ.

Ō'nipi kiki'cinegutipepōnwä'ini'dte ä'ki'yōmā'dteⁱ, pō'niwä'dte. Ä'ki'wāni'dte ī'n i'kwäw^A. Ä'pwāwī'meguke'kā'netagi wä'dtei-gwänⁿⁱ. Nanō'ckwä'megu ä'kwâgokwâgō'ōtag^{ki}.

15 Pe'ku'tânigi me'cemegō'na'i ma'ckutä'g ä'nana'i'ci'nō'i'dteⁱ. Ä'ta'ci'maiyō'dte ä'ta'ci'nōtā'dte u'gwi'sanⁿⁱ. Ki'cinō'neni'dte ä'ke'-t'cinepā'dteⁱ.

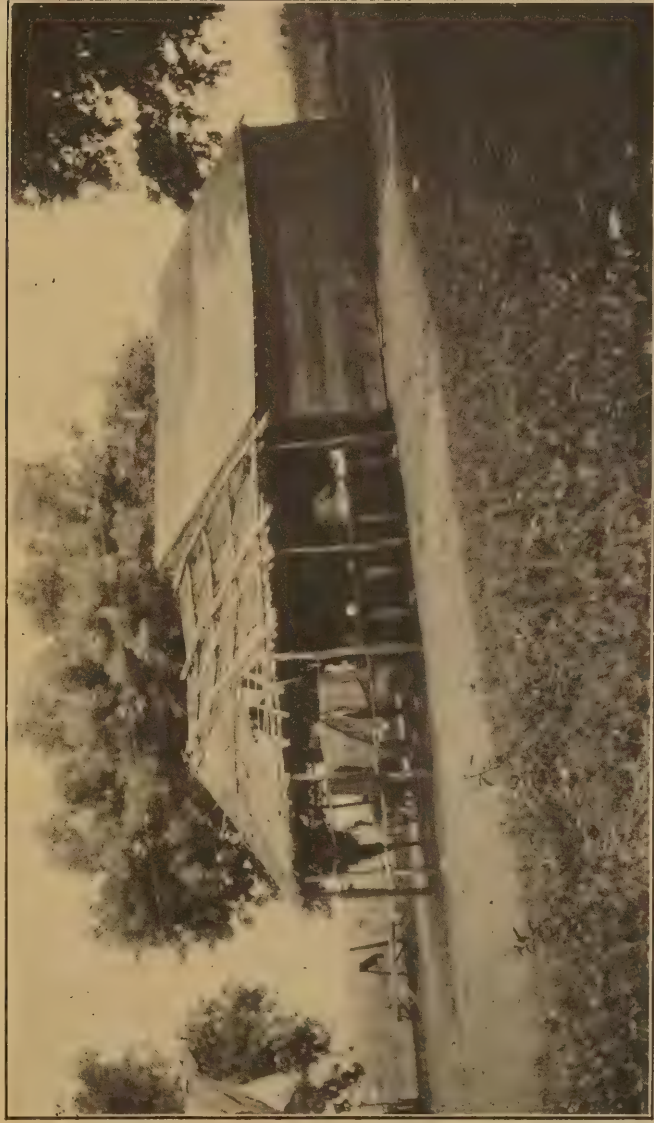
Ki'cike'dtcini'dtei ki'ce'sōn ä'tō'ki'dteⁱ. Kabō'twe nāwī'megu nenu'swä''kiw ä'u'dteitō'ki'dteⁱ. Ä'mā'nāni'dtei ku'pi'dteinenu'sō'iⁱ. 20 Ä'pemipa'segwī'dte ä'sä'ge'si'dteⁱ. Natawā'dteimegu ä'pemiwä'-pu'sä'dteⁱ. Kabō'twe ä'wāpipa'segwīni'dteⁱ. Me'tō'dteimeguma'sä'dte ä'ku'nagwī'dte ä'ci'tä'ä'dteⁱ.

Kiki'ciku'nagwī'dte ä'nä'säwi'tä'ä'dteⁱ.

Inigä'ipīnini ugwi'sä'ani nā'ka'dte ä'wāpimai'yōni'dteⁱ. Kabō'- 25 twipi nā'ka'dte ä'wā'pinōtā'dteⁱ.

Maiyā'wimagwa'kiw ä'a'pi'a'pi'dtei penō'dtei tātagi wī'a'-'kwāpi'dtei, ä'ku'tā'dteitō'ki'dteⁱ wī'pwāwine'segu'dte Ä'cā'a'iⁱ. Kabō'-twe mănā'nāpi'dte ä'pyä'dteika'wini'dtei nanō'pe'ka me'to'sāne'-niwaⁱ. Ä'co'w ä'ī'cipā'nā'dteitō'ki'dte ä'ki'cigä'megunä'wugu'dteⁱ. 30 Mani'megu ä'ci'ne'ki'dte ä'pemi'penu'dte īnā'kwāw unī'dteāne'sä'an ä'kegōmyä'pa'u'dteⁱ. Ō'ni me'ce ne'gutenw ä'ke'dtei'sä'dteⁱ, nenu'sō'' ä'cegi'cegi'cini'dteⁱ. Inigä'ipimegu ä'a'kwi'mā'dteitō'ki'dte i'kwä'w^{WA}. Inā'megu ä'ta'ci'ānā'wītō'dtei wī'ke'tei'penu'dteⁱ, ä'wā'pā'ckā'dteⁱ.

35 Ä'pō'nimeguke'kā'netagi nō'mag ä'ca'wigwänⁿⁱ. Ä'cka'dteⁱ megī' ä'ke'kā'netag^{ki}, ä'ki'câgu'dteitō'ki'dteⁱ megu nā''ka nāwī'megu nenu'swa'kiwe' cegi'ci'g^{ki}. Wā'wī'taw ä'ce'gi'cig ä'cegi'cini'dtei memyā'cine'nu'sō'iⁱ. Nā'ka'dte ä'ta'ci'gā'i'dtei nā'ka'dte ä'tane'-'kwā'i'dteⁱ, ō'ni wanina'^{we}. Kā'sipi'megu ä'cegi'ci'nowā'dte 40 ä'tawā'inig^{ki}. Pe'kimā'ipi'megu ä'sagwāgwa'soni'dteⁱ.



BUILDING IN WHICH THE WHITE BUFFALO DANCE OF THE FOX INDIANS IS HELD

THE MYTHICAL ORIGIN OF THE WHITE BUFFALO DANCE.

This was what happened to the person who was blessed by the White Buffalo.

His father knew, it is said, that he would have a son. And the man, it is said, told his wife: "We shall have a little boy for our son. Now, he indeed will be the only one we will have, not two, only one; but something will be told about him or he will make something."

Soon, it is said, the woman conceived. The following spring she was delivered. To be sure, it was a little boy.

This married couple were young, but this, it is said, was indeed the only time that woman ever was delivered. Now, it is said, she was not sick in any way. She was indeed as well as possible.

Now, it is said, after he was one year old, when she took him out, carrying him on her back, they camped. Then the woman was lost. She did not at all know whence she had come. As she wandered aimlessly she kept on crying out at the top of her voice.

That night she lay down somewhere in the prairie. She was crying there as she was suckling her little son. After he had suckled then she slept very soundly.

She woke up after the sun was up. She woke up suddenly amidst a herd of buffaloes. There were many buffaloes. She got up and was frightened. She just began to walk away. Soon they started to get up. That it was the same as if she barely got through, was what she thought.

After getting through, she felt safe.

Then, it is said, her little son began crying again. Soon, it is said, she again began to suckle the child.

She sat down for a long time on top of a hill, likely enough so she could see far away, for she was afraid that she might be slain by the Sioux. Soon, as she looked, she saw a large number of people marching toward her. As she walked down on the other side of the hill, she had already been seen. Just as soon as the woman was out of sight, she ran, carrying her little child on her back. And when she once came running fast, there were some buffaloes lying. And at this time, it is said, the woman was exhausted from running. She was unable to run at full speed, so she fell down.

She ceased knowing what she did for a little while. Some time later when she regained her senses, lo! she was again lying in the very center of a buffalo herd. Huge buffaloes were lying on each side of her as she lay. Likewise one toward her feet, also another toward her head, and in all directions. Where they were lying was only in a little space. They surely were lying about very thickly, it is said.

Mānegā'ipi'megu ne'segōg iniyā'ga pāmine'ka'wā^dtcig A''cā'ag i''kwāwanⁿⁱ. Ina'ipi'megu u^dteikī'wāwag^{ki}.

Īnagā' i''kwāw ā'mē^dtcimā'nemu^dtei wī'pemipa''segwī^dtcī. Cā'-
'ckipi ā'wīgā^dtcimatagō''kwā'cig ā'ta'cinō'tā^dtc ugwi''sā'anⁿⁱ.

- 5 Kabō'twe nā'k ā'ne'pāte'^e. Ō'nipi māmaiya'megu ā'tō'kī^dtcī.
Ne'ci'ka'megu winwā'w ā'cegi'cinō'i'wā^dtcī. Ā'nāgwā^dtcī nanō-
'ckwe'megu. Ō'nip ā'ākwa^dtcī. Nā'māyā'kwe'megu ā'pe'-
mī'ā^dtc ā'wā'sā'yānig^{ki}.

- Wā^dtcigā' ā'ke'tcinatu'nā'u^dtcī. Unā'pāman apina'megu
10 ā'ma'kā^dtā'wīni^dtcī. Ō'nipi wāwīwi'tā: "Na'i' wā'page kī'nāwā'wa
kī'wā," ā'ine^dtcī. "Cewā'na na'ina'megu ā'tō'kī'wanān i'ni
wī'nā'gwaiyāni tepinā'tcā'megu wā^dtcinā'wa'kwāgi kī'ā. Ā'ta'ci'-
megunāwa''kwāgwān i'ni wī'nāwā^dtcī. Cewā'na wī'mī^dtcī^dtcī
kī'awa'tawāw^{wā}, wī'cā'penāwa pe''kī," ā'ine^dtc ā'inā'pā'wā^dtcī.

- 15 Māmaiya'megu ā'penu^dtcī kīkī'cipe'kwa'pitō^dtc u'wīyā'sī.
'Ō'nip ā'pī'tu'sā^dtcī'megu, kabō'twe katawināwa''kwānig ā'nātagi'
sipō'ā'w ā'pēmā'kwā'winig^{ki}. Īte'pā'ā^dtc ō'nipi kwīyena'megu
nāwa''kwānig iyā' ā'pyā^dtcī. Ma'nimegu ā'cipitā'yā'kwī^dtc
ā'nāwā^dtc ā'a'pī'A'pini^dtcī, ā'pwāwigā'inā'wugu^dtcī.

- 20 "Ka'cinā'gwa, i'kwā'we, ā'mē''kōnānⁿⁱ," ā'inā^dtcī. Ā'mī'cātā'-
nemu^dtc i'kwā'wā. 'Ō'nin ā'awa'tawā^dtc ā'a'camā^dtcī wīnā'gā'
ā'kī'wimeguma'ka'tāwī^dtcī.

- Kīkī'ciwī'se'nini^dtc ā'nā'gwāwā^dtcī. Ā'anemōmā^dtc ugwi'sā'-
wāwanⁿⁱ. Ā'a'nemā^dtcimu^dtc ā'cawī^dtc i'kwā'w ā'ciketemāgi'-
25 tā'ā^dtcī. 'Ō'nipi, "Ma'nimā' kī'na yā'tuge wā^dtcipwāwine''senagwe
ma'na kegwi''senāna, ā'cima'netowī^dtcī me'tō'^dtcī, wī'aiyā'aiyā^dtcī'-
moyani i'ni wā'^dtc i'ca'wiyāgwetug^{ke}," ā'inā^dtc u'wīwanⁿⁱ.

Ō'ni nō'mage pe'ku'tānig iyā' ā'pyāwā^dtcī wīgiyā'pe'kīgi wātā'-
gi'su^dtcī. Ā'pwāwigā'megā'^dtcimu^dtcī.

- 30 Wā'panig ā'nā'wāwā^dtcī wā'se'mitcig^{ki}. Nā'ka'^dtcī wā'panig
ā'ke''tcimai'yōwā^dtcī wātāne''sitcig^{ki}. Ā'ā^dtcī'mo'e^dtcī mawī:
"Kī'cimā'kināpyānā'p āgwi'gā'i kīgō'i'ca'wī^dtcinⁿⁱ," ā'ine^dtcī.
'Īni'megu ā'kī'cipōnwāwāge''siwā^dtcī. Wātāne''sitcig ā'mī'cātāne'-
mowā^dtcī.

- 35 Ō'nip ā'wāpī'ā^dtcī'ā^dtcī'mo'e^dtcī me'ce'megōnā' ā'cawī^dtcī wā-
^dtcinā'sā^dtcī'gā' ā'ā^dtcimu^dtcī'megu.

Ō'ninin ugwi'sā'wāwan ā'na'u'sā''ini^dtcī, ā'na'ōtāni^dtcīyugā'ⁿⁱ.
Ā'pe'cegwāne'māwā^dtcī me'to'sāne'niwag^{ki}. Nā'ka'^dtcī ā'wī'cige-
'sini^dtcīmege uwī^dtcīkwīye''sā'a'ipi, ā'gwi na'imyānawī'e'gutcinⁿⁱ.

- 40 Na'anā'sōwā'pīna kwīye''sā' āgwi'gā'wī'napi na'imīgā'tī^dtcīni;
cā'ckī'megu ā'ā'na'su^dtcī ā'cimatāgwā'netag^{ki}; nā'ka'pī āgwīne-

Many of those Sioux, they say, who were chasing the woman were killed (by these buffaloes). They (the Sioux), it is said, returned from there.

The woman vacillated in getting up. They say she only covered her face while she was suckling her little son.

Soon she fell asleep again. Now it is said she woke up early in the morning. They (the woman and child) were lying there all alone. Then she started out quite aimlessly. Then she watched closely. She went through the forest in the day time.

She was being diligently searched from where she came. Her husband fasted. And it is said he who had her for wife was told: "Well, you will see your wife to-morrow," so he was told. "But just as soon as you wake up you must go toward the place of the noonday sky (i. e., south). Wherever you are at noon is where you will see her. But you must take (some food) for her to eat, for she is very hungry," he was told in a dream.

He started out very early in the morning after bundling up some meat. Now it is said while he was walking along, when it was almost noon, he saw a creek by a forest. He went over to it and, it is said, reached it just at noon time. Just as he entered the forest he saw her sitting there, but he was not seen.

"Well, old woman, I have found you," he said to her. The woman felt very happy. Then he gave her the food which he took to her to eat. He himself was yet fasting during this time.

After she ate, then they started out. She carried their little son on her back. On the way the woman told what had happened to her and how sad she felt. Then it is said, "Well, this probably was the reason why they did not slay you and this son of ours, because he is the same as a manitou, and so that you might often relate the story; that is why that happened to you," he said to his wife.

Early in the evening they arrived at the wickiups, from where she was lost. She did not relate her narrative.

The next day they whose daughter-in-law she was saw her. Likewise the next day the parents of the daughter wept very hard. Some person went over to tell them: "She has been brought and nothing is the matter with her," they were told. They stopped crying at once. The parents of the daughter were very happy over it.

Then it is she began to tell all that had happened to her, and she narrated why she was saved.

At this time their little son had learned to walk, and had learned to crawl. The people were very fond of him. Moreover, though his fellow-boys were very strong, he was never overpowered. This boy, it is said, was very fond of wrestling, but never would fight; he was only fond of wrestling; and he never went away. He staid at home

guta'i na'i'ā^{dtcin}. Aiyāniwe'megu ā'kā'wītā^{dtc} ā'uwi'-
giwā^{dtc}. Mi'ekuta' ā'nawānikwiye'sā'ā^{dtc}. 'Ā'ā'pe^{dtcimā}-
nāni^{dtci} kwīye'sā'a'i wī^{dtcāno}/megu^{dtci}. 'Ō'nip āyī'g i'ckwā'sā'a
'ā'wāwī^{dtcāno}/megu^{dtci}. Ā'māmenwī^{dtcāno}/māgā^{dtc} Ape'no'
5 ā'pwāwina'ima'iyō'tāgā^{dtc}. Negu'tipi pe'ki'megu ā'uwi'kāni-
^{dtci} kwīye'sā'Anⁿⁱ, neguti'na' i'ckwā'sā'An ā'uwi'kāni^{dtc}.

Ī'nipi pe'k ā'cinī'ewi'ā^{dtc} uwi'kāna'i, me'sō'tāwe winapi'meg
Ane'kā^{dtci} ā'wā^{dtc}. Cewā'n ī'nip i'cinī'ewipe'kinenepā'wuti^{dtc}.
Nā'ka wī'n ā'tepā'negu^{dtc}. Ā'ā'sipi'megutcāwā'pī'tcigi^{dtci}
10 tepā'negu^{dtc}, wī'na nā'ka^{dtc} ā'te'pānā^{dtc}. Ma'kwā^{dtci}/megu
ā'wītāno'megu^{dtc}.

'Ō'nipi kabō'tw ā'ā'kwamata'mini^{dtc} ī'nin i'ckwā'sā'Ani
pe'ki'megu ā'ke'tci'ā'kwamata'mini^{dtci}. "Māmā^{dtcigi}/megu
wī'ne'pō'ī'wā^{dtc}, 'ā'citā'āwā^{dtci} wātāne'siteig^{ki}. Winagā'īna,
15 "Āgwini'ka'megu mā'pyā^{dtcini} nī'kānā^{dtc}, 'ā'īnā^{dtc} ugyā'n^{dtc}.
"Na'ī, 'Anā'e, ma'wiwāpami nī'kānā^{dtc}, 'ā'īnā^{dtc} ugyā'n^{dtc}.
"Na'ī, 'Anā'e, ma'wiwāpami nī'kānā^{dtc}, 'ā'īnā^{dtc} ugyā'n^{dtc}.

Ī'tep ā'ā^{dtc} i'kwā'wā^{dtc}.

Cī! Pe'ki^{dtcā}/megu winagā'āyī'gi ī'n i'ckwā'sā'ā^{dtc}. "Anā'e, ma-
20 wā^{dtcimō}'i nī'kānā^{dtc}. Nī'ke'kā'nemegwa, ā'katawinepō'iyān^{dtc}.
Cā'cki kana'i nī'ke'kā'nemegw ā'ca'wiyan^{dtc}, 'ā'īnā^{dtc} ugyā'n^{dtc}.
Īte'pā'ā^{dtc}. Kwīyena'megu tcā'wīna' ā'mawī'anō'kāne'gowā^{dtc}
uni^{dtcāne}'swāwā^{dtc}. Kwīye'sā'ā ki'cinō'magenā'gwāni^{dtc} ugyā'-
n^{dtc}, ā'pyā^{dtcipiti}'gāni^{dtc} uwi'kānan ugyā'n ā'ā^{dtci}'moni^{dtc}: "Pe'-
25 'ki wīna'megōnī'ya ki'kā'na kenatawā'nemegwa, īni'megu ā'kata-
wine'pō'ī^{dtc}. Kana wī'ke'kā'nemi^{dtc}, 'kete'gwa^{dtcā} 'ā'īni^{dtc}.
Īnāgā'nā'kā^{dtc}, "Yā' wā'na'i, ā'kwamatamō'wanān^{dtc}! Kekwī-
nome'gwa'iyōwe ki'kā'na, 'ā'īne^{dtc} i'ckwā'sā'ā^{dtc}.

Ōnī'pīna kwīye'sā'ā sā'sā'si'megu ugyā'n ā'pyāni^{dtc}. "Cinā'-
30 gwa, negwī'i, ki'kā'na pe'ki'megōn ā'katawine'pō'ī^{dtc}. Māgwā'-
megu ā'gwi wī'wāpane'mi^{dtcini} ki'kāna, negwī'i. Ī'ni wā^{dtci}
wīta'mōnān^{dtc}, māgwā'e wī'nāwu'ki' i'ci'tā'ā'wā^{dtc}, 'ā'īnā^{dtc} u'gwi-
san^{dtc}.

Ōn īna kwī'ye'sā'ā, "Mi'ke^{dtci}'ā'ge nī'ka ā'mi'cinā'sā'ā'wagān^{dtc},
35 ā'īnā^{dtc} ugyā'n^{dtc}.

Ō'n ō'san^{dtc}, "Ku^{dtcimegum}'ke^{dtci}'i, 'ā'igu^{dtc}. "Au', 'ā'i-
ciwā^{dtc}.

Īnip ā'nātegi nāta'winōn^{dtc}. Ā'ki'mā'e^{dtci} wāpe'ckiku'pi^{dtcine}-
nu'sōn ā'ta'cikakanō'neti^{dtc}. Ke'tcine'e'megu ā'wā'pame^{dtc}.
40 Ā'mē'ckwini'gwāni^{dtc} ā'mē'ckwiwī'nāni^{dtc}.

Māmā^{dtcigi}/megu ā'nāwu^{dtci} ā'mi'negu^{dtcigi}'i nāta'winōn^{dtc}.

all the time. He was a very good looking boy. There was a great crowd of boys there all the time, who were playing with him. And also the girls would play with him. He would always play with the children nicely and never make them cry. He was a very close friend to one boy, it is said, and to one girl.

It is said that these were the only two close friends he had, although he associated with all. But these two were the only ones with whom he slept in turns. And he was loved by them. He was loved by all those the same age as himself, and he loved them. They would play with him quietly.

And then soon, that girl was taken very sick. "She surely will die," thought they whose daughter she was. And as for that boy, "Why, my friend has not come yet," he said to his mother. "Now, mother, go over and see my friend," he said to his mother.

The woman went over there.

Behold! The girl was very anxious for him. "Mother, go over and tell my friend. I wish him to know that I am almost dead. Only let him know how I am," she said to her mother. So she went over there. They were both ordered by their children at the same time. After the boy's mother had gone for a short time, his friend's mother came and reported: "Your friend wants to see you very badly, for she is almost dead. She truly said of you, 'so he'll only know how I am,'" she said.

And yonder (girl was told), "Oh my, you have been sick! Your friend has been longing to see you," the girl was told.

And the boy's mother at once returned. "Well, my son, your friend is almost dead. Your friend will probably not live till morning, my son. This is the reason why I tell you, she may want to see you," she said to her son.

Then that boy (said), "If I were to doctor her, I wonder if I could cure her," is what he said to his mother.

And he was told by his father, "Do try to doctor her." "All right," he answered.

Then he went away to get some medicine. And he was secretly seen talking with a white buffalo. He was seen only a little ways off. It had red eyes and red horns.

Surely he was seen when he was given some medicine.

- Ī'nip ina kwī'ye'sā' ite'p ā'ā^dtei kwīyena'megu ā'panāte''sini^dtc
 uwī'kānanⁿⁱ. Sa'sagāgi'megu ā'nā'moni^dtc'. 'A'ki'cimegumai'-
 yōwā^dtei wānī^dtcāne''sitcig^{ki}. Ō'n ī'na kwī'ye'sā'a nepi'g ā'agā'-
 witcapō'genagi nāta'winōnⁿⁱ. Kī'citcapō'genagi mī'gunan ā'tcapō'-
 5 genā^dtc'. Ā'nāpa'no'wā^dtei me'cena'meg^{ku}. Ā'ne'kena'mawā-
^dtc'. Kī'cipa'kuna'mawā^dtc', tca'tcatapi 'ā'nā'moni^dtc'. Ō'nip
 ane'ki' ā'me'na'ā^dtc'. Kabōtwe'megu nāyā'p ā'inānagigwā'-
 ckāni^dtc'. Kabō'tw ānā'gwinig ā'ke'kāneta'mini^dtc'. "Īnigu'-
 megu wī'nā'sā^dtc''," ā'i'ciwā^dtei kwī'ye'sā'^a.
 10 Ā'menwina'wā'ā^dtei wānī^dtcāne'si'ni^dtc' "Mani'megu wī'me'-
 name'na'āg^{kwe}. Nyā'wuguni' cā'cki kī'me'na'āp^{wa}. Cewā'n
 aiyāne'ki'imegu kī'ime'na'āpwa, kā'ta mā'ne. Wī'nā'sā'wa ku-
^dtc', in ā'ine'nagōwe," ā'i'ciwā^dtei kwī'ye'sā'^a.
 Ōnipi'megu ā'wāpine'nawu^dtc ī'nin ā'kakanō'neti^dtc wāpe'ckiku-
 15 'pi^dtcine'nu'sōnⁿⁱ. Ke'tcinegā'ipimegā'pe' ā'nā'wāwā^dtc āneminā'-
 wātci^{ki}. Kāgō'megu ā'inā'neme^dtc'.
 Ōn'īnigi wāte'ckwā'sā'e'mitci^g ī'nin ā'wa^dtcā'āwā^dtc ī'nini kwīye'-
 'sā'anⁿⁱ. "Uwīyā'si mā'ni wī'mi^dtcianⁿⁱ," ā'ī'nāwā^dtc'. Ō'ni,
 "Āgwi'kanāgwa; penāwagi'mata," ā'i'gowā^dtc'.
 20 Ōni^dtcā'ipi nā'ka ā'ci'cā^dtcī nenī'w ā'pe'nā'kā^dtc'. Māne'megu
 ā'ne'sā^dtcī penā'wa'ⁱ. Ā'wa^dtcā'āwā^dtc'.
 Īnip ī'na kwī'ye'sā'a kā'naka'nawī^dtc'. "Na'ī', nī'kā'na nī'wī'-
 pumāwa kātemi'nawita wāpe'cke'si'ta ku'pi^dtcī'nenū's^{wa}. Ī'na-
^dtcā'i wī'wī'pumaga," ā'i'eika'nawī^dtc'. Nī'kānagi^dtcā'i nī'wī-
 25 'pu'megō^{ki}," ā'i'^dtc'. Ō'nipi kwī'ye'sā'a īni'meg ā'kiwinato'-
 meme^dtc'; ō'sanigā'megu ā'anō'kānā^dtcī wī'kiwinato'māni^dtc'.
 Cewā'n ā'gwi'pi, "Wī'seninu," i'nā^dtcīn ō'sa'nⁿⁱ. Cā'ck ā'A'pi'A'-
 pini^dtc'.
 Kī'ciwī'se'niwā^dtcī nā'ka'megu ī'na kwī'ye'sā' ā'ā^dtcimu^dtc':—
 30 "Na'ī' nī'kā'netig^{ke}, mā'na kī'kā'nenāna newa^dtcā'egwa.
 Ā'ketemi'nawag ī'ni wā^dtcīwa'^dtcā'i^dtc'. Ke'tena^dtcā'i tā'pi'āwa
 nene'kānemi'ni^dtcīni mane'towan ugimāwine'nusōnⁿⁱ," ā'ciwā^dtc'.
 "Ī'ni^dtcā' mā'ni wī'u^dtcimenwinawā'ckā'gwi'yagwe mā'ni wī'se'-
 niweni, wīna mā'netōwa ke'tcināwī'megu ā'wī'pumagwe nāne-
 35 'kā'nemit^a. Mā'a'ni nā'ka^dtcī wā^dtcā'i'ni^dtcīn ī'n ā'cimenwinawā'-
 'egu^dtc', ā'kwāne'mā^dtcīn ā'A'came^dtc'. Wī'naiyō ī'ni' ā'kwā'-
 nemāwa penā'wa'ⁱ. Tāni^dtcā'i wī'ī'cipwāwinene'kinawā'egu^dtcī
 wā^dtcā'i'ni^dtcīni? Wī'nene'kinawā'egwa'megu wī'māmi'nawinawā'-
 'egwa^dtcā'i'. Kīnā'na nā'ka^dtc īni'megu wī'ī'cina'wā'agwe wī'na
 40 mā'netō^{wa}." "Ī'ni^dtcā'i wī'pe'nope'noyag^{kwe}, ā'neni'wiyane,"
 ā'ī'tiwā^dtcī kwī'ye'sā'ag^{ki}. Ā'pe'nope'nowā^dtc'.

Ā'mī'cātā'nemu^dtcī wā'gwi'sit^a. Ā'nā'gwāwā^dtc ā'anemi-
 wī'tāmā^dtc u'gwi'sanⁿⁱ. Ō'nipi, "Anō'se," ā'igu^dtc', "neme'-
 'tā'a^dtcā'i kī'A'ci'tawī, pe'ki'megu kī'wāwe'ni'tawī wī'ume'tā'-

Then that boy, it is said, went there just when his friend became unconscious. She was just barely breathing. And they, whose daughter she was, had already wept. Then the boy barely dipped the medicine into some water. After dipping it in, then he dipped a feather in it. Then he pushed the feather into her mouth. He pushed the whole length of it in. After pulling it out, then she breathed regularly. Then he made her drink a little of it. Soon her eyes turned to their natural shape. Soon in the evening she came to her consciousness. "She will immediately be well," the boy said.

He gladdened them whose daughter she was. "You give her this to drink constantly. Only four days shall you give her (this) to drink. But give her only a little at a time, don't give her much. She will be cured, is what I say to you," the boy said.

From that time on, it is said, they recognized that he was always talking with that white buffalo. Those who continued to see him always saw him very close by. He was suspected in some way.

Now the parents of the girl cooked a meal for the boy. "We have some meat here for you to eat," they told him. "Not at all; I would prefer turkey," they were told.

And then, it is said, the man again went out hunting for turkey. He killed many turkeys. Then they cooked a meal for him.

Then it is said that boy gave a speech. "Now, I shall eat with my friend, the white buffalo, who blessed me. It is he with whom I shall eat," he said in his speech. "My friends shall eat with me," he said. Then boys were being called to come; and he ordered his own father to call them to come. But it is said he did not say to his father "Eat." He merely kept sitting there.

After they had eaten the boy gave another speech: "Now, my friends, our friend here has cooked this feast for me. Because I have blessed her is the reason why she has cooked for me. To be sure, she has pleased the manitou who thinks of me, the Buffalo chief," he said to them. "So that is why this food will have a good effect on us, because we are feasting personally with the manitou who thinks of me. Moreover, this is the way he has been gladdened by one who cooked for me, namely, by feeding the one he thinks most of. For he thinks a great deal of those turkeys. Verily how shall he not be made mindful by the one who cooked for me? He will be made mindful and he will be made to realize thereby. Moreover, we shall make the manitou feel the same way." "Verily now we must go to our respective homes, you who are men folks," the boys said to each other. Then they went to their homes.

The father was very proud of his son. When they went home he went along with his son. And then, "Father," he was told, "make me a bow, and make a very fancy bow for me to have," he said to his

'amaga," 'ä''inā^{dte} ō''sanⁿⁱ'. "Nā'ka'^{dte} A'cā'ti'ani, nīna'megu wī'nānini nī'na'tunā'A wī'uta'cāti'emeta'māninⁿⁱ'. Kī'wītamō'negu^{dte}ci wī'A'ci'ta'wīyan i'nin A'cā'ti'ani wī'aiyo'aiyō'yāninⁿⁱ," 'ä''inā^{dte} ō''sanⁿⁱ'. "Au'," 'ä'ine^{dte}cigä'meg^{ku}'.

5 Ōni'p ina kwī'ye'sā'A kī'ci'tawu^{dte} ume'tā'anⁿⁱ, "Nyā'wuguni nī'A'cen^{nu}," 'ä''inā^{dte} ō''sanⁿⁱ'. "Nyāwugu'naga'ke, i'ni wī'pyaiyānⁿⁱ," 'ä'inā^{dte}ci'. "Au'," 'ä'igu^{dte}ci'.

Ō'nip 'ä'nāwu^{dte}ci'megu 'ä'kī'ckāpe'ka'tenigi wā'^{dte}ci ketā'ckānigi ne'p 'ä'anemi'cipi'tigā^{dte}ci'. Ä'piti'gawā^{dte}ci mane'towan i'na'i
10 'ä'awi'ni^{dte}cinⁿⁱ'. Ke'tena'megu nyāwugunaga'tenig 'ä''pyāni^{dte}ci'. Ä'kī'cāgu^{dte}ciwāwene'tenig A'cā'ti'ani nyā'wi 'ä''pyā'tōni^{dte}ci'. Ä'a'^{dte}ciimu^{dte}ci': "MANA'kapi Pī'gi'tanwi, 'ä'mātai'yāgwāni Māsi'sipō'gipi wī'ma'wī'ōtāwe'niyag^{kwo}'. I'nipi wī'ta'cimenwipe-mā'te'siyagwe," 'ä''ini^{dte}ci'. "I'nigā'ipi wī'ta'ciketeketeminawe'-
15 'siyagwe. Aiyō'' 'ä'gwi ke'kānetamā'nini wī'ke'tiketeketeminō'-nagwe wī'na ma'netōw^{wa}'. I'ni wī'na iyā'' pyai'yagw ina'megu wī'awiwa tcā'gi kägō'ⁱ wī'anemimī'nenagwa ma'netōw^{wa}'. Ägwigā'neguti wī'mī'nā^{dte}cinⁿⁱ', me'sōtāwe'meg^{ku}'. Wī'anemimī'nāwa me'to'sā'neniwa'ⁱ'. Nīnaiyō' aiyō''mani nīna'megu netā'pināt
20 A'cā'ti'anⁿⁱ', ke'nemāp u'wīyā' āmi'cinātāti'sugwānⁿⁱ'. Māgwā'-megu wī'n awi'tā', A'sā'mimagimī'ckawināgwa'tw A'ckwātā'm^{mi}'. I'ni wī'na me'ce'megu wī'nātega wī'nā'twa kägō'ⁱ'. I'n ānā^{dte}ci'-mo'ig^{ki}'. I'ni me'tenō' 'ä'ta'ciwā'sāyā'piyānⁿⁱ," 'ä''inā^{dte}ci me'to'sāne'niwa'ⁱ'.

25 Ō'n inigi me'to'sāne'niwag 'ä'pwāwike'kāneta'mowā^{dte} i'nini i'ni 'ä'cite'kātāni'gwā'ini Pī'gi'tanwi nā'ka'^{dte}ci Mā'si'sipō^{wi}'; 'ä'pwāwī'-meguke'kāneta'mowā^{dte}ci'. Ō'nipi medā'sugunaga'tenig^{ki}', "Ci! tāni'yātug 'ä'cipwāwike'kānetamā'gwe," 'ä''inā^{dte}ci'. "Wīnwā'wa ma'netowag i'n 'ä'cike'kāneta'mowā^{dte} 'ä'cite'kā'tānig^{ki}'. Ke'tena'-
30 mā'ⁱ'. I'ni^{dte}cā'i nā'ka'^{dte} i'tepi wī'aiyāni ma'netōnāg^{ki}', i'ni wī'mīnawe'siyān i'nin i'ni 'ä'cite'kātā'gwā'ini nī'māminawina'nā-tu'cō'. Cewā'n ini'megu ne'ki wī'inā'teyānⁿⁱ'; nī'nyāwugunā'te'," 'ä'i'^{dte}ci ina kwī'ye'sā'A'.

I'nimegu 'ä'i'cawi^{dte}ci'. Ä'nāgwā^{dte}ci nāyāpi'megu 'ä'mawi'u-
35 ^{dte}ci'pī'tigā^{dte}ci'. Ō'nipi pyā'yā^{dte}ci', 'ä''pyātō^{dte}ci 'ä'anemipyā'ā'tānig 'ä'me'ckupyā'ā'tānig ō'ni ne'gut 'ä'A'ckipagipyā'ā'tānig^{ki}'. Mā'A'n 'ä'inepyā'ā'tāgini," 'ä''inā^{dte}ci ō''sanⁿⁱ'. "Kī'wāpatō'nāwag^{ki}."

Ō'nip 'ä'māwa'^{dte}ciwā^{dte}ci mō'cagi'megu'u ne'niwag^{ki}'. 'Ä'a'-^{dte}ciimu^{dte}ci kwī'ye'sā'A', "Na'i, i'n 'ä'kī'cimāmīnawe'siyānⁿⁱ'.
40 Mā'A'ni^{dte}cā' 'ä'nepyā'ā'tāgini; ma'ni Pī'gi'tan^{wi}', ma'ni Mā'si'sipōw A'ckipagipyā'ā'tāg^{ki}'. Ke'tcināwī'megu ma'ni kenātā'pwa wīnwā'-wa mane'towagi kī'ci'pyā'A'mowā^{dte}ci'. Ä'gwi nī'na ma'ni kī'ci'pyā'-A'māninⁿⁱ'.

father. "And the arrowheads, I'll seek them so I may have arrowheads. I'll tell you just how you should make the arrowheads for me, which I shall use," he said to his father. "All right," he was answered willingly.

And after the bow was made for the boy, "I shall be gone for four days," he said to his father. "In four days I will come back," he said to him. "All right," he was answered.

And then he was actually seen going into a cliff from whence water was shooting out. He went in to visit a manitou who was there. To be sure he came back after four days. He brought four very fine arrowheads. Then he narrated: "It is said, we must go yonder, wherever Missouri joins the Mississippi, to make our town. It is said at that place is where we shall live healthily," he said. "It is said at that place is where we will be blessed. At this place, I do not know that the manitou will bless us very much. But when we come to that place, there will be a manitou who will give us everything. He shall not only give it to one person, but (shall give it to) all. He will continue to give it to the people. Now right here I have been over personally to get these arrowheads, although I do not know if there is any person who could get them for himself. Very probably he could not, for the door looks too strong. But at that place, anyone at all could get something. That has been told to me. And at that place alone is where I can see a light," he told the people.

And the people did not know what things were called Missouri and Mississippi River; they did not know what they were. And then it is said in ten days, "I declare! how can it be that you don't know them," he said to them. "The manitous themselves know them to be called by those names. It is surely so. Well, I'll go again to the place of the manitous, and I will be diligent to inquire very closely what things are called that. But I will be gone again the same length of time; I will be gone four days," said that boy.

He did just so. He went away, going into the same place. Then, it is said, when he came back, he brought with him a diagram painted in red and one painted in green. "Here are these diagrams," he said to his father. "You show them to them."

Then, it is said, only the men gathered. The boy spoke, "Now, I have been diligent in this. Here they are written out; here is the Missouri, and here is the Mississippi River drawn in green. You personally see these which the manitous themselves drew. I did not draw this.

"Winwā'wa mane'towagi nāma''kamig ānā'pītcigi mā'ni 'ā'cike-
'kāneta'mowā^{dtc} ā'cite'kā'tānig^{ki}'. Winwā'wa mā'ni 'ā'cite'kāta'-
mowā^{dtc}'. Aiyō'tcā' mā'n ā'mā'taiyāg^{ki}', ā'ta'cimenwipemāte'-
'siyagwe neta'cike'kā'neta nī'n^{na}'. Winwā'w aiyō'ā'nemī'apītcigi
5 wā^{dtc}ike'kā'netamānⁿⁱ'. Tcāgipi'megu wī'A'nemī'aiyōyagwe tcāgi'-
megu wī'Anemī'cigā'imī'^{dtc}ciyagwe; nete'cike'kā'neta," ā'inā^{dtc}tei
me'to'sāne'niwaⁱ'.

Āne't ā'tāpwā'tāgu^{dtc}i'; āne't ā'ānwā'tāgu^{dtc}i'. Ānetapi
'i'nimegu 'ā'wī'cā'ckāwā^{dtc}ite'pi wī'inu'tāwā^{dtc}i'. Ānetagā'i, "Ō,
10 nāgwāgō'megu ta'swī wī'wanimeno'wāgwānⁿⁱ'. Īte'p i'ā'gu
kī'mawimenwimenwime'to'sāneniwi'pwa; nīnā'naku'wīna 'āne-
'āne'ta nekwaiyā'ci'megu'i'cime'to'sānenī'wipena," ā'i'yowā^{dtc}i'.

Ā'āmī'e'tiwā^{dtc}i'; tcāwita'swī'megu ā'A'ckwīwā^{dtc}i'. Ō'n
A'cka^{dtc} ā'ckwītcigi Wī'sa'kā'an ā'pyāni^{dtc}i'. "Kā'ci^{dtc}ā'
15 ketē'cawī'pwa ne'ci'sā'etig ā'pwāwī'itepi'aiyāgwe? Ītepi' i'ā'gō;
'āiyō'kā'i nī'a'wipena, i'citā'āyāgwe, 'āiyō'megu kī'awi'awi'pwa,
aiyō'megu kī'ta'citcāgi'ego'wāwag A'cā'ag^{ki}'. Āgwimō'tci'neguti
wī'A'ckwī'e'nāgwīnⁿⁱ'. Ī'ni 'aiyō'megu wī'a'wī'a'wiyāgwe? Ā'gwi
neguta'i wī'ā'yāgwini? Nīnagā'megu i'ni 'itepi'aiyānⁿⁱ," ā'i'-
20 gowā^{dtc}tei Wī'sa'kā'anⁿⁱ', ā'nā'gwāni^{dtc}i'.

Ā'wītā'māwā^{dtc}i'; ā'mā'nāwā^{dtc}i', 'āgwīpu'wiyā' ā'ackwī^{dtc}einⁿⁱ'.
Kegime'si'megu ā'awane'gowā^{dtc}tei Wī'sa'kā'anⁿⁱ'.

"Ā'gwi wī'n i'na kwī'ye'sā'ā wāwanāneme'nāgwini wī'i'ca'wi-
yag^{kwe}'; i'ni wā^{dtc}ipwāwikāgō'megu'i'cikī'ki'ki'menag^{kwe}'. Kīn-
25 wāwā'megu mā'ni ketemāgi'tō'kāgo'ā kī'yāwā^{wi}'. Mō'tci'megu
īyā'i'pyaiyāgwe wī'sa'nagat^{wi}'. Me'nwi kegime'siwītā'māgo^ā'.
Pe'ki'megu wāwe'nete'sa kī'yāwāwī pwāwī'ānwā'ta'wāgo^ā'. Īnugi
yō'winwā'wa kī'cimeguwāpinā'nātōgi wī'uta'ine'miwā^{dtc}i': kī'nāta'-
mawāpw īyā'i'pyaiyā'g^{kwe}'. 'Wā'na, mā'ni! kī'i'ci'tā'āp^{wa}'.

30 "Ī'niyōw ā'wītā'mōnagwe menwi; īni'megu ā'cikegime'sināg-
wai'yāgo'ā pe'ki'megu keteketemi'nōnwā'sa mā'netowag^{ki}'. Ī'nugi
wī'na kewītāmā'guwāwa wī'i'ci^{dtc}ā'iketeketeminawe'siyāg^{kwe}'. Ō
me'ceg ā'gwi, pe'ki'wīna'megu manetowī'^{wa}'. Mō'tci'megu nī'na
īyā'i'wī'pyāne'nagōw awī'ta wāwanā'nemī's^ā'; nekī'ci'meguke-
35 kāneme'gōtug^{ke}'. Awita'megu wāwanā'nemī's^ā," ā'inā^{dtc}i'.

Ō'n i'na kwī'ye'sā' ā'ā^{dtc}imu^{dtc}i': "Wī'pyāwag i'niyāg ā'ckwī-
tcig^{ki}'; Wī'sa'kā'ani wī'pyā^{dtc}ciwītā'megōg^{ki}', cewā'n i'ni wī'sa'-
naga'kāiyō'ā'āiyāgwe mā'netōw ā'awi^{dtc}i'. Āgwi'cā'cki'wī'mīne'-
nāgwīnⁿⁱ'. Manī'wī'i'cawī^{dtc}i'. Uwīyā'ā'āiyi'kī'mī'nāpen īni'megu
40 wī'i'cawī^{dtc}i', āme'kwaiyāⁱ', ā'sepā'naiyāⁱ', cāwemegō'na'i wāwī-

"They, the manitous, who look into the underworld, know them to be called by these names. That is the way they call them. Where this river forks here is the place where I know we would live healthily. They (the manitous) who are here, are how I came to know this. It is said we will be able to get everything from there that we shall use and eat; such is my knowledge thereof," he said to the people.

By some he was believed in; and by some he was not believed in. Some, it is said, were very anxious to move there at once. Some said, "Oh, go on, as many of you, that want him to fool you. Go there to be always good people; some of us happen to have lived too long as we have been living (to be changed)," they said among themselves.

Then they moved; half of them stayed. After a while Wī'sa'kā'ā' came to those who stayed. "What is the matter, my uncles,¹ that you did not go there? Go there; and if you think 'we will stay here,' you may always stay here, and the Sioux will kill you all. Not a single one shall be saved (from the slaughter). Are you now always going to stay here? Are you not going anywhere? I am going straight there now myself," they were told by Wī'sa'kā'ā', and he started out.

Then they went with him; there was a large number of them, for it is said no one stayed. All were taken by Wī'sa'kā'ā'.

"The boy was not ignorant of what would happen to you; that was the reason why he did not at all insist on you (going). You indeed would have made your lives wretched. It will even be hard when you get there. It would have been good if you had all gone with him. Your lives would be beautiful if you had not disbelieved him. To-day they have already begun to get things to wear: you will see them have them when we get there. You will think, 'Oh, this is the place.'"

"That was the good message he delivered to you; if you had all gone, the manitous would have greatly blessed each one of you. As it is now he will instruct you how each one of you will be greatly blessed. Or perhaps he will not do it himself, although he is a powerful manitou. That I am bringing you there, he can not but know; no doubt he knows it already. He can not but know about me," he told them.

And the boy related (to the others): "The people who remained are coming; Wī'sa'kā'ā' is bringing them, but then it will be difficult now for us to go where the manitou lives. He will not give us freely. This is what he will do. We shall have to give him some kind of skins so he will do it, such as beaver skins, raccoon skins, or

¹ Mother's brothers. Similarly among the Prairie Potawatomi mortals are related to the culture hero as mother's brothers and sisters.

'saiyiwā' 'inig^{ki}'. Cewā'n ī'ni wī'sanage' 'siwā^{dtc}i'. Ā'gwi wī'wā^{dtc}i-
nowi' 'agwin ī'nig a'me'kwag^{ki}, īyā' mā'ne ku^{dtc}i'. Wī'sa'nagatwi
wāwī'saiyi'wā'ig^{ki}'. Nā'ka'^{dtc}i wī'mī'nenagwe wī'sa'nagatwīⁱ'.
Ā'gwi wā'ne'pe'ci wī'ute'tena'magwinⁿⁱ'. Nā'ka'^{dtc}i kägō''megu wī-
5 i''ci' i'cigenwi wī'ane'anemi' aiyag^{kwe}'. Kägō'tcā''megu wī'i'ci-
'sa'nagatwīⁱ'. 'Inigigā''i wī'kepā'ku'ckamō'nagwigi, pwāwikā'kami-
tāpwā'ta'witeig^{ki}'. Kā'kami'gā'i tāpwā'tawī'wāte'e, pe'ki'megu
wāwe'nete'sa; awita'kägō''megu wī'pe'ta'sa'gige's^a,' ā'inā^{dtc}i
me'to'sāne'niwa' ī'na kwī'ye'sā^a'.

- 10 Ke'te'napi kabō'tw ā'pō'nīni^{dtc} uwi''kānwāwaⁱ'. Wī'sa'kā'A'-
gā'ineguta'' ā'uwi'ge'^{dtc} ā'wā'wanā^{dtc}i'. Wā^{dtc}cā'e'tiāwā^{dtc}i'. Wī-
'sa'kā'A'gā' ā'kiwāwī''seni^{dtc} ā'kiwāwī'pumā^{dtc} u'ci''sā'aⁱ'.
'Ō'nipi kabō'tw ī'tep ā''āwā^{dtc}i nenō'tāwag^{ki}'. Pema'owa'giyōpi
ī'tep ā''āwā^{dtc}i'. Īyā'megu A'ci^{dtc}ipyā'yāwā^{dtc} ā'kō'kā'wāwā^{dtc}i'.
15 Negu't ā'pyā'^{dtc}iā'^{dtc}imu^{dtc} ā'kō'kā'sa'e'gowā^{dtc}i ma'netowan
ā'cāgwāne'mowā^{dtc} ā'pemetunā'mowā^{dtc}i'; wī'pwāwī^{dtc}cā'ipimegu-
ka'nawī^{dtc} u'wiyā^a'. 'Ī'na' i'pema'o'wā^{dtc}i, "Ī'n ā'cinatawāne'-
menagwe," ā'i'ciwā^{dtc} ī'na pā'ci'A''cke'pyāt^a'. Wītāmā^{dtc}i' wīna
kegitei'māne'megu ā'A'cke'pyāni^{dtc}i'; wīna'megu ne'ci'k ā'nā'sā^{dtc}
20 ī'na nenī'^{wa}'. 'Ō'nip ī'tep ā'yāwā^{dtc}i ī'na' i'tepina' i'pema'o'-
wā^{dtc}i, ā'pwāwimegukägō'ikana'wīwā^{dtc}i'. Ma'kwā^{dtc} ā'pema'-
'owā^{dtc}i'. Kī'cikunagwī'wā^{dtc}i me'ce'na' ā'wāpikana'wīwā^{dtc}i'.

- Ō'nip A'cka'^{dtc}i Wī'sa'kā'' ā'ne'sā^{dtc}i negut ā'se'pananⁿⁱ'. Ō'n
ā'mawa'citōni'gāwā^{dtc}i'. Wīna'gā' i' Wī'sa'kā'' ā'wī'^{dtc}cāwā^{dtc}i'.
25 Inigā''megu i'ci'negut ā'ne'sā^{dtc} ā'sepa''ā'anⁿⁱ'. Ō'nipi nenō'-
tāwaⁱ', "Kā'ciyō' kī'na kī'inagita'nāgōpi'," ā'i'negu^{dtc}i'. "Kā-
'cinā'gwa, mani^{dtc}cā''megu wī'ina'gimu^{dtc}i ta'se'nwī ketagā'-
nowā^{dtc} īni'megu ta'swī wī'mī'cigi ta'se'nwī ketagā'nowā^{dtc}i',"
ā'i'^{dtc}i'. Ā'nā'gwāwā^{dtc}i, ā'wāpa'owā^{dtc}i; kwī'ye'sā'A' na'i'.
30 Ō'nip ā'pyāwā^{dtc} ā'ta'ci'sa'sā'kwāwe^{dtc} wī'kana'wiwe^{dtc}i'.
Īnīpi'megu kabō'twe Wī'sa'kā''A, "Kā'cinā'gwa, tātepiwāna'āna'-
oyag^{kwe}," ā'i'^{dtc}i'. Inigā'ipi'megu ā'pōnike'kāneta'mowā^{dtc}i'.
Ke'kāneta'mowā^{dtc}i pīti'ge, ā'api'A'piwā^{dtc} ā'kegōnaga'piwā^{dtc}
utei'mānwāg^{ki}'. Īniyā'A'gā' uta'sā'wāwa' ā'kwāpāgwa''soni^{dtc}i'.
35 Wī'sa'kā'' ā'ā'kwā^{dtc}i'. "Wā'na mā'na mā^{dtc}cā'wā'im ā'taci-
'anemikō'kakō'kā''sa'āta me'to'sā'neniwaⁱ.'" Īniyānegā' i'te'i-
mānan ā'pemitēpikī'ckāgwa'tānigi ā'aneme'kwī''sānig^{ki}'. Ō'ni
tcīpaiyō'wī'can ā'yigi'megu ā'pemikī'ckāgwa'tānig^{ki}'. 'Ā'peminawa'-
tenag A'ckwāne'ketāwī wā'sikine'ke'tānigi Wī'sa'kā''A'. Ā'pe-
40 māmu^{dtc} ī'na ma'netō^{wa}, ā'nāgatōne''kawu^{dtc}i Pī'gi'tan^{wi}'.
Wī'sa'kā'A me'tawag ā'anemi'pa'u^{dtc}i'. Ō'ni ma'netōwa nepī'g
ā'anemi'ci'sā^{dtc}i'. Ā'kwā'pyānigi Pī'gi'tanw ā'ta'ci'sagānowā'-
'so'ā^{dtc}i Wī'sa'kā''A'.

any kind of furs. But then those beavers will be hard (for us to kill). We shall not easily kill those beavers though there are many there. Fur will be difficult (to obtain). And the fur which will be given to us will be hard to get. We shall hardly have a chance to get them. And always something will happen in the way we shall always travel. There truly will be something difficult about it. Those are the ones who will cause this for us, those who did not straightway agree with me to come. If they had straightway agreed with me (to come), it would have been very fine; then there would not have been any trouble at all," that boy said to the people.

To be sure their friends camped soon. Wi'sa'kä^{'A'} also had his wickiup² someplace there. They cooked for each other. Wi'sa'kä^{'A'} also went around where they were feasting, eating with his uncles.

And then soon the Indians went there. It is said that they paddled when they went there. When they were near, they upset. One person came and told that they were upset by a manitou because they were not desired to be talking as they were going along; verily no one was to say a word, it is said. When they were paddling by there, that was the way they were desired to do. "That is the way he wants us to do," the person who had almost drowned said. All whom he accompanied were drowned with the canoe; that man alone was saved. Then it is said whenever they went there, they wouldn't say a word when they paddled by there. They would paddle by there quietly. After going through there, they would begin to talk.

And then later on Wi'sa'kä^{'A'} killed one raccoon. Then they went off to trade it off. Wi'sa'kä^{'A'} himself went along. That was the only raccoon he killed. And then, it is said, "What price will they give you for it?" he was asked by the Indians. "Well, the price will be according to the number of stripes it has on its tail; I will be given the number of stripes it has on its tail," he said. And they started out, they began to paddle away; the boy went along also.

Then they came to the place where it was forbidden to talk. Pretty soon Wi'sa'kä^{'A'} said, "Well, whither are we paddling?" said he. Then, it is said, at once they became unconscious. When they came to their senses, they were sitting inside, in their canoe. Their furs were lying around. Wi'sa'kä^{'A'} became angry. "O, it's only this foolish fellow, who has been upsetting the people." The other canoes were lying in a straight line upside down. And skulls were also lying cut off in a row. Then Wi'sa'kä^{'A'} picked up a firestick which had been made sharp at the point by burning. The manitou fled, and he was chased along the Missouri River. Wi'sa'kä^{'A'} was running on the bare ground. And the manitou ran under the water. Wi'sa'kä^{'A'} seized his tail (when they came) as far as the Missouri extends.

² The vernacular (taken from the Indian) for "wigwam" at Tama.

"Āgwi^{dte}cā' nāka^{dte} ī'ni wī'i'cawī'yāninⁿⁱ," ā'ciwā^{dte}ci ma'netōwa. Ā'wīya'ckā'pō'ckagi ne'pi ma'netōw^{wa}, īni'pīni Pī'gi-tanwi wā^{dte}ipwāwime'nwi'tag^{ki}; wā^{dte}imāmō'cki'tag ī'n ā'pe-mi'cine'kāgā^{dte}ci Wī'sa'kā^A.

5 Ō'nip ī'niya kwī'ye'sā'A mā'netowit ā'nowī'wenā^{dte} ī'ni'wītāmā'wā^{dte}ciⁱ.

Kī'cinowī'wenā^{dte} āgw īniy ā'ci'tanige'epi 'i'ci'ta'nigini Pī'gi-tan^{wi}. Ke'tena pe'ki'megu ā'ne'ciwī'tanig^{ki}.

Ā'A'pi'A'piwā^{dte}ci, A'cka^{dte} ā'pyāni^{dte}ci Wī'sa'kā'ani tēgepyāgi-
10 megu ā'pyā^{dte}ci'āni^{dte}ci kāgō'e'nigwāni'megu ā'pyā^{dte}ci'sōgena'-mini^{dte}ci. Keyā'A'pagā'wī'napīna ma'netowan ā'pyā^{dte}ci'sagā-nowā'nāni^{dte}ci. Kī'ci'pyāni^{dte}ci ā'ā^{dte}ci'moni^{dte}ci: "Manā'nāna' sā'sā-kwāt aiyō'i wī'ta'cikana'wiwe^{dte}ci. Īnugi^{dte}cā'i pa'kowāwa wī'pō-ni'sa'sā'kwā^{dte}ci. Me'cena'megu wī'pemikakanō'netiyagwe pema-
15 'ō'i'yagwinⁿⁱ. Ī'nī 'ānā^{dte}ci mu^{dte}ci ma'na'A. Kī'pene^{dte}cā' ī'ni pwāwī'ca'wigwāni, ā'gwi aiyō'i kenwā'ci wī'a'wi^{dte}cinⁿⁱ," ā'inā^{dte}ci Wī'sa'kā^A. "Īni'megu wī'i'cawī^{dte}ci," ā'inā^{dte}ci.

Ō'nip ā'mawa'citōni'gāwā^{dte}ci uta'sā'mwāwaⁱ. Ke'tena'megu Wī'sa'kā'an ā'cike'ka'i'gāni^{dte}ci ā'icimī'neme^{dte}ci. Kimō^{dte}
20 ā'ānigāne'māwā^{dte}ci. Manetowī'atāwāne'niwanigā'i'pīnini nāmawa-citōnigawā'wā^{dte}ci ni kāgō'āⁱ. Ā'anemimīne'gowā^{dte}ci me'cemegō-na'i tēā'gimegu'kāgō' ā'A'tōni^{dte}ci.

Ō'nip ā'pōni'ini'cina'satawi'genig^{ki}, me'ce'megu 'i'tep ā'ā-wā^{dte}ci.

25 Me'ce'megu ā'A'tōni^{dte}ci, pī'wa'anigāⁱ. Īnini^{dte}cā'i mī'cāmeg ā'tō'wā^{dte}cinⁿⁱ; cānawā'ā'anigā' īnime'gupi wātena'mowā^{dte}ci. Wā^{dte}timece'na' umī'cāmwāg A'tōwā^{dte}ci.

Ō'n īniya kwī'ye'sā' Wī'sa'kā'an ā'mē^{dte}ci^{dte}ci'megu^{dte}ci. "Na'i' kī'menwimegu'anemiwītama'wāwagi mā'A'gi kī^{dte}time'to'sāne'-
30 niwag^{ki}. Kā'ta kāgō'i wī'kyāta'mawa^{dte}ci 'i'citā'ā'kanⁿⁱ; ketemāge'siwagiku' ā'pwāwikāgō'ike'kānetamāti'sowā^{dte}ci nīgā'nⁿⁱ. Kā'sipi'megu' cā'ck ā'natawā'piwā^{dte}ci ī'n ā'ci'mīne^{dte}ci. Īnugi^{dte}cā' kī'na kī'aiyā'aiyā^{dte}ci mo'āwag^{ki}," ā'igu^{dte}ci īna Wī'sa'kā-anⁿⁱ.

35 Ō'nip wā'banig ā'mē'sōtāwī'megu wītama'wāni^{dte}ci me'to'sāne'-niwaⁱ: "Na'i' me'to'sāne'nitig^{ke}, mā'na kwī'ye'sā'A kātā'nā'ka^{dte} ānwā'tawī'yāgāgō. A'penā^{dte}ci'megu ā'no'wā^{dte}cin īni'megu wī'anemi'ca'wiyāg^{kwē}. Ī'nug ā'ānwā'tawāgwe, nā'ta'swī'niyāga kī'kā'nwāwag A'ce'nowag^{ki}. Īnugi^{dte}cā'i kā'ta
40 ī'ni'citā'ā'kāg^{ku}. Aiyō' u^{dte}ciwāpi māna'megu kī'nene'kā'nemāpw A'penā^{dte}ci ku^{dte}ci kwī'ye'sā'A cewā'na ke'kā'netā'gu'siwa mane-tōnāgi. Wī'na ma'netowa'i ke'kā'nemegwa," ā'igowā^{dte}ci Wī'sa'kā'anⁿⁱ. Ō'n īni'megu 'u^{dte}ciwāp ā'icawīwā^{dte}ci.

"I shall never do that again," the manitou said. The manitou made the water muddy when he fled, so that is the reason that the Missouri River does not flow nicely; the reason it flows in bubbles is because Wī'sa'kā'ā' had pursued through there.

And then it is said that boy who had the nature of a manitou took those out who had accompanied him.

After he got them out the Missouri River did not there flow as they say it formerly flowed. Surely it was flowing dangerously.

After they were sitting there a long time, Wī'sa'kā'ā' came, coming along on the edge of the water. And he was coming along holding something in his hand. It is a fact that it was that manitou which he was holding by its tail as he came. After he came he narrated: "This is he who forbids any talking here. Now he has declared that he will cease to forbid (talking). So we can talk to each other when we are paddling along. That was what this one said. If ever he does not do that, he shall not remain here very long," Wī'sa'kā'ā' said to them. "He must do that," he said to them.

Then, it is said, they went off to trade their hides. To be sure Wī'sa'kā'ā' was given the price he had stated before. They laughed at him secretly. This was a manitou trader with whom they traded any little thing. They kept on being given everything whatsoever he had.

Then, it is said, there was no more a fierce thing, and they would go there any time.

He had everything, even some beads. This was the place where they got the beads which they placed in the sacred pack; and they also got little tiny bells from there. That was the reason why they put them in their sacred pack.

And then Wī'sa'kā'ā' sent a message by that boy. "Now you are to continue to instruct these our fellow people very well. Do not think to keep anything secret from them; surely they are certainly poor because they know nothing of themselves in the future. They were only given (a power) to desire to see. So now you must instruct them," he was told by Wī'sa'kā'ā'.

The following day he gave a speech to all the people: "Now people, do not ever doubt this boy's words again. Always continue to do what he says. At this time when you did not believe what he says, several of your friends are gone. To-day verily do not feel that way. From now on you are to try to think of this boy always, for he is known in the manitous land. He is known by the manitous," they were told by Wī'sa'kā'ā'. So from that time on they did that way.

Ō'n ina kwī'ye'sā'a kägeyā'megu ā'pōnika'ki'soni^dtei wāpe-
'ckiku'pi^dtcine'nu'sōnⁿⁱ'. Īnigā'ipi pepe'tei'mā'megu ā'kīwī'uwī'-
gi^dtcⁱ'. Īna'ipi'megu pepyā'niwan ā'u'wigi^dtc ā'pepyā^dtcī'ā-
^dtcimo'egu^dtcī wī'anemi'ca'wini^dtcⁱ'.

5 Ō'nipi me'ce'na'i ne'gutenw ā'natupani'katā'gowā^dtc A'cā'aⁱ'.
Ā'mānāni^dtcī'megu A'cā'aⁱ'. Īni'pīn u'ckinawā'ā' ā'ā^dtcimu-
^dtcⁱ': "Na'ī, ī'niyāp ā'pyā^dtcipe'nowā^dtcī kī^dtcī'ckwe'e'-
nānag ā'natupani'ka'tōnag^{kwe}'. Aiyigwā'mīgu^dtcā'i wī'a'kawā'-
piyāgwe," ā'inā^dtcⁱ'. "Kī'ci'megupyā^dtcipe'nowag^{ki}', aiyō'kā'-
10 'megu wī'pyāwag^{ki}'. Āgwi wīna' māgwā'e wī'ka'ckine'se'nāgwinⁿⁱ;
māgwā' kīnwā'wa kī'ne'sā'p^{wa}'. Ma'ni wī'u^dtcī'tōnag^{kwe}'.
Īni^dtcā' A'penā^dtc āmī'a'kawāpa'tamāgwe wī'pwāwikīma'-
'enag^{kwe}'. Mō'tei'cegā' ā'mīyagwe māmā'kā^dtcī'megu pyānutō'-
nagu's ā'awī'wagwānⁿⁱ'. Īnī' āmī'ca'wiyag^{kwe}'. Nā'ka'^dtcī
15 ne'se'nagu'sa 'īnī' wī'i'ca'wiyag^{kwe}', pemā'moyag^{kwe}'. Ī'nugi
wī'na' cā'ckī'megu wīne'sāgwe'megu kī'inā'nemāp^{wa}'. Nīnagā'i
'ī'ni wī'iciwāwī^dtcītā'eme'nāgōwe wī'ne'sāg^{kwe}'. Nīnagā'i
āgwikanā'gwa wī'mīgā'tī'ag^{ki}'. Ī'ni ā'ine'nāgōwe," ā'inā^dtcⁱ'.

Ō'ni ke'tena'megu 'i'na'ina'i ā'ke'ka'a'mowā^dtc ā'u^dtcīma'-
20 winane'gowā^dtcⁱ'. Ke'tena'megu ā'me^dtcīmī'āwā^dtcⁱ', māne'megu
'ā'a'ckwī'āwā^dtcⁱ'. Ō'nipīn u'ckinawā'ā'a: "Ma'ni āmī'ca'-
wiyāg^{kwe}', 'Nī'tcāgi'āwag^{ki}', inā'nemāg^{kwe}'. Nī'naiyō nī'tcāgi'-
'āwag^{ki},'" ā'inā^dtcⁱ'. 'A'mawī'nanā^dtc ā'ne'nu'swi^dtc ā'wāpe'-
cke'si^dtcⁱ'. Ku^dtcī'ip A'cā'agi pīpemo'wāwag^{ki}', cewā'na kī'kī-
25 'ki'megu ā'mawinane^dtcⁱ'. Ā'tcāgi'ā^dtcī'megu ī'ni' A'cā'aⁱ'.
Wānatō'ka ā'pyā^dtcī'ānīgīgwā'wu'sā^dtcⁱ'. "Īnī' āmī'cawī'-
yāgo^A', kā'kamimawina'nāgo^A,'" ā'inā^dtcⁱ'.

Ō'nipi me'ce ne'gutenwī wā'banig ā'menwīkī'cega'tenig^{ki},
ā'pwāwī'megunegutōgō'tānig^{ki}', negwāna'kwa'tenig^{ki}'. "Na'ī, Atā-
30 wā'nenīwa kī'nawī'āpen^{na},'" ā'i^dtcⁱ'. "Ā'ta'swigamige'siyagwe'-
megu nā'neguti kī'u^dtcīpen^{na}', cewā'na kī'mī'cāte'sipen^{na}'.
Ma'ni wī'n ā'cimenwā'netag ā'ināna'kwa'tenig Atāwā'nenī^{wa}'.
Āgwigā'ina me'to'sānenī'wi^dtcīnⁿⁱ', ma'netō^{wa}'. Manī^dtcā'iyō'w
āmī'i'ca'i'cawī'yāgo'a pwāwīpa'cīpa'citowāwāne'mige^e'. A'ce-
35 ^dtcā'i māgwā'e nepa'cīpa'citowāwāne'megōg^{ki},'" ā'inā^dtcī
me'to'sāne'niwaⁱ'.

Ō'nip ā'ke'tei'ane'nwīwā^dtc ā'kōgā'ku'nowā^dtcⁱ'. Kī'ci'ane'ane'-
nwīwā^dtc ā'nā'gwāwā^dtc īte'p ā'āwā^dtcⁱ'. Kegime'si'megu kegye-
'tcī'cā'cke'to'a ā'mīne^dtc ā'a'kwa'a'kwāwī'senigi kāgō'
40 aiyō'wenani, mā'te'sanⁿⁱ'. Ā'ā^dtcīmo'e'gowā^dtcⁱ': "Kī'tepātāpwa'-
megu ma'ni mīne'nāgōwe, ā'penegā'megu kete'cīmī'nenep^{wa}'. Āgu'-
wīyā āwa'si'i'cīmī'naginⁿⁱ'. 'A'penemegu ketcāwī'ci'megumī'-
nenepw^A,'" ā'i'gowā^dtcⁱ'. "Nā'ka'^dtcā'i nyāwugunaga'tenigi

And then finally the boy's white buffalo no longer concealed itself. Then (the boy) was made to live from spot to spot away from the others. Then it is said he (the buffalo) would repeatedly come right where he (the boy) lived to give him instructions in the manner they (the people) should do in the future.

And then it is said one time they were sought and made war on by the Sioux. The Sioux were in large number. And then it is said the young man narrated: "Well, now at last our enemy are starting here on a warpath against us. So do your best to guard (against them)," he told them. "They have already started on the way here, and they will surely get here. But perhaps they will not succeed in killing us; but perhaps you will kill them. This direction is whence they will attack us. So you ought to watch that way all the time, so they will not surprise us. Even if you moved away, they would surely come to us where we were. Anyway, that is what would happen to us. And besides they would kill us if we did that, namely, flee. Now you must only think of killing them. My thought will be with yours to kill them. I myself can not engage in the battle against them. That is all I say to you," he told them.

To be sure they were attacked from the direction they were told; surely they slaughtered a great number, but many were saved. And then it is said the young man (said): "This is what you ought to do if you think, 'I shall kill them all.' I am going to kill them all myself," he said to them. As he attacked them he became a white buffalo. Although, it is said, the Sioux were shooting lively, in spite of it they were attacked. He killed all of those Sioux. He came walking back smiling unconcernedly. "That was what you should have contrived to do, if you had attacked them in the first place," he said to them.

And then, it is said, one morning it was a very fine day, not even a single cloud was hanging in the sky. "Well, let us visit the trader," he said. "One from as many dwellings as we have shall go, but we must put on our fine clothes. This kind of a firmament is what the trader likes. He is not a human being, he is a manitou. This is the way we should have been doing had I not been thought a liar. For no reason I am thought perhaps to be a liar," he said to the people.

Then they swam scrupulously when washing themselves. After bathing they started, going to that place. All of them were each given a very large kettle filled with something, such as tools, knives. They were told: "You must love these things I give you, and I have given you equally alike. I give no one more. I give you equally alike," they were told. "And, furthermore, in four days let every old

kegime'si'megu kă'tciki'cigit i'kwă'wa wī'pyă^{wa}, cewă'na
kī'wăwagi kă'ta kăgō'i tōtawī'yăgăgu," ä'ine^{dtc}. Ō'nip ä'pe'-
nowă^{dtc}. Ä'cimīne^{dtc}i'gă'i' cä'cke'tō'aⁱ, 'agō^{dtc}i'ganani, mă'te-
sani, papa'gyă'ani, căgō'kănani, A'ckută'kănani, A'pwă'gana'i,
5 kwăpa'i'ganani, ană'ganani, äme'kwă'ani, camă'ganani, A'cä'-
ti'anⁿⁱ. Ī'nip ä'ci'mīne^{dtc}.

Ō'nipi nyăwugunaga'tenig ō'n i'kwăwagi mō'cagi'megu kă'tci'-
gitcig^{ki}. Ō'nipi wă'săma'kă'kōni măm̄ye'cä'niginⁿⁱ, ō'ni papīwi-
'cä'cketō'ä'aⁱ, tă'tag^{ki}, ō'ni mă'^{dtc}că'in ä'mīne^{dtc}i wī'i'ciwīwe'-
10 nowă^{dtc}. Ä'ă^{dtc}imo'e'gowă^{dtc}i wī'i'ci'tōwă^{dtc}. Pena'ă'ganani-
igă' ō'ni pī'wa'anⁿⁱ. "Mă'a'ni me'cena'megu mī'cămegi
kī'mī'că^{dtc}i'găwăp^{wa}," ä'ine^{dtc}.

Cănăwă'ä'ani pāpīwa'enō'i'nigin ä'pe'cigănetă'mowă^{dtc}. Ä^{dtc}i-
panagi^{dtc}iwă'megu ä'ci'genigi mī'câte'siwa' ä'mīne^{dtc}. "Manī'-
15 na kī'awa'tawăwa," ä'ine^{dtc}i wă'cä'cke'si'e'mitcig^{ki}. Ä'ke-
'ke'kănemegowă^{dtc}i'megu wă'cä'cke'si'e'mitcig^{ki}. Ägwigă'ipi wī-
'natotă'săwă^{dtc}, pine'ci'megu ä'mīne'gowă^{dtc}. Ä'aneminī-
'ckini'cke'siwă^{dtc} i'kwăwag^{ki}. Ä'nă'nagi'ckawu^{dtc} ä'mī'cătăne'-
mowă^{dtc}.

20 "Nī'naku' neke'kă'nemegwa ma'netō^{wa}," āne't ä'i'yowă^{dtc}.
"Ī'ni wă'^{dtc}i mă'ni nă'tamăg^{kwe}," ä'i'năwă^{dtc} utapeno'e'-
mwăwaⁱ.

Ō'nip i'kwăwag ä'nănatună'wăwă^{dtc}. Ī'nin ä'wīgupi'kăwă-
^{dtc}i'p ä'ină^{dtc}i'mowă^{dtc}; ku^{dtc}i'gă'kwigă'wī'napī inī'megu nătună-
25 'A'mowă^{dtc}. Ō'n ĩ'n āno'wătci'g^{ki}, "Neke'kă'nemegwa ma'-
netō^{wa}," ätcigi măm̄aiya'megu ä'a'kō'ckăna'wăwă^{dtc}. Ä'pwă-
wigă'megunā'cime'ka'wăwă^{dtc} iniyă'n Atăwăne'niwanⁿⁱ.

Ō'nip ĩ'n u'ckinawă'ä' ä'măwa'^{dtc}imă^{dtc}i me'to'săne'niwaⁱ:
"Mă'ni wă'^{dtc}imăwa'^{dtc}ime'nagō^{we}," ä'ină^{dtc}. "Ägwī'megu
30 'uwīyă'amă' ke'kă'nemaginⁿⁱ, 'mă'n ä'cawī^{dtc}," wī'ine^{dtc}.
Manī' ä'kwamatamō'ī'yăgwini' cä'cki'megu ä'ce'gi'cegi'cig^{ki}.
Ä'gwi ke'kănetă'măgwini wă'wene'ki năta'winōnⁿⁱ. Wă'wene'ki
năta'winōni ke'kăne'tamăgwe, anemimegună'să'etī'kăgo^a. Nī'-
naiyō keke'kă'nemipwa; ä'kwīye'să'iyāni nī'kăn ä'nă'să'agi;
35 kăwagi^{dtc}ă'ina kenăwă'pwa nī'kăn^{na}. Ī'ni 'ămī'cikegi wă'-
wene'ki ke'kă'netamăgwe năta'winōnⁿⁱ. Mă'ni wī'na' cä'cki
mă'ni tă'ci'a'păne'moyăgwe nī'ya^{wi}, ägwī' wī'menwī'tcigă'-
yăgwiniⁿⁱ. Mani^{dtc}ă'ămī'cimenwa'wiyăgwe, mă'ni, A'ckută'-
wī'ci'gutăgi wă'ci'oyăgw ä'ta'swiwă'pagin äyă'pwăwimeguwī'se'-
40 niyăg^{kwe}. Ī'nī 'ămī'cimenwa'wiyăg^{kwe}. Kăgeyă'megu ma'netōw
ănăweniwita ketemi'nōnwă's^a. Kī'pene^{dtc}ă' u'wīyă'a ketemi'-
năgut^e, ke'tena'megu manetowăta'ge'si'sa, ĩ'nī 'ămī'cawī^{dtc}.
Uwīyă'a'gă'i kă'kă'netaga wī'na'imī'ke^{dtc}i'iwă^{dtc}i, cime'cănă-

woman come, but do not do anything to your wives," they were told. And then it is said they started for home. The things which were given them were kettles, hangers, knives, axes, flint rocks, matches, pipes, dippers, dishes, spoons, spears, and arrowheads. That was what they were given.

Then in four days only the older women (came). Large tin buckets, small kettles, and some fine dry goods were given them to cover themselves. They were told just how to make them. The other things were combs, beads. "You are to use these things in the sacred pack as ornaments," they were told.

They thought the tiny bells were very cunning. In fact they were given all kinds of finery. "You take this to her," they who had young maidens were told. Those who had young maidens were known. They did not beg him, they were given freely. The women continued to carry great loads. When they met again and again they were very glad.

"The manitou knows me," some of them said, among themselves. "That is the reason you see this," they said to their children.

Then women began searching for him (the trader). It is said they would say that they were going for things to make strips of bark-strings; they would be looking for that same thing. And the women who said, "The manitou knows me"—those who said that wore out their clothes in a short time. They never succeeded in finding their trader.

Then that young man called all the people together: "This is the object of me calling you together," he said to them. "I have never known anyone to be spoken of, 'this is what happened to him.' When you are sick you merely keep lying down.³ You do not know good medicine. If you had known good medicine, you could be curing and making each other well. You know me; when I was a boy I cured my friend; you now still see my friend. That is how it would be if you had known good medicine. Now if you just depend upon me, you will not do well. This verily is the way you could do rightly, by blacking your faces with charcoal every day before you eat. That is the way you could do good. Finally the being called a manitou would take pity on you. Verily, if anyone is blessed, surely he would have the power of a manitou, that would happen to him. If anyone gets a knowledge to be a successful doctor, why he

³ A trifle free.

'ku'megu aneminānā'sā's uwī^dtcime'to'sāne'niwanⁿⁱ. Me'ce'-
 megu ā'ci'meguke'kāneta'mugwānⁿⁱ, īni'megu āmi'cawī^dtc'.
 Awitagā' ī'ni pwāwī'i'cawī's^ā. Ī'ni^dtcā' ī'nini menwipemāte'-
 'siwen ī'nin ā'itamō'nagō^{we}. Ma'niyu kekī'cimīne'guwāwā
 5 wī'na ma'netō^{wā}, ke'tcināwe'megu ke'nāwāpw ā'cinā'gu'si^dtc',
 keke'kā'nemāpw ā'mī'nenāg^{we}. Ā'pene^dtcā'megu kete'cimīne'-
 guwā^{wā}. Kā'kami pwāwipa'cipa'citowāwānemī'yāgo^ā, 'āwā's
 āmi'cimāmīne'nāgo^ā. Mō'tci ma'n ā'ne'eki'nawāg^{kwe}, kī'kī'ki'-
 megu ketāpi'e'guwā^{wā}. Īni^dtcā' ā'ca'wiyāgwe pe'ki'megu kī-
 10 keteketemināgu'wāwagi ma'netowag^{ki}. Īniku'yātug ā'cimīne'-
 nāgo^ā wī'ca'wiyāg^{kwe}, 'ā'īnā^dtcī me'to'sā ne'niwa'ⁱ. Nīnaiyō'-
 ni wī'wāpima'katā'wīyānⁿⁱ, 'ā'īnā^dtcī'.

Pō'simegu'pepe'tc ā'uwi'ge'i^dtc'. Waninawepi'megōn ā'uwi'-
 giwā^dtcī mā'katā'wītcig u'ckina'wā'ag^{ki}. Nā'ka'^dtcī cā'cke'-
 15 'si'agi waninawe'megu ā'ta'cima'ka'tā'wīwā^dtc'.

Nāne'cwā'cigata'swā'wa'ime kī'ci'cimāma'katā'wīwā^dtc'. Ī'nip
 ā'wāpiketeminā'gowā^dtc' mane'towan āne'me^dtcinⁿⁱ. Kegime'si'-
 megu ā'keteminā'gowā^dtcī ma'netowa'ⁱ. Ānāneme'gowā^dtc ā'neta
 mī'cāmani wī'i'ci'tōwā^dtc'. Īninime'gōpi 'āwā's ā'ciketemināgo'-
 20 wā^dtcinī mī'cāmani wī'a'ci'tōwā^dtc'. O'ni neguti metā'wiweni,
 ō'ni negu'ti wī'na'imī'ke^dtcī'iwā^dtc', ō'ni negu'ti wābanō'-
 wiwenⁿⁱ. O'ni negu'ti tēgina'ckwi ā'i'ciketemi'nāgu^dtc'.
 Nā'ta'swi'megu nenu'swimī'cāman ā'īnāneme'gowā^dtc'.

Ō'ni wī'n u'cki'nawā' ā'ketemi'nāgu^dtcī ne'nu'sōni wāpe'cke'si'-
 25 ni^dtcinⁿⁱ. Ā'kiwiwe'negu^dtc'. Mene'ta'megu'u wātā'panig ā'i-
 'ciwe'negu^dtc'. Ā'ci'megu^dtc', "Na'i, nō'ci'i, ma'ni ā'ketemi'-
 nōnānⁿⁱ, ā'ke'tciwāwī'cāpenā'tōyani kīya'wi'. Ī'ni wā'^dtcī,
 'nō'ci'se'ma nī'ketemi'nawā^{wā}, ī'ni wā'^dtc ināne'menānⁿⁱ. Īni-
^dtcā'megu ketenā'nemene wī'i'nenānⁿⁱ. Ke'tena^dtcā'megu ā'ci'-
 30 menāni ī'ni wī'ca'wīyānⁿⁱ. Ā'gwi, 'ā'ce nī'i'cimā^{wā}, īnāneme'-
 nāninⁿⁱ. A'cawaiye'megu āyā'pwāwimegu'apenō'iyani, kī'na
 keke'kā'nemene wī'ketemi'nōnāni; keyā'apa^dtcā'kīna, nō'ci'i'.
 Mani^dtcā'i keme'to'sāneni'wiweni, kenānō^dtcī'megutāpa'ku'ck
 ā'kwāpyāyāgi'megu; kī'a'kwime'to'sā'nenīwi; āgwi nō'ta wī'a-
 35 'kwime'to'sāneni'wīyanⁿⁱ. Īni'megu ā'i'nenāni wī'i'cime'to-
 'sāneni'wīyanⁿⁱ. Cewā'na ma'n ānāne'menāni kī'kī'cāgu^dtcime-
 gutepāt^ā. Kiyawī'megu ā'pī'tcitepā'taman ī'ni wī'a'pī'tāne'-
 tamani mī'cā'mⁿⁱ; kī'i'ci'te'kātagā' ī'ni wī'wī^dtcī'tōyanⁿⁱ.
 Kī'wī^dtcī'tuyu. Āpe'ta'wapa'kwe na'ina'i ā'penā^dtcī wī'agō'-
 40 tōyanⁿⁱ. Cewā'n ā'penā^dtcī'megu kī'anemimamā'tōt^u. Ne'ki'-
 megu wī'me'to'sāneni'wanān ī'ni ne'ki wī'anemimamāto'tamanⁿⁱ.
 Mani^dtcā'i me'tenō'i wī'menwātōtamā'tīyan i'ca'wiwenⁿⁱ. Kī'n
 ā'me'to'sāneni'wīyani, ma'ni wī'wā'wenetw ānāne'menānⁿⁱ.
 Ma'nī wī'mī'ckawā'wi ānāne'menāni, wīgā'siyan^{no}. Nīna'megu

would be curing each one of his fellow people. Any knowledge he may have, he can simply practice it. He could not but do that. That is what I call a good life for you. Now the manitou has given you this, you personally saw how he looked, and you know that he gave it to you. He has given you things equally alike. If you had not thought me a liar in the first place, he would have contrived to have given you more. Even now, when you hate him, nevertheless he has satisfied you. So if you do that, the manitous will continually bless each and every one of you. That probably was what he has given you to do," he told the people. "I am going to commence fasting myself," he told them.

He was made to live in a very lonely place. The young men who were fasting were living everywhere. And it is said the young girls were fasting everywhere.

After they both had been fasting eight years, then it is said they began to be blessed by the one called a manitou. All of them were blessed by the manitous. Some were empowered to make sacred packs. And it is said more were blessed in this manner, namely, to make sacred packs. And one was blessed with the mystic rite, and one was blessed to be a successful doctor, and one to be a prophet, and one with the wizard rite. And one was blessed with all kinds of herbs and weeds. Several were thought of in regard to buffalo sacred packs.

And that young man was blessed by a white buffalo. He was led around. First he was led east. Then he was told: "Now, my grandchild, I now bless you, because you have greatly starved yourself. That is why I thought of you, 'I shall bless my grandchild.' I think of you just what I shall say to you. And surely I shall do just as I say to you. I do not think this of you: (Just for fun) I shall fool him by what I say. Long ago, before you were a child, I knew that I would bless you; verily that has come to pass to you, my grandchild. So as regards this life of yours, you shall reach just as far as it goes; you shall live that long; your life shall not end any sooner. As I say to you is how you shall live. But you must very much love the way I think of you. You must love this sacred pack just as much as you love your life; you are to call by that name, that with which you shall live. For you shall live with it. And you must hang it half the height of the wickiup. But always you must continue to worship it. You must continue to worship it just as long as you continue to live. This kind of ceremony only is what you must talk well of to each other. This will be good to you, a mortal, what I think of you. If you are careful, the way I think of you will

nekana'wīn aiyō''ke'tcināwe neta''t^u. Īni^{dtcā}'i'nini wī'kīwagō'-
tōyan ā'pemi'uwigī'yaninⁿⁱ. Ā'pe'nāyāw aiyō''i me'to'sāneni'-
wiwenⁿⁱ," ā'igu^{dtc} ā'ackikanō'negu^{dtc}. "Ma'ni wī'na kuta'-
gi pe'ta'sagigenō'iwi'megu, mani^{dtcā} cō'ckwāwi'megu 'ā'wā'-
5 wene'ki pemāta 'siwenⁿⁱ. Māgwā''megu wī'na 'ā'gwi 'āne'ta
wī'anemime'to'sāne'niwita wī'tāpwā''taginⁿⁱ. Īyā'mā''mā' A'cka-
dtcⁱ, inugi wīna kīnwā'wa ke'tena'megu kī'inā'netāp^{wa},"
ā'igu^{dtc} ā'ackikanō'negu^{dtc}.

Ō'ni nā'ka^{dtc} ā'kanō'negu^{dtc} ni'cō'nameg^{ki}: "Kā'ta nīmī'-
10 yanini wāwane'ckā'inī'mi'kanⁿⁱ. Ma'kwā'^{dtc} kī'nīmⁿⁱ, kā'ta
nā'ka'^{dtc} kagā^{dtcim}'yāgani kāgō'' i'ci'u'wīyā'^A. Ma'kwā'^{dtc}-
megu kī'mamā'tom^{mu}. Māmātomo'yanimā' i'nini wī'ca'wiyani'
cegā''megu; kī'ta'ciketemā'gitā'^e; kā'ta wā'wutami mī'ketiwi'tā'-
'ā'kanⁿⁱ. Ā'gwi ku^{dtc} ā'cimyā'neteg ināne'menānⁿⁱ. Ī'n āminigā-
15 nimigi'tōnāni mī'ke'tiweni, me'tō'^{dtc} A'camotō'nagā' i'kwā'^{wa}.
Ī'nugi wī'na ma'ni me'tō'^{dtc} megu nāwikiwā^{dtcā}wi kete'cikā^{dtc}-
'sa'en^{ne}; ā'gwigā''wīna; inigā''wīn ā'cime'nwikeg ānāne'menānⁿⁱ,"
ā'ine^{dtc}.

Ō'ni ne'sō'nameg ā'kanō'negu^{dtc}: "Na'i', ā'pene'megu 'inā'-
20 nemi me'to'sā'neniwa, apenō''A, i'kwā'wa, mete'mo'ā'A, nenī'wa,
pa'ci'to'ā'A. Ā'pene'megu kī'ināne'māwag^{ki}. 'Tāni'na'i men-
wime'to'sāne'niwite,' kī'ināne'māwag^{ki}. Īni'megu cā'cki wī'inā'-
nema^{dtc}. Kā'ta, 'tā'nina ma'na ne'pō'it^e,' kā'ta 'inānemī'-
yāgaⁿⁱ. Ā'penegu'megu ketenāneme'guwāwa ma'netō^{wa}. Āgu-
25 wī'yā'ani 'A'tenāwi 'ināne'mā^{dtcin}ⁿⁱ; 'ini'megu 'ā'pen ā'inā'ne-
mā^{dtc}. Me'tō'^{dtc} kenī'ci negu'ti nenī'wa negu'ti'kwa^{wa}. Īni'-
megu 'ā'pen ā'pī'teigigi kī'yāwā^{wi}. Āgu'wīyā'a kī'kī'kigenigin
u'wīyā^{wi}. 'Ini'megu ā'cipemāte''siyāg^{kwe}. Āgu'wīyā'a ke'kāne'ta-
gin na'ina''i wī'ne'pō'i^{dtc}.

30 "Ā'pene'megu kete'cipemā'te'sip^{wa}. Ī'ni wī'menwi^{dtcā}'megu-
me'to'sāneni'wiyāgwe ke'gime's A'semi'e'tiyāg^{kwe}. Ī'ni 'āmi'ci'-
megutāpi'e'tiyāg^{kwe}. Īnigā''i wī'udteiketeketemi'nōnāgwe ma'-
netō^{wa}, wī'tatagwi'megu A'semi'e'tiyāgwe me'to'sāneni'wiwenⁿⁱ.
Īni^{dtcā}'i kī'i'cawip^{wa}; kī'A'se'mi'etipwa tēāgi'megu kī'i'cite'kā'-
35 netip^{wa}. A'penā^{dtc}dtcā''megu kī'anwā^{dtcin}ō'katātīp^{wa}. Īni'-
megu wī'ca'wiyāgwe ne'ki wī'anemime'to'sāneni'wā'kyāni'-
wigwānⁿⁱ. Āgwigā''aiyō''nīna 'A'kwāneme'nānini ma'ni 'A'ki
'ā'ne'ciwanā'^{dtcā}gwānⁿⁱ.

"Ī'ni ma'ni wī'mawikīwā'gwatāg^{ki},' ā'ināne'menānⁿⁱ. Īninā'-
40 tēā' wī'nā'wiyāge ta'swiketemi'nōnāg^{ke}. Ā'gw aiyō'ni'na'i
me'ce'na'i wī'ināneme'nāginⁿⁱ," ā'igu^{dtc}.

Ō'ni nyāwō'nameg ā'kanō'negu^{dtc}: "Īni^{dtcā}'no'cī'i, wī'nā'-
gwaiyag^{kwe}, wī'kiwipīti'gāyagw ā'pemi'apī'wā^{dtc}ini keme'cōme'-
'swāwag^{ki}. Īnigā'megu wī'peminā^{dtc}'moyani māmātomo'yaninⁿⁱ;
45 no'cī'i, pyānō',," ā'ine^{dtc}.

be powerful. I place my own word in here. Accordingly you shall hang those (objects) wherever you live. Life is here on one side," he was told where he was first addressed. "This other way is rather risky, but this way is a smooth way to good life. Perhaps some who shall live will not believe in it. That will be a long time from now, but at present you will think it to be true," he was told when he first was addressed.

And then again he was addressed the second time: "Do not dance evilly when you are dancing. Dance quietly, and do not in any way jest with anyone. Worship quietly. When you are worshipping, do that only; think humbly; do not uselessly think of flirting with each other. For I did not think of you in a wicked way. (If I had thought of you in a wicked way), then I would have given you this flirting the first thing, just as if I used a woman to bait you. (It will be) just as if I had pushed you into a lonely place; but it is not really so; the way I think of you is good," he was told.

Then he was addressed the third time: "Now, think of the people all alike, children, women, old women, men, and old men.⁴ You are to think of them all alike. 'I wish he (or she) would live righteous,' is what you must think of them. Think of them only that way. Do not think of them, 'I wish this one would die.' The manitou thinks of you all alike. He thinks of no one less; he thinks of them all alike. (It is) just as if you two were only one man and only one woman. Your lives are all of the same extent. No person's life is more than another's. You all have the same lives. No one knows when he will die.

"You are all to live the same. Now you will truly have good lives if you help each other. That is the way you could make each other happy. That is why the manitou will bless each one of you, so you could collectively help each others' lives. So you must do that way; you are to help each other and to call each other in all kinds of ways. Verily always feel willing to do for each other. This you are to do as long as the people's earth remains. I do not think of you here a short time only, but I think of you to the destruction of this earth.

"That is where this will lie,'⁵ is the thought I have for you. At that time you shall see us, as many as we are who have blessed you. For we do not think of you only for a short time," he was told.

And then he was addressed the fourth time. "Now, my grandchild, we must depart, and go and enter (the dwelling places) of your grandfathers. You must make your speeches in worship in succession; my grandchild, come," he was told.

⁴ Singulars grammatically.

⁵ A literal rendition of the Indian; I do not understand what is intended.

Ä'pe'nowä^{dtc}i'. Ä'ä'pa'wä^{dtc}igä'win^{na}'. Ä'wäpiwe'negu^{dtc}i'; mene'ta'megu wätä'panig i'ci'wene^{dtc}i', ä'inäne'ti'su^{dtc}i'. Iyā'ä'pyä^{dtc}i nāma''kamig^{ki}'.

"Ma'na, kō'ci'se'menāna neketemi'nawā^{wa}'. Ma'ni wä^{dtc}tei
5 ketemi'nawag^{ki}', ä'kiwipāpagi'sape'nä'tō^{dtc} uwi'ya'^{wi}'. I'ni
wä^{dtc}ciketeminō''tawag^{ki}'. 'Na'ī', Nī'ketemi'nawā^{wa};', 'i'ni
'ä'citä''äyānⁿⁱ;', ä'ini^{dtc}i'. "Nekī'ci^{dtc}ä'ä^{dtc}ci'mo'āw ä'inä'-
nemag^{ki}'. Nekī'citāpita'senwika'nōnā^{wa}'. I'nugi'megu ma'n
ä'pyä^{dtc}ipe'noyāge, nyāwe'nwi kī'cika'nōnag^{ki}'. Kīna'^{dtc}ä'i
10 keta'ckimegupīti'gatōne ma'na kō'ci'se'menān^{na}'. I'ni'megu
ä'kiwipīti'ganag ä'pemi'uwīgī'yāgini, cewā'na mani'megu wī-
'peminā'^{dtc}imu^{dtc}ci kīgä'nu^{dtc}cinⁿⁱ'. Mani'megu wī'peminā''ckānig
uka'nawīnⁿⁱ'. I'ni^{dtc}ä' ä'inä'nemag ä'ki'ciwīta'monāni kō'ci'se'-
menāna,' ä'ini^{dtc}ci kīwiwene'gu^{dtc}cinⁿⁱ'. Ō'nip ä'pemitcīta'pini^{dtc}i'
15 'i'nini kī'cikanō'neme^{dtc}i'.

"Aiyō' ä'inä'sama'piyāni pyä^{dtc}cinana'apin^{nu};', ä'igu^{dtc}i'.
I'nip ite'p ä'mawinana'api^{dtc}i'. Negute'nw ä'nä''citepā'negu^{dtc}i'.
Kī'cinä'citepā'negu^{dtc}i', "Na'ī', nō'ci'i, i'ni ma'nä'kī'ciketemi'nōnāg
ä'manetō'wiyāg^{ke}'; 'ä'ki'cimegukege''ckamani nekanawī'nenānⁿⁱ'.
20 Kī'pe'seta'wi^{dtc}ä'i', nī'nanä'i kī'kete'minōn^{ne}'. Ma'ni keme'to-
sāneni'wiwen i'ni wī'i'cigen^{wi}'. Mana'megu ä'inä'neme'ki', i'ni'megu
nä'nīna wī'ināne'menānⁿⁱ'. Ma'ni 'ä'wāwī'tamō'ki mamā'tomōnⁿⁱ,
i'ni^{dtc}ä'megu wī'u^{dtc}ci'pāwāwini' segi'kāne'tamani ma'ni mamā'-
tomōnⁿⁱ'. I'ni wī'u^{dtc}ci'pāwāwini' i'ä'kwamata'mowā^{dtc}ci me'to'sāne'ni-
25 wag^{ki}'. Ägwigä'kīnakä'sipi neguti'megu, ä'ci''soyāgw i'n ānāneme'-
nagōwe wī'u^{dtc}ciwī'cigyāgi kī'yāwā^{wi}'. Cewā'na ma'na'ä'ä'ckutä'-
nä'si'w ä'penä^{dtc}ci'megu kī'ä^{dtc}ci'mo'āpw ä'ci'gä'inatawānetamo'-
wāgwānⁿⁱ'. I'na wī'pe'cigwiwīta'mawāg^{kwā}'. I'na wī'pāwāwīwā-
wanāta'waget^ä'. Ä'penä^{dtc}ci'meg i'ni wī'u^{dtc}ci'ke'kāneta'mōnāg ānā-
30 ^{dtc}imo'wāgwānⁿⁱ', ä'cigä'inatotamawī'wāgwānⁿⁱ'. Ō' kwīye'na
menwa'wiyāgw ä'mamāto'moyāg^{kwe}', 'ke'tena,' nī'i'citä''āpen^{na}'.
Tāni^{dtc}ä'i nā' nīnā'na wī'i'ca'wiyāg^{ke}', 'āgwī,' wī'ināne'menāgwe?
Ä'gwi. 'Ke'tena wī'na^{dtc}ä' netāpwä'tā'gunānag^{ki}'. Pe'cigwi'tci-
gāwag^{ki}'. Ä'inage^{dtc}ci'megu nā'nāga^{dtc} i'ca'wīwag^{ki};', kī'ināneme'-
35 nepen^{na}'. I'ni^{dtc}ä'i wī'u^{dtc}cinä'nīnāna tāpwä''tōnāg^{ke}'. 'Ägwi-
kanā'gwa,' ä'gwi wī'ināneme'nepena'megu nā'nīnān^{na}'. Ō' ma'ni
wī'na pwāwī-ä'ci'menāg-i'ca'wiyāgwe, i'ni wī'n ā'gwi. Me'ce'-
megu'u kī'ta''cime'tō'^{dtc}ime'ckwime''ckwigitā'wowāp^{wa}'. Manigä'-

They started forth. He was only dreaming this. The other began to lead him; that he was first led east, he thought of himself. Yonder he was come to the underworld.

"I have blessed this, our grandchild. This was why I blessed him, because he made himself stumble around from hunger. That was why I pitied him from his cries. So I thought, 'Now I am going to bless him,'" he said. "Verily I have told him what I think of him. I have spoken to him the correct number of times. I have just now spoken to him four times, when we started to come here. I have first brought our grandchild in for you. Just now I am taking him in your (pl.) places in order, but he must make his speeches in the festivals of his gens.⁶ His word shall be just like this.⁷ Now I have told you what I think of our grandchild," said the one by whom he was taken around. And then he sat down after he was addressed.

"Come here and sit down in front of me," he was told. Then he went there and sat down. He was stroked on his head once. After he had been stroked on the head, "Now, my grandchild, we the manitous have now blessed you; you have now in you our word. You must truly listen to me, for I will bless you also. Your life will be just like this. Just what this one thinks of you, the same will I think of you too. As he instructs you in this religion, just so I will tell the truth if you really believe in this religion. And from that (your fellow) people will never be sick. We think of not only yourself, but all of you in the gens so that your lives will be strong. But you must always tell this Spirit of Fire whatever you want. He is the one to whom you shall tell the truth. He is the one whom we shall not deceive. We shall always know from him whatever you say, and whatever you ask us. And if you have done exactly right in your worship, then we shall think 'that's right.' How pray could we think 'no'? No. 'To be sure, they believed us. They did the right thing. They did just exactly as we instructed them,' that is what we will think of you. So that is why we will believe you. We can't possibly feel 'no' toward you. Of course if you do not do as we tell you, that wouldn't do. Then you would be practically

⁶ The festivals of the gentes are the most important existing ceremonies of the Fox Indians. William Jones renders "gens festivals" by "feast of the clan(s)" in his *Fox Texts*, and his *Notes on the Fox Indians* (J. A. F., xxiv: 220) and by "feast ceremony of (his) clan" in his *Kickapoo Tales*. The objection to these renditions is that they suggest that the Foxes and Kickapoos are organized in clans, whereas they are organized in gentes. The translation "feast dance of the clans" (article *Kickapoo* in the *Handbook of American Indians*) is open to the same objection, and also to another in that it assumes that dancing is an integral and essential part of the ceremony, whereas in winters the festivals occur, but there is no dancing. "Feast festival" (article *Fox* in the *Handbook*) is a clumsy alliterative translation. The term "gens festival" (article *Sauk* in the *Handbook*) is the most satisfactory one. In previous publications I have used "clan feast," which is based on Jones's "feast of the clan."

⁷ Free translation: "shall go through" literally.

'nīnāna wī'wītō''kamāg ānā'nemenāg^{ke}, i'n ā'ci'menānⁿⁱ. Cāwā-wīna'ma'n inugi ma'n ā'cinī'ci''iyāge ma'na keme'cō'me's^a, ā'gwi mō'tei negu'tetune wī'tāpwā'yāginⁿⁱ. MANA''ka^{dtcā}'i wā^{dtcinā}'-wā'kwāgi wāwigi'ta nāma''kamig^{ki}, i'na^{dtcā}'i wī'ta'ci'ā^{dtcimo}'e'-5 negi wī'ine'nogānⁿⁱ. I'ni wī'tā'pwāyāg^{ke},'' ā'i'neme^{dtci} wītā'-mā^{dtcin}ⁿⁱ. "I'ni, no'ci''i, ā'ci'menāni i'n ā'cika'cki''tōyāni wī'i'-nenānⁿⁱ. Kī'tāpe'si'^{dtcā} i'nug ā'ketemi'nōnāg^{ke},'' ā'i'negu^{dtci} nenōtā^{wā}.

Ā'pe'nowā^{dtc} ite'p ā'āwā^{dtci}.

- 10 'Ō'n iyā'' ā'pyāwā^{dtci} wā^{dtcinā}wa''kwānig ā'pīti'gāwā^{dtci}. Ā'ā^{dtci}'moni^{dtci} kāteminā'gu^{dtcin}ⁿⁱ: "Na'i, ma'na kepyā'tōne kātemi'nawag^{ka}. MA'ni wā^{dtci}ketemi'nawag^{ki}, ā'kiwipāpagi-'sape'nā'tō^{dtc} u'wīya^{wi}. I'ni wā^{dtci} ketemi'nawag^{ki}. Ā'ci^{dtcā}'-megumenwi'genig i'n ā'inā'nemag^{ki}. MANA''ka^{dtcā}'i wātā'-15 panig āpi'ni^{dtcin} Ane'ki''i kī'cikanō'neg^{kwā}. Ā'cimegumenwi'genig i'n ā'cikanō'negu^{dtci}. Ā'yō'tcā''nā'ka^{dtci} ke'ka'a'mawāpi wī''pyānag^{ki}. I'ni wā^{dtci}'pyānag^{ki}. Inigā'megu wī'pemi'cike-'ka'unagwe na'ina'i wāpimamamā'tomutⁿⁱ. Kīna'nā'i kī''tāpe'si wāpimamā'tomug^{ki},'' ā'i'neme^{dtci}. I'nipⁱ, "Ane'ki''iyātuge 20 wī'ka'nōnagi nā'nīn^{na}. Māme'ci''ka ku^{dtci} keki'cimegutcāgikanō-'kyāmu'pwatuge ketenānetciga'nenānⁿⁱ. Na'i, āiyō'i pyā^{dtci}-nana'āpin^{nu}, no'ci''i, ā'inā'sama'piyānⁿⁱ,'' ā'igu^{dtci}. Iyā''ā'mawinana'āpi^{dtci}. Nā'ka'megu ne'gutenw ā'nā'citepā'negu-^{dtci}. "Na'i, no'ci''i, ma'ni wī'i'nenān ā'inenāni'megu, kī''i'cawī. 25 Kī'pe''setawī. KA'ciwā'wī'tōwī ta'cinā'yānā'yāpi'menānⁿⁱ. Na'i, mani^{dtcā}'i wī'i'nenānⁿⁱ: ma'na ke'me'cō' ā'ā'ckimegukete'minō'k ānā'nene'ki, i'n ānāne'menānⁿⁱ. Ō'ni nā'ka^{dtci} wātā'panig āpit^a, ānā'neme'kⁱ, i'nimegu nā'nī'n āyī'g ānāne'menānⁿⁱ. I'cewā'wīna ma'n ā'gw atōtā'mō'kini pepigwā'ck^{wi}. I'ni^{dtcā}'i 30 wī'ā'yōyāni māmātomo'yāninⁿⁱ. Nī'ā'ku'tāpena'gā'i, nīnā'cā'-wīna nī'ā'ku't^a. Cewā'na me'tenō'megu māmātomo'yānin i'nini wī'anwāwā''tamanⁿⁱ. Āgwi^{dtcā}'i wī'wāwanāneme'nānini kīgā'-noyāninⁿⁱ. I'ni inā'na ma'netōwa ta'sw ā'ci'nameg ā'ku'-^{tamāg}^{ke}. Ā'gw ā'ce'megu ā'ku'ta'māginⁿⁱ, nemāwā^{dtci}'megu- 35 'ume'numenu''tāpen^{na}. I'nī,'' ā'inā^{dtci}, "wā^{dtci}tagwī'inike-'ka'a'mōnāni pepigwā'ck^{wi}. A'penā^{dtci}'tācā'megu kī'nigāni'anwā'-wā'tāpw i'ni māmātomo'yāginⁿⁱ. Mō'tei ke'teine pyaiyāg^{ke}, nī'tō'kime'gwipen^{na}. Kī'pe'setō'nepe'na^{dtcā} ā'cimamātomī'yā-gānⁿⁱ. I'ni^{dtcā}'megu ā'i'nenānⁿⁱ. TA'swī' cewā'wīn^{na}, no'ci''i, 40 ma'n i'cine'si''iyāg^{ke}, ā'gwi wī'tāpwā'yāginⁿⁱ. MA'ni ā'i'nenāg inī'megu nī'n ā'cika'cki''tōyāni pepigwā'ckw ā'atōtā'mōnānⁿⁱ. Mā'tcā''i wā^{dtci}pagi'ci'monigi wā'wigit i'na wī'mawiwā'pameg^{kwā},'' ā'i'gowā^{dtci}.

wasting your time in your words. We shall take part in what we think of you, that is what I say to you. But if now I and this your grandfather are the only two, why not even a mouthful of our words would be true. There is one who lives yonder South under the earth, that is where you will be told whatever you will be told. Then what we say will be true," the one who accompanied him was told. "That is all I have to say to you, my grandchild, that is all I am able to tell you. You must feel glad now that we have blessed you," the Indian was told.

Then (the Indian and the other) went away, going to that place.

Now, when they reached the place at South, they entered. The one by whom he had been blessed related: "Now, I have brought you this person, whom I have blessed. The reason I blessed him was because he made himself hungry and stumbled around from hunger. That is why I blessed him. I thought of him only in a good way. He has been spoken to a little by the one who is in the East. Only that which is good has been spoken to him. He was told that I would bring him here. That was why I brought him. And so he will name us all in succession when he begins to worship. You will also be glad when he worships you," he was told. Then, it is said, "I suppose I'll have to speak to him a little myself. Probably you have all given out our instructions and thoughts. Now, my grandchild, come here and sit down in front of me," he (the one blessed) was told. Then he went there and sat down. Again he was stroked on the head once. "Now my grandchild, what I am going to say to you, whatever I may say to you, do that. You will listen to me. It makes no difference if I am repeating the words again. Now this, verily, is what I am going to say to you: in whatever way this your grandfather thought of you when he first blessed you, the same I think of you. And again the one who is East, what he thinks of you, I also will think the same of you. But he has not given you a flute to possess. That truly is what you must use when you are worshipping. We shall hear it plainly, at least I shall hear it plainly myself. But you must only sound it when you are worshipping. Not at all shall I be deceived in my mind when you hold a gens festival. All of us who are called manitous are very sensitive in hearing it. We are not just merely sensitive in hearing it, but we always love especially to hear it. That," he said to him, "is why I mention the flute also to you. Always sound it first when you are worshipping. Even if we are sleeping very hard, it will awake us. Verily we shall listen to you when you pray to us. That is all I have to say to you. But, my grandchild, if there are only three of us, what we say to you will not prove to be true. That is all that I am able to tell in giving you the flute to own. You must go over to see the one who lives in the West," they were told.

Ä'pe'nowä^{dtc}i'. Iyā' nā'ka^{dtc} ä''pyāwā^{dtc} ä'nana'Api^{dtc}i'.
 Ä'ä^{dtc}tei'moni^{dtc}tei käteminā'gu^{dtc}cinⁿⁱi': "Na'ī', ma'na neketemi'-
 nawāwa kō'ci'se'menān^{na}i'. Ma'ni wā'^{dtc}tei ketemi'nawag^{ki}i', 'ä'ki-
 wipāpagi'sape'nā'tō^{dtc} u'wīya^{wi}i'. I'ni wā'^{dtc}tei ketemi'nawag^{ki}i'.
 5 Mana''ka^{dtc}ä' wātā'panig āpi'ni^{dtc}ini kī'cikaka'nōneg^{kwa}i'. Ō'ni
 nā'ka'^{dtc}tei wā^{dtc}cināwa''kwānig āpi'ni^{dtc}ini kī'cikaka'nōneg^{kwa}i'.
 Ō'n aiyō'' nā'k ä''pyānag^{ki}i', ä''ini^{dtc}i'. "Aiyō''megu 'āyī'gi
 wī'sa'kowā^{dtc}tei māmāto'mu^{dtc}cinⁿⁱi', i'ni wā^{dtc}tei aiyō''i pyā^{dtc}teipiti'-
 ganag^{ki}i', ä''inā^{dtc}i'. "Ō'wā'na'ini, ä''ini^{dtc}i'. "Na'ī', no'ci'i,
 10 aiyō''i pyā^{dtc}teinana'Apin^{nu}i', ä''inā^{dtc}i', "ānā'sama'piyānⁿⁱi',
 ä''ini^{dtc}i'. "Kī'wī'tamōn^{ne}i', ä''igu^{dtc}i'. Ä'nā'citepā'negu^{dtc}i
 ne'guten^{wi}i'. Kī'ci'nā'ka^{dtc}cinā'citepā'negu^{dtc}i', "Na'ī', no'ci'i,
 wī'cigi'megu'u ke'ki'nō'sunu wī'nenānⁿⁱi'. Ku^{dtc}tei'i me'tō^{dtc}tei
 cigwa''ckwi'egi nī'tane'tunāmu wī'inenō'wānānⁿⁱi', 'ini'megu
 15 ä''cimigi iyā'mā'i, kā'ta i'citā''ā'kanⁿⁱi'. Cī' nepe'ki ku^{dtc}tei'megu
 nī'n^{na}i', 'ä^{dtc}ä'megumegu ke'nāwun^{ne}i'. Na'ī', no'ci'i, ma'na
 keme'cō'' ä'a'ckikete'minō'k'i, ketātōtamāgōtu'ge me'tō'sāneni'-
 wiwenⁿⁱi', wī'tāpa'ku''ckaman ä'kwā'ku'nātagi keme'tō'sāneni'-
 wiwenⁿⁱi', wī'pwāwinōtakiwāgwa''soyanⁿⁱi'; māmā'kā^{dtc}tei'megu
 20 ä''kwāgi kepemāte''siwen i'ni wī'a'kwime'tō'sāneni'wīyanⁿⁱi'.
 I'niyātug ä'cime'ki mā'me'ci'k ä'ckikete'minō'k'a'. İni^{dtc}ä'nā-
 'nina ketenā'nemen āneme'k'i. İni'megu ānāne'menānⁿⁱi'. Ō'ma'n
 nā'ka! 'Ma'kwā'^{dtc}tei kī'me'tō'sā'neniwi, māme'ci'ka'megu kete'-
 gōtug^{ke}i'. İni'megu ketenā'nemen^{ne}i'. Ō'ni māmā'tomōnⁿⁱi'. 'Ma'-
 25 kwā'^{dtc}tei kī'māmā'tom^{nu}i'. Ma'kwā'^{dtc}tei māmāto'moyan^{ne}i', i'n
 ä'cinatōtā'so'wanān i'ni wī'i'cikeg^{ki}i', māme'ci'ka'megu kete'-
 gōtug^{ke}i'. İni^{dtc}ä'' ketenā'nemen^{ne}i'. Māmātomō'yanini kī'ana'-
 'ōnāwa tāwā'igan^{na}i'. İ'na wī'nenō'ta'waget^ai'. 'A'kō'k^{wa}i',
 kī'cite''kānā^{wa}i'. Ta'se'nwi pyā^{dtc}tei'i'cime'ki mā'a'gi pyā^{dtc}tei-
 30 pitiga'wāgwig^{ki}i',—i'ni ketenānemene nī'n^{na}i'. Āgwigā'' ini'gi
 negu'ta' ä'cimyāne'tenig ināne'me'kinⁿⁱi'; ä'ci'megumenwigenig in
 ānā'neme'ki nā'wīnwāwa; wī'ci'menwime'tō'sāneni'wīyanⁿⁱi', i'n
 ä''cime'k'i. Kewigā^{dtc}tei^{dtc}ä''megupe'setawā'petug^{ke}i'. 'Kī'wigā^{dtc}tei-
 pe''setawi, ketegōtugā'i'giyō^{we}i'. İni^{dtc}ä''megu wī'ca'wīyān
 35 ä'ine'nugwānⁿⁱi'. Nī'naiyō ma'n ā'inenāni'megu i'ni wī'ca'-
 wīyānⁿⁱi'. Āgwinegu'ta'i wī'inā''ckāgini neka'nawīnⁿⁱi'. Tcāgenwi'-
 megu'u netā'pwāpen ä'ci'cikanō'nenāg^{ke}i'. Kegime'siku^{dtc}tei'mani
 nemanetowite'kā''sopen^{na}i'. Wāgunā'^{dtc}ä'i na'ī' wī'u^{dtc}teipa'cito'-
 wāyāg^{ke}i' Āgwigā''i wī'wāwanānemina'megini kāgō'' i'ciwani'-
 40 menāg^{ke}i'. Nī'ke'kānemegunāna'megu nāgatawānemī'yameta nā-
 'nīnā'n^{na}i', ä''igu^{dtc}i'. "Cāwā'wīna, no'ci'i, ma'ni ta'ci'iyāg^{ke}i',
 ā'gwi wī'tāpwā'yāginimā'tcā'i'. Wā^{dtc}teike''siyāgi wāwīgi't i'na
 wī'mawiwā'pamāg^{kwa}i', ä''ini^{dtc}i'. "İ'n ä'kwikanō'nenānⁿⁱi',
 ä''ini^{dtc}i'.

And they started out. When they likewise came there he sat down. The one by whom he had been blessed related: "Now, I have blessed this our grandchild. This was why I blessed him, because he made himself so hungry that he stumbled around from hunger, that was why I blessed him. The one who is in the East has spoken to him also. And the one who is in the South has also spoken to him. And then I brought him here," he said. "He will also make his words reach here when he worships, that was why I brought him in here," he said to him. "O yes," the other answered. "Now, my grandchild come and sit down," he said to him, "in front of me," he said. "I will give you instructions," he was told. He was stroked once on the head. After he had been stroked on the head again, "Now, my grandchild, bear in mind well what I am to say to you. Although whatever I say to you is second-handed, do not think, 'that is just what I was told yonder.' Lo! I am another being and this is the first time I ever saw you. Now, my grandchild, when your grandfather here first blessed you, he probably instructed you about life, so that you might reach the end of your life as long as it has been set; so you would not be lying around in a pile (i. e., dead) before that time; surely the length of your life is how long you shall live. That very likely was what he promised you who first blessed you. Now I also think of you as he thought of you. Precisely so do I think of you. And this too! Probably he told you, 'lead a quiet life.' I think of you the same way. And then in regard to religion. 'Worship quietly. If you worship quietly, then whatsoever you pray for will be so,' I suppose he said to you. I think of you the same way. When you worship, fill up a drum. That is what we will hear. You will call it a 'kettle.' In as many ways as they (to whose dwellings) you have come and entered have instructed you, in so many I think of you. None of them think of you in an evil way; they think of you in a good way; that you would have a good life, thus did they instruct you. Probably you will listen very carefully to them. 'You are to listen very carefully to me,' they probably told you. I shall do just the same as they told you. This which I say to you is what I shall do. Not a word of mine will in any way be useless.⁸ We shall tell the truth in every way we have spoken to you. For all of us are called manitous. Why then should we lie? We shall not fail to be known if we lie to you in any way. The one who watches us will know about us," he was told. "But my grandchild if we are this many, our sayings will not be true. So you must go to see the one who lives in the North," he said. "That is all I can speak to you," he said.

⁸ Literally "will not fall any indefinite spot."

- Ä'nä'gwāwā^{dte} ite'pi wā^{dte}cike'si'yānig^{ki}. Iyā' ä'pyāwā^{dte} ä'pempiti'gāwā^{dte}i'. Ä'A'pi'A'pini^{dte}i ne'niwanⁿⁱ. Ä'kanō'-kyāni^{dte} ume'cō'me'sanⁿⁱ. "Na'ī', ma'na'a kō'ci'se'menāna neketemi'nawāwa. Ma'ni wā^{dte}ciketemi'nawag^{ki}, ä'kiwipāpagi-5 sape'nā'tō^{dte} u'wiyawi, i'ni wā^{dte}tei kabō'twe ketemi'nawag^{ki}. Wātā'panigi^{dte}cā' äpi'ni^{dte}cini kī'cikaka'noneg^{kwA}. Ō'n ä'u^{dte}cino'-wiyāg ō'ni wā^{dte}cināwa'kwānig äpi'ni^{dte}cin ä'kanō'negu^{dte}i'. Ō'ni nā'ka^{dte}i wā^{dte}cipagi'ci'monig äpi'ni^{dte}cin ä'kī'cikakanō'-negu^{dte}i'. Ō'ni^{dte}cā' aiyo' ä'pyā'tōnānⁿⁱ."
- 10 "Ō' wā'na'ini. A'ce'megu. Na'ī', no'ci'i, aiyo' ānā'sama'-piyāni pyā^{dte}cinana'apin^{nu}," ä'ine^{dte}i'. Ä'nā'citepā'negu^{dte}i'. Kī'cinitō'tāgu^{dte}i', "Na'ī', no'ci'i, ma'ni keke'kā'neta pyā^{dte}ci'-cimāgani'wiyani managā' ä'cime'kī', ä'ckimegukaka'nōne'k^A. Awita'mani, 'ä'ciki'cāgu^{dte}cimyā'netegi ketenā'nemen^{ne},' awita'15 inene's^A. Na'ī' ma'ni kiwuta'penā'tōyāni kīya'w ä'ketemāgāne'-tamānⁿⁱ. I'ni^{dte}cā nā'nīna ketenā'nemene wī'tāpa'ku'ckamani'-megu keme'to'sāneni'wiwenⁿⁱ. I'ni kī'i'caw ä'anemime'to'sāne'-niwi^{dte}tei me'to'sā'neni'w^{WA}. Kīnanā'i 'ini'megu wī'anemi'cime'to'-sāneni'wiyānⁿⁱ, wī'cegāne'tamane ma'ni ma'n ä'cime'nugwānⁿⁱ.
- 20 Kāgō'i yō wīna'megu kekiwi'u^{dte}cipemiwe'negōpⁱ. Ä'gwi tēgā'egin ānāne'menāg^{ke}. Pe'ki'megu me'cā'w ānāne'menāg^{ke}. Nāka'^{dte}ci nīnā'n ā'gwi pō'sipapiwimaneto'ä'i'yāginⁿⁱ, ta'swi'mani pemipitiga'-wiyāg^{ke}. Ke'tcināwe'megu netanō'kāne'gunāna wī'na mawa^{dte}i nīgā'nike'tcima'netō^{WA}. Neki'ci^{dte}cā'mani'ātōtamā'gōpena wī'inā-25 ināne'menāg^{ke}. I'ni^{dte}cā ketenā'nemene ma'n ānā'neme'ki nīgānika'nōne'k^A. TA'sw ä'cime'ki, ini'megu ketenā'nemene nā'nīn^{NA}. Nā'ka' mā'agi pyā^{dte}cipitiga'watcigi ta'swi pyā^{dte}ci'i'-ci'i'cime'kī', ini'megu nā'nīna ketenā'nemen^{ne}. Ō'ni nī'na wī'kanō'nenānⁿⁱ. Mamātomī'yāgini ma'n ā'gwi' cā'cki wī'ne'to'-30 ne'to'mapi'yaninⁿⁱ. Kī'nagamu'meg^{ku}. Wī'nenō'tōnāg i'ni wī'u^{dte}cinaga'moyanⁿⁱ. Ma'ni kī'ke'kā'net^A, ta'se'nwi pyā^{dte}cipiti'gāyanⁿⁱ: i'ni wī'pemi'cikana'wiyānⁿⁱ. A'penā'^{dte} ä'cipiti'gāyani mā'A'ni nīge'e'nānan ini'megu wī'i'citetepike'ka'i'gāyanⁿⁱ. Ägwigā' nāgamo'yanin A'ce'megu wī'ta'cimī'cāmī'cā^{dte}cināgā'-35 yaninⁿⁱ, me'tō^{dte}ci kī'mai^u. Kī'mawit ō'tāwenⁿⁱ, ketōtā'-wenwā^{wi}. Me'sōtāwe'megu kī^{dte}time'to'sāne'niwāw ina' wī'mawimāg^{kwA}. Ägwi' kīnwāwa ne'ci'ka wī'mawit'so'yāgwinⁿⁱ. Kī'wīta'-māgōpi naga'mōnanⁿⁱ. Ininīgā'megu ke'gime'si nīnā'na nenaga-mōne'nānanⁿⁱ.
- 40 "Ke'tena^{dte}cā' netā'pi'egwa ma'na mene'ta'megu kā'nōne'k ä'kete'minō'kī'. Ini^{dte}cā'megu nā'nīn ä'eika'ckikanō'nenānⁿⁱ. Ägwi' kutagi pai'yā'ki^{dte} ā'gwi wī'ināneme'nāninⁿⁱ. Mani'megu nā'nīna me'to'sāneni'wiwenⁿⁱ. Cāwā'wīna ma'ni ta'ciyāg^{ke}, ā'gwi wī'tāpwā'yāginⁿⁱ. I'ni^{dte}cā' A'pemeg ä'pit^A, māmē^{dte}cinā'45 i'n ä'api^{dte}ci wī'ka'nōne'kī'. Kī'cinakanō'ne'k i'ni wī'tā'pwāyāg^{ke}. Ma'n ini wī'ca'wiyānⁿⁱ, ta'swaiyag ä'ci'menānⁿⁱ; ini^{dte}cā'i wī'wāpi'wena^{dte}i kō'ci'se'menān itepⁱ," ä'ini^{dte}i'.

They started out, going North. When they arrived there they started to walk in. A map was sitting there all the time. Then his grandfather spoke. "Now, I have blessed this our grandchild. This is why I blessed him, because he made himself so hungry that he was stumbling around from hunger, that was the reason I soon blessed him. He has been spoken to by the one who sits in the East. Then when we came out from there he was spoken to by the one who sits in the South. And then also he has been spoken to by the one who sits in the West. Then verily I brought him here to you."

"O, yes. Well, I'll try. Now, my grandchild, come here and sit down in front of me," he was told. Then he was stroked on the head. After he had been thus treated, "Now, my grandchild, you know what all you have been told before, what he said to you, who first spoke to you. They would not ever say to you, 'I think of you in the wickedest way.' Now this was the reason, by going around hungry you have made your body wretched. So I also think that you will reach your span of life. You are to do exactly as the people who are to live on. You also will live on the same way, if you think strongly of whatever this one may say to you. Because there is some reason for your being taken around. What we thought of you is no small thing. It is a big thing which we think of you. And besides we are no small manitous, as many of us as you have visited in turn. The leading and the great manitou has personally hired us. We have already been instructed the way each one of us must bless you. So I bless you the same way as he blessed you who first spoke to you. As much as he said to you, the same way I also think of you. And what as many of them whom you have visited on the way said to you, I bless you the same way. And now I shall speak to you myself. When you are worshipping us, you must not only be sitting there solemnly. You must sing. We shall be able to hear you from where you will sing. You know the number of times you have gone to and entered (dwellings); in your speech you must refer to them in order. Always when you go in, you must name these our wickiups in a circle. And when you are singing, you are not to be singing sportively; you must be same as wailing. You will be wailing over the town, your town. All your fellow people are they over whom you will be wailing there. You must not be wailing over yourselves alone. You will be instructed in the songs. And the songs are all ours.

"To be sure this first one who spoke to you and blessed you has pleased me. That is all I am able to speak to you myself. I can not bless you any other way. My (blessing) will be also in regard to life. But if we are this many, what we say will not be true. So, he who is above, is the last one to speak to you as he is seated there. After he speaks to you then we shall all tell the truth. Then you must do this way, as many things as I have told you; and now you may go and take our grandchild there," he said.

Ō'ni nā'ka'dtc ā'a'wane'dtc A''peme^{ki}. Īyā'megu ā''pyāne'dtc
ki''cegugi wāwene'tenig ā''nātag^{ki}. Ō'n ā'a'wini'dtc nīgāne'si'-
ni'dtcin ā'piti'gane'dtc'. Ō'ni kāteminā'gu'dtcin ā'kanō''kyāni'dtc',
ā'nema''sowā'dtcigā'i'.

5 "Na'i', manā'ku'i neketemi'nawā^{wa}. Manigā'i wā'dtciketemi'-
nawag^{ki}, ā'kiwipāpagi'sape'nā'tō'dtc u'wiyawi. Wā'dtc ketemi'-
nawag^{ki}. Ki'ci'dtcā''ikaka'nōnegwa wātā'panig āpi'ni'dtcinⁿⁱ.
Ānāne'megu'dtc wītamāg^{kwā}. Ō'ni wā'dtcināwa''kwānigi te'pina'i
nāma''kamig āpi'ni'dtc āyī'gi ki'cikaka'nōneg^{kwā}; ānāne'megu'dtc
10 ki'ciwī'tamāg^{kwā}, wīātota'māgu'dtc pe'pigwā'ck^{wi}. Ō'ni nā'ka'-
dte wā'dtcipagi'ci'monig āpi'ni'dtcin āyī'gi megu ki'ci'ā'dtc'mo'egw
ānāne'megu'dtc', wī'ci'ātota'māgu'dtc ānwāwā''so'anⁿⁱ, māmāto'-
mu'dtcini wī'ana''ōnā'dtc'. Ō'ni wā'dtcike''siyāg āpi'ni'dtcin āyī'gi
wī'tamāgwa wī'unaga'moni'dtc ānāne'megu'dtc'. Na'i', 'ini'dtcā'-
15 'nā'ka'dtc āiyō'' ā'pyā'tōnāni mā'na kō'ci'se'menān^{na}.

'Ō' 'i'nip ā'kanō'negu'dtc', "Na'i', pītigā'g^{ku}. Pe'k āiyō''i
nī'wīta'mawā^{wa}," ā''ini'dtc'. "Na'i', 'āiyō''megu 'ānō'sama'piyāni
pyā'dtcinana''āpin^{nu}," ā''ine'dtc'. Ne'nōtāw īte'p ā'mawinana'-
'āpi'dtc'. Ā'se'kwāta'mini'dtc u'ne'kanⁿⁱ. Ki'ci'se'kwāta'mini'dtc',
20 "Na'i', nō'ci'i', negwī''i', 'ā'igu'dtc'. "Neme'cō''^A, nō's^A,'
ināne'min^{nu}," ā''igu'dtc'. Īni'megu ā'ci'tā'ā'dtc', "Neme'cō',
ānō''se,' 'ā'ci'tā'ā'dtc'.

"Āiyō''inugi ke'ta'tōne neka'nawīni mā'ni nenā'mowenⁿⁱ,
manī'megu nā''kīna kenā'mowenⁿⁱ. Īni'megu 'ā'tcāwī'cwinā'-
25 moyag^{kwe}; keketeminō'ne'dtcā'' nā''nīn^{na}. Īni'megu 'ā''pen
ānāne'menāni mā'ni ta''swi me'to'sāneni'wīyanⁿⁱ, A'cewā'na kī'na
kemawa'dtcī'megu 'ane'kī''i'; cewā'na wī'me'cāwī mawa'dtc
ānāne'menānⁿⁱ," ā''igu'dtc'.

"Me'ce'megu kī'ta'cime'tome'to'sāneniwi'te'kā'su mā'ni mā'ne-
30 'seg ā'a'wīyānⁿⁱ, cewā'na kabō'twe wī'pyāwa wī'wa'niwa'-
nime'k^A, 'nīnagā'megu 'āyī'gi nī'wāwīteg^{kwā}, wī'ci'tā'ā^{wa}.
Īna''A'sāmi'megu wāniwa'nime'k^e, i'ni wī'kī'cka'ta'wagi nīna'-
meg^{ku}. Ke'teināwe nī'kī'cka'ta'wā^{wa}. Īni'dtcā''i wī'wī'cegā'netā-
mar A'sā'me'sit^e. Mā'ni keta'ki'mi kī'wānī'gwāneg^{kwā}. Ki'ci'dtcā'-
35 'megupō'nikā'go'ā'neme'k^e, i'ni nī'na wī'wāwī''ciyanⁿⁱ, ā'gwi wī-
'wānī'kā'yānini mā'ni nī'na nanā''c ā'ci'menānⁿⁱ. Mā'nige wī'i'-
'cawī'dtc'. Wī'nenō'tāgwīwa tcā'gi kīgō''i'. Ā'gwi wī'ku'-
'taginⁿⁱ. Cewā'na nī'na mā'ni ā'gwi nanā''c āiyō'' ā'a'wīyāni
wī'pyā'dtcinⁿⁱ. Ī'ni wī'i'cawī'dtc'. Īyā'megu wī'tane'negō^{wa}.
40 Negute'nwī kī'cka'ta'wag i'ni wī'sā'gi'ag^{ki}." Ī'nip ā''igu'dtc'.
"Ī'ni negute'nw ānāne'menānⁿⁱ. Ō'ni nā'ka'dtcī māmatomo'-
yanini mā'kwā'dtcī wī'mamā'toma'dtcī kāteminō''kig^{ki}, nīnagā'-
'meg āyī'g^{ki}. Ā'gwi nī'na kīgō'' i'cimātāgwīneni'wī'yānin āiyō''

Then also he was taken above. When he was brought yonder to the firmament, he saw a beautiful sight. Then he was taken in to where the leading one was. Then the one by whom he had been blessed spoke, and they were standing.

"Now I have blessed this being. This is why I blessed him, because he made himself so hungry that he would stumble around from hunger. So I took pity on him. He has been spoken to by the one who is in East. He has been told by him how he is thought of. And then the one who is directly below in the South has spoken to him; he has been instructed how he was thought of, that he would be instructed about the flute. And then again the one who is in West has also told him how he is blessed, how he would be instructed about the drum, and to fill the drum when he is worshipping. And he has also been told by the one who is in the North how he was blessed to possess songs. So now I have brought this our grandchild here to you."

Then, it is said, he was addressed, "Come in. I shall instruct him fully here," he said. "Now come over and sit down right in front of me," he was told. Then the Indian went over there and sat down. Then the other spat on his hands. After spitting on them, "Now, my grandchild, my son," he was told, "Think of me as 'my grandfather, my father,'" he was told. And he thought that way, "O my grandfather! my father!" he thought.

"At this place I now place my word and my breath in you, and this is your breath also. We both breathe alike; so I bless you myself. I have the same thought alike toward all of you who are mortal, but toward you a little more; but my thought toward you will be the largest," he was told.

"You shall continually be called mortal on this island⁹ where you are, but some time soon some one will come who will fool you, and 'he even will mention me,' so he will think. If he fools you too much, then you must think of me, and I shall whip him myself. I shall personally whip him. Then you must think of it strongly if he gets too bad. He will take your land away from you secretly. If he has ceased to care anything for you, then you must call me, for I will never forget this myself, what I have promised you. This is what he will do. Everything will be able to understand him. He will not fear it. But he will never be able to come where I am. That is what will happen to him. He will be fooling over there. When I whip him once then I will frighten him." It is said that was what he was told. "That is one way I bless you. And then when you worship you are to worship quietly the beings who have blessed you, including myself. I am in no way a sportive person here where I am.

⁹ That is, this earth. A common Algonquin and Siouan conception.

ä'a'wiyānⁿⁱ. Me'tō^dtei'megu ā'pe^dtcikī'wā^dtcā^{wi}, 'i'ni nī'n ä'ca'-
wiyānⁿⁱ, no'cī'ⁱ, negwī'ⁱ, ä'igu^dtcⁱ. "Me'cemegō'na' u'wiyā'A
neni'w ō'n i'kwā'wa neni'wa pwāwike'kā'nemāt i'kwāwan ä'cigi'-
nigwānⁿⁱ, i'na wī'nene'kā'nemag^{ka}. I'kwā'wa nā'ka'^dtcī pwāwike-
5 'kā'nemāta ne'niwan ä'cigi'nigwānⁿⁱ, i'na wī'nene'kā'nemag^{ka}.
'Āgwigā'mā'ma'kā^dtcī wī'na'ima'ka'tāwī^dtcⁱ. Īni'megu i'ni wī'i'-
'cigenwī me'to'sāne'niwī^dtc u'wiyā' i'cawit^e. Ī'ni negu't ä'cike-
'kānetamwī'enānⁿⁱ. Ō'ni nā'ka'^dtcī kī'gānōni ke'ten ānā'-
netag^{ka}, wīgāte'taga'megu, pwāwī'megu kīgō'i nā'i'ciwāpa'-
10 'cotag^{ka}, i'ni nā'ka'^dtcī.

"Nīna'ku^dtcī ke'tena neki'ci'ā^dtcimo'āwagi nī^dtcimane'towagi
wī'inā'ināne'menāg^{kwe}, ä'a'sāmi'megukwā'kwātcātcā'kwā'kunamō'-
nagowe keme'to'sāneni'wī'wenwā^{wi}, cewā'n i'ni wī'u^dtcī'ata'māwā-
^dtcⁱ. Mō'tci nī'n āgwi'negut ane'ckena^dtcī'gāwen A'ckunamāti'-
15 so'yānin A'sāmā'^{wa}. Ketāgimegukīnwāwakegapi'ene'p'w ä'me'to-
'sāneni'wite'kā'soyāg^{kwe}. Īnigā'i wā^dtcikegapi'e'nagō^{wē}, A'cka-
^dtcī'ka'māwāte māma'kā^dtcī'megu kī'ciketemi'nōnāge, i'ni wī'wāpi-
'ata'mā'āg^{kwe}, āgwipī'ne'cⁱ. 'Āgwigā'āyigi wī'kemōteme'nā-
gwinⁿⁱ. A'tānīwī'megu wī'i'cawī^dtcī kemōte'menāg^{kwe}. Mō'tci
20 nī'na kemōteme'nagōw A'tā'saku'megu āmi'ca'wiyānⁿⁱ. Ī'ni
nā'ka'^dtcī ä'ci'menānⁿⁱ. Kī'wī'cigī^dtcā'megunene'kā'net ānā'-
neme'ki mā'na'A keme'cō'me's^a, ä'ckī'megu'ukete'minō'k^a.
'Ā'ine'ki^dtcā' kī'cikanō'ne'kig īni'megu wī'i'ca'wiyānⁿⁱ. Wī'tā'-
pwāwag^{ki}, āgu'wiyā'A nana'w ināne'me'kinⁿⁱ. Ä'ci'megumen-
25 wigenig i'n ānā'neme'kⁱ. Ä'cigā'imyāne'tenig īn ānā'neme'k^e,
māme'ci'k awi't aiyō'i pyānene'nā'^a, i'n āmi'ca'wiyānⁿⁱ.

"Ī'nugi wī'na mā'n aiyō'mani kenā'w ä'a'wiyānⁿⁱ, ä'cināgu'-
'siyāni keke'kā'nemⁿⁱ. Nā'ka'mani' sanagi'nāgwatw aiyō'
u'wiyā'A wī'pyā^dtcⁱ. Aiyō'tcā'mani me'cena' kenāt ä'kete'-
30 minō'ki mā'A'gi mane'towag^{ki}. Ī'ni wā^dtcinā'taman aiyō'man
ä'a'wiyānⁿⁱ. Me'tenō'megu ānemiketemi'nāgut ānō'kāne'magi'
i'n wī'anemi'nātag aiyō'i mā'n ä'cināgwa'tenig^{ki}. Kegyā'ki'-
nawā^dtcⁱ: kīmō'^dtcī kātemi'nāguta wāwane'ekā'imate'towanⁿⁱ,
ina'megu'u wī'ta'ciki'co'wānegw ā'gw aiyō'ⁱ.
35 "Kīnaiyō'man īni'megu ä'kī'co'wāne'ki mā'A'gi kātemi'nō-
'kig^{ki}. Ī'n ä'kī'cā'wīwā^dtcⁱ. Ā'gwi nā'nāga^dtcī kīgō'i wī'i'ne-
'kin u'wiyā'^a, i'ni mā'n ä'kī'citepika'nōne'ki mane'towag^{ki}.
Ketetepu'sā'egōp i'na'ī keta'kimwā^{wi}. Aiyō' īni mawa^dtcā'kōw
īni'megu māme^dtcinā' ä'ā'pe^dtcikī'cowā'neneg^{ki}. Īni^dtcā'i wī'wī-
40 'ciginene'kāne'taman ä'i'neneg^{ki}, īnināyāpi wī'aiyanⁿⁱ. Ku^dtca-
winu'megu mā'kwā'^dtcī wī'me'to'sāneni'wiyānⁿⁱ; ä'pene'megu
'inā'netin^{nu}, i'yā'ⁱ; wī^dtcī'sō'mateig i'n ānegi'kwī'menānⁿⁱ.

It is just as if it were lonely all the time, that is how I am, my grandchild, my son," he was told. "Any man or woman, a man who knows nothing of the nature of a woman, he is the one I shall think of. And a woman who knows nothing of the nature of a man, she is the one I shall think of. Truly the person does not have to fast. If any one does so, in that way he (or she) will have a long life. That is one thing I let you know. And then also the one who believes the gens festival to be true, one who listens to it carefully, one who never talks foolishly against it, that is another thing.

"It is true that I have instructed my fellow manitous how they shall bless you, because I have set your lives entirely too short, but that is how they will get smoke. Even myself, I have not even saved one pipe full of tobacco for myself. I have placed it all for you who are called mortals. That is why I set it with you, so that later on if they want to smoke, after they have truly blessed you, then you are to begin to let them smoke—and not without reason. And also they will not steal it from you. There is something which will happen to any who steals it from you. Even if I should steal it from you there would be something that would happen to me. This also I promise you. So you must remember very firmly the way this your grandfather has blessed you, the one who first blessed you. Whatever those who have spoken to you say to you, do that. They will tell the truth, no one thinks of you as being in a distant lonely spot. They think of you only the way it is good. If they thought of you in a wicked way, probably you would not have been brought here, that is what would have happened to you.

"To-day you now see me here where I am, you know how I look. And it looks difficult for anyone to come here. It is possible for you to see this place because these manitous have blessed you. That is why you see this place where I am. Only the one who in the future is blessed by those whom I have hired will see what this place, here, looks like. You may know it by this sign; if any one is secretly blessed by an evil manitou, he will be decided upon right there, not here.

"Just so those who have blessed you, have decided upon you. Now they are done. No one will say anything (more) to you, because the required number of manitous have spoken to you. You have been made to walk around your earth (down there). Right here is the last time they have decided upon you. So now you think very hard of what they have told you, for now you must go. Try to lead a quiet life; think of each other equally alike, yonder; I speak to the people of your gens in common.

“Ī’nugi mā’n ā’kanō’nenān īnigā’i wī’a’ci’‘tōyāni mī’cā’m^{mi},
 īnī’megu wī’inegi’kwitepāne’ta mānⁿⁱ; ā’gwi kī’na ne’ci’ka
 wī’tepāneta’mānⁿⁱ. Ā’pene’megu kī’inā’net ī’ni mī’cām^{mi}.
 Me’ce’megu wī^dtcī’sō’mat^A, ‘nī’kī’gānu,’ ine’k^e, ‘kakatā’ni’iyu,’
 5 kī’inā^{wa}. Ā’gwi mā’mā’kā^dtcī kīnā’megu ne’ci’ka wī’ta’cikikī-
 gāno’yaninⁿⁱ, me’ce’megu ī’n ā’ciwī^dtcī’sōmat ī’nāna tāpā-
 netag^{ka}; mō’tcī’megu ‘ape’no’ā’a na’ina’ ā’kī’ciwī’swī^etcī
 īnī’meg ā’kī’citepā’netag^{ki}. Ī’n ā’cikeg^{ki}. Ī’ni nā’ka’^dtcī ā’gwi
 wī’ta’ci’u’pwi’u’pwi’etī’yaninⁿⁱ, ka’ci kī’natawā’netamawā’waku-
 10 tci kī^dtcīme’to’sā’neniwa wī’menwime’to’sāne’niwī^dtcī; ī’ni wī’u-
 d^dtcī’i’ci’tcī’gāyanⁿⁱ. Īnī^dtcā’i ta’sutun ā’i’nenānⁿⁱ,” ā’igu^dtcī.

Ā’ni’sī’wene^dtcī. Aiyā’pami pyā’yā^dtcī ā’tō’kī^dtcī. Ā tagwāgi-
 nigigā’ip ā’nepā^dtcī kwīyena’megu menō’ka’minig ā’tō’kī^dtcī.
 Me’ce’megu ā’inepa’cka’tenig ā’pe’ckunāwa’kamiga’tenigi pe’ckunā-
 15 wī’anⁿⁱ. Me’tegō’n nā’ka’^dtcī ā’wā’patag^{ki}, ā’tēgimeguki’cipyā-
 yānig^{ki}.

Ā’api’api^dtcī. Keyā’apagā’i ne’ka’nipepōnw ī’na’i nepānepā-
 te’^e. Ā’ke’gi’cigi kenwā’^ci. Ā’api’api^dtcī, “Cītcītcā’ wā’na’i!
 Ne’ka’nipepōnw aiyō’i ne’cegi’cine’petug^{te},” ā’i’ci’tā’ā^dtcī.
 20 Ā’aiyā’ci’megu wī’gowī^dtcī. Ā’pemipa’segwī^dtcī ā’kīwī’megu aiyā-
 ‘cō’gā’sā^dtcī ā’nenyā’pi’cig^{ki}. Ā’nāgwā^dtcī ā’uwī’ge’i^dtcī. Cā’cki
 mate’pw ā’a’tānig^{ki}. Ō’ni ā’penu^dtcī wīgiyā’pi’kīg^{ki}. ‘Iyā’
 ā’pyā^dtcī ume’sō’tāna’ ā’uwī’gini^dtcī ā’wī’seni^dtcī. Ā’nepā^dtcī.

Īnīpi nā’ka’^dtcī īniyāne’meg ā’pyānu’tāgu^dtcī. “Keke’kānetā’-
 25 petuge wī’unagamōnī’yanini naga’mōnani nā’ka’^dtcī kanakana’-
 winanⁿⁱ,” ā’igu^dtcī. “Kī’aiyā^dtcīmo’e’ne^dtcā’ upyā’ni wī’un-
 agamōnī’yaninⁿⁱ. Mā’nātōnⁿⁱ: ī’ni wā’^dtcī upyāni’nenānⁿⁱ. Upyāni’-
 megu kī’ā^dtcī’mo’ene mō’tcī mā’ni mī’cām^{mi}. Upyāni’megōnā’i
 kī’ā^dtcī’mo’ene nā’ka’^dtcī wī’i’cawī^dtcī nīmi’t^A. Mamātomowika’-
 30 nawīn upyāni’megu kī’wī’tamōn^{ne}. Ī’ni pyā^dtcī’īnā^dtcīmō’-
 ‘enānⁿⁱ. ‘A’tē’cimā’tcā’i wāwīte’pi nā’ka’^dtcī kī’mawī’uwī’g^{ki}.
 ‘Ā’gwi wī’na kema’tepug^{ki}, ā’tē’cimā’megu. Ī’ni pe’ki wī’wīta’-
 monānⁿⁱ. Ī’ni cā’cki pyā^dtcīnā^dtcīmo’ēnānⁿⁱ,” ā’igu^dtcī.
 “Īnī’megu ī’cawīn ā’i’nenānⁿⁱ,” ā’igu^dtcī. “‘Au,’” ā’īnā^dtcī.
 35 Ō’nīp ā’nā’gwāni^dtcī.

Keyā’apagā’ipi nyā’wuguni nepā’te’^e. Īni ne’ki pemipi’ānwī’-
 ‘kāgu^dtcī ume’sō’tāna’i wī’tō’kī’egu^dtcī. Cā’cki’meg ā’nāmu^dtcī
 ā’ta’cinā’sāwā’neme^dtcī.

Kī’ci’tō’kī^dtcī, “Keke’kā’net^A?” ā’ine^dtcī. “Ā’ā’n’e,” ā’īnā^dtcī
 40 ugyānⁿⁱ. Ā’a’ca’megu^dtcī, ‘ā’ā^dtcī’mo’ā^dtcī ō’sanⁿⁱ: “Na’i,
 ‘anō’s^e, kī’ā’mīwe’ci māme’^dtcīnā’i; ā’tē’tcī nī’mawī’uwī’g^{ki},”
 ā’īnā^dtcī.

“‘Au,’” ā’igu^dtcī.

"When I speak to you now, then you must make the sacred pack, and you will own it in common; you shall not possess it alone. All of you must think of this sacred pack alike. If any one of the confrères of your gens should say to you, 'I am going to hold a gens festival,' you are to tell him, 'it will be very good if you do.' You should certainly not hold all the gens festivals yourself, for anyone who is a fellow-member of your gens is an owner of it; even a little baby after it is named has then an ownership in it. That is how it is. And you must not make merry over it with each other, because you will desire your fellow people to have healthy lives; that is the object of you doing thus. That is the mouthful I say to you," he was told.

Then he was taken down. When he returned, then he woke up. It was in the fall when he went to sleep, and it was precisely in spring when he woke up. The grass was up quite a bit, and the flowers were in bloom and in abundance. When he looked at the trees, they all had already leaved out.

He was sitting there all the time. It is a fact that he had been asleep all winter long. For a long time the mark showed where he had lain. As he was sitting there, "O, how strange! I must have been lying here all winter long," he thought. He was yet sleepy. When he got up, he staggered around as he was weak from lying down. He went away to his little home. Only the frame of a wickiup was there. Then he went to the village. When he got to his parents' home he ate a meal. He went to sleep.

And then it is said again the same one came to him. "I suppose you know what songs you are to have, and the speeches," he was told. "I shall instruct you slowly what songs you are to have. They are many; that is why I tell you slowly. Besides I shall instruct you very slowly even in regard to this sacred pack. Very slowly shall I likewise instruct you on what a dancer is to do. The speech of worship I shall instruct you slowly. That is what I came to tell you. So you go and live in a far off and lonely place again for a while. Not at the frame of your wickiup, at some other far away lonely place. Then I shall instruct you fully. That is all I came to tell you," he was told. "Do just as I tell you," he was told. "All right," he said to him. Then (the visitor) went away.

It is a fact, it is said, that he had slept for four days. That length of time had his parents failed to waken him. He was only known to be alive by breathing.

After he woke up, "Are you conscious?" he was told. "Yes," he said to his mother. He was fed, and he told his father: "Now, father, move me away for the last time; I shall live in some far away lonely place," he said to him.

"All right," he was told.

'Ō'nip A'te'teimā' ā'mawita'ca'cigā^{dte}ci neni'^{wa}. Kī'cigā^{dte} ā'nā'gwāni^{dte} ugwi'swāwanⁿⁱ. 'Ō'ni neni'w ā'nawa^{dte}ci'ane'A'-nenwī^{dte}i'. Kī'ki'ci'A'ne'A'nenwī^{dte} ite'p ā'ā^{dte} ugwi'sa'n ā'uwi'-gini^{dte}i'. 'Īyā' ā'pyā^{dte} agā'mete ā'nana'Api^{dte}i'. "Wāgunā'ⁱ," 5 ā'igu^{dte} ugwi'sa'nⁿⁱ. "Na'i', negwī'i, kepyā^{dte}ci'ku'inatawike-'kā'nemen ā'cike'tenaketeminō'nugwāni mane'towag^{ki}, 'ō' wī'pwā-wigā'ikete'minō'ki tāna'kā'kā'i kī'ci'meguketeminō'nagi^{dte}e'. Pwāwīkī'ciketeminō'nugwāni nī'na kī'mī'nen^{ne}, negwī'ⁱ, nema'-netōm^{mi}. Ke'tenagā'megu 'i'n i'eigen^{wi}," ā'igu^{dte}i'.

10 "Ō' wā'na'i'ni, 'Anō'se', kī'ci'ā^{dte}imo'i'iyani nī'ke'kā'net ā'cike'-nugwānⁿⁱ. Ā'wigā^{dte}ci'awī'wanāni nī'a^{wi}. Mani'ku^{dte} ā'eige'nō'igi nīya'^{wi}; me'tō^{dte}cā'pe'e kāgō' ā'A'ci'tōg^{ki}, ke'ki'tōpⁱ, inī^{dte}cā' ā'ca'wiyānⁿⁱ," ā'inā^{dte} ō'sa'nⁿⁱ.

'Ō'nipⁱ, "Na'i' pōnāneta'nu wī'inā'neme'k ā'citā'ā'gwā'igi 15 mane'towag^{ki}," ā'igu^{dte}i'. "Mani^{dte}cā'i ma'na kī^{dte}ci'megu-'Anenō'tānāna wī'nā'ne'sag^{kwe}; ā'wigā' u'wiyā'A wī'ka'ckike-'kāneme'nagwinⁿⁱ. Inī^{dte}cā' ānāne'menāni wī'ca'wiyānⁿⁱ. 'Me-'ceti'g^{ke}! Negwī'sa ta'ciku'tagu'tagā'penā'tō'iw u'wiyā'^{wi}, ketenā'nemen^{ne}. Ma'ni wī'na nī'n ānānetā'gu'siyānⁿⁱ, i'ca'- 20 wiyānⁿⁱ, ā'gwi mā'ma'kā^{dte} i'ta'ciku'takutagā'penā'tō'yanini kī'ya'^{wi}. Cā'cki'megu, 'ma'ni pā'mana wī'i'cawī'^{wa}, inā'nemate', inī'megu 'āmi'cawī^{dte}i'. 'Man i'nina'i wī'pōninā'tamani wā-'sāyāwī, inā'nemat inī'megu 'āmi'cikeg^{ki}. Nīnaiyu'gā'i ketugwī-'semen^{ne}," ā'inā^{dte} u'gwi'sanⁿⁱ.

25 'Ō'ni kī'cīni'igu^{dte} ō'sa'nⁿⁱ, "Na'i', Anō'se', ā'gwi me'ce'na'i wī'na kume'nānin ānānetāgu'siyānⁿⁱ. Nī'na, 'Anō'se', inugi'-megu pōnīmī'n^{nu}. Kīna'megu keta'ci'aiyigwām i'ni wī'ca'-wiyānⁿⁱ. Nī'nagā'ⁱ, Anō'se, kuta'gi netenā'nemegwa ma'-netō^{wa}, ā'wigā'nīna wī'u^{dte}ci'kāgō'i'icimyanāne'menānⁿⁱ. Ma'ni 30 wī'n ānā'nemi^{dte}i', mī'cāmani wī'A'ci'tōyānⁿⁱ, i'n ānā'nemi^{dte}i'. Manigā' ināne'mite^e, "Au', i'ci'yāgā'A'megu wī'na^{na}. Ma'ni wī'na nī'na kutagi'megu āyī'gi netenānetā'gu'si'. Manigā'megu āyī'gi netenānetā'gu'si wī'wīta'mawig^{ki}. Neki'ciwīna'megu-'ciga'A'māgōpⁱ, 'Ā'gwi, ne'tegōpⁱ. Awitagā'mani na'ina'i 35 'ā^{dte}cimo'enegi ma'ni nīgānikī'ci'tōta nāwī'yāgāp^a," ā'inā^{dte} ō'sa'nⁿⁱ. "Ma'nimā' A'k i'na menwī'genigi nāne'kā'netag^{ka}; ā'gwi'kāgō' i'cimāmyā'ckānig āno'i'nowā^{dte}i'. I'n ā'i'nenānⁿⁱ," ā'inā^{dte}i'.

Ā'pō'nimegu^{dte} ā'peminō'wīnidteⁱ.

40 Pe'ku'tānig ō'n ā'pyānu'tāgu^{dte} ume'cō'me'sanⁿⁱ. 'Ō'n ā'ku-^{dte}ciyā'ta^{dte} ā'Api'Api'nite^e. Ā'ki'cāgu^{dte}ci'megumyā'ciyāgwā'-tenig^{ki}. "I'n ā'pī'tcine'ckināganī'wīnidteⁱ kāteminā'gu^{dte}ci'ni kō's^a, ā'gwi'namani kāgō'megu i'cimenwiyā'gwa'kinⁿⁱ. 'Kemyā'-ciyāt^a i'n ā'ciyā'gu'si^{dte}ci na'ina'ini kī'ce'ckaginⁿⁱ. Menwāto'-

Then it is said the man went to a lonely far off place to build. After he was done then their son went away. Then the man stopped to bathe for a long time. After he bathed for a long time he went over to where their son lived. When he came there, he sat down opposite him. "What is it," he was told by his son. "Now my son, I came to find out, to know, if you have really been blessed by the manitous, or if they had not blessed you, or if they had already blessed you. If they have not already blessed you, I shall give you, my son, my mystic power. Surely indeed it is that way," he was told.

"O, yes, father, after you have told me, I will know how it is. Whatever you have carefully used, I shall use. This is the way of my life; just as when we make some thing, we must start it, that is the way I am," he told his father.

And then, it is said, "Now cease to think of in whatever way the manitous planned to bless you," he was told. "This is it; that we should kill our own fellow-Indians; and no one will ever be able to find us out. That verily is what I want you to do. 'Well, I declare! My son is making himself suffer hunger all the time,' I think of you. But if you do the way I have been blessed, you would not have to make yourself suffer frightfully by hunger all the time. If you only think of anyone, 'let this happen to him,' the same would happen to him. 'You will cease to see daylight at this time,' if you think of (anyone), that surely would happen. Besides, you are my son," he said to his son.

And then after he had been told that by his father, "Now father, I must not agree with you in the way you are blessed. Father, say no more to me. You can merely go your own best way to practice that. And me, father, the manitou has blessed me another way, not that I shall hate you in any way from it. This is what he planned for me, to make sacred packs, that is the way he has planned for me. If he had planned for me this way, I would say to him willingly 'All right.' As it is now, I have been thought of entirely another way. I have also been blessed to be told of this. Although I have been warned of it, 'No,' I was told. You would not, when you were first instructed in this, see the being who first made this," he said to his father. "The being who thinks about this earth, is what is good; there is not anything disturbing in whatever he says. That is what I say to you," he said to him.

His father said no more to him and started to go out.

It was night; then his grandfather came to him. Then he (his grandfather) let him smell where (his father) had been sitting. It smelled very bad indeed. "That is just how hateful the being is by whom your father was blessed, and it does not smell good in any way. 'You smell evilly,' is the way he smells, after he has that (evil medicine)

tamō'ki'. Āgwi kągō'megu menwige'niginⁿⁱ. Manima'ta me'-
nwigenw ānāne'menāg^{ke}; 'āgwigä'megu kągō' i'cimyāne'teginⁿⁱ.
'Ā'penāwe'megu na'igen^{wi}. Na'i', ma'ni wī'ane'mina^{dtei} wī'wī-
^{dtei}'sōmata kī'cimāwatāgwapi'yāgwinⁿⁱ. 'Ī'ni ma'ni wī'ātota'-
5 mawa^{dtei}, āgwi' kīmō^{dtei}cāgi'ni ma'nⁿⁱ, 'ānāne'menāg^{ke}.

- "Ö'ni wī'pe'seta'wiyaniⁿⁱ, wī'ici'cikana'wiyani māmātomī'-
yāginⁿⁱ. 'Na'ē'i, A'ckutānā'si^{we}, nī'kā, 'atamā'n^{nu}, īni^{dtei}cā'-
'yātug ā'ciki'cime'ki kī^{dtei}cima'netowag^{ki}, wī'pwāwī^{dtei}cā'ikāgō-
'i'cikiwīwāwanetōwā'tawa^{dtei} i'cime'nugwānⁿⁱ, na'ina'kā'kīn
10 aiyō'i ke'ka'amō'ki wī'a'wiyaniⁿⁱ. Kī'pe'cigwī^{dtei}cā'megu ā^{dtei}-
mwi'ta'wipen ā'cimamāto'moyāg^{ke}. Ma'ni^{dtei}cā'i natotā'soyāge
neme'to'sāneniwiwe'nenānⁿⁱ. Kenwā'ci wī'me'to'sāneni'wiyāg^{ke},
ī'n ā'cinatawānetama'wage^{dtei}. Wī'na^{dtei}cā'i wātā'panig āpi'ta
māyā'wimāmāto'magetⁿⁱ. Ö'ni nā'ka'^{dtei} wā^{dtei}cināwa'kwānig
15 āpi't ī'na nā'ka'^{dtei} māmāto'maget āyāniwe'megu me'to'sāneni'wi-
weni wī'inānemī'yame^{dtei}. Nā'ka'^{dtei} wā^{dtei}cipagi'cimug āpi'ta
māyāwī'mageta ma'n ā'mamāto'mage^{dtei} me'to'sāneni'wiwen
ā'cinatawānetama'wage^{dtei}. Ö'ni nā'ka'^{dtei} wā^{dtei}cike'siyāg īni'-
megu ā'cimamāto'mage^{dtei} āpi't āyāniwe'megu pemāte'siweni
20 wī'inānemī'yame^{dtei}, ā'cinatawānetama'wage^{dtei}; nā'ka' wī'n
A'pe'nāweni wī'māmiwānetamawī'yame^{dtei} ī'n ā'cinatotā'sage^{dtei}.
Ö'ni ma'ni ketōgimā'menān utō'tāwen ī'n aiyānigā'mā' ā'cinato-
tā'sage^{dtei}, wī'menwime'to'sāneni'wini^{dtei}, wī'pwāwī'uwīyā'ani-
'ā'kwamata'mini^{dtei}. 'Ī'ni wā^{dtei}cimamāto'mage^{dtei} wīnwā'wa
25 nāma''kamig āna'pītcigi ma'netowag^{ki}. Nā'ka'^{dtei} īnā'g A'peme-
g āpi'tā, īni'megu ā'cimamāto'mage^{dtei}, ke'gime's ā'me'ckine-
^{dtei}cā'ta'wage^{dtei} ma'ni negu't ā'ci'soyāg^{ke}. Ke'gime'si wī'me-
nwime'to'sāneni'wiyāg ī'n ā'cinatotā'sage^{dtei}, wī'inānetamawī'-
yame^{dtei} māmāto'mage^{dtei}.
- 30 "Nā'ka'^{dtei} wīnwā'w ā'manetō'wiwā^{dtei} ā'gwi mō'tei negutō'-
'pwāgan A'ckunamāti'so'wā^{dtei}cinⁿⁱ, īn ānā^{dtei}'mowā^{dtei}. 'Ī'nugi-
^{dtei}cā'i nene'sāmā'nānan īni'megu wī'inānetamawī'yame^{dtei} ī'n
ā'ciwī'cā'mage^{dtei}. Wī'inānemī'yame^{dtei} wā^{dtei}cinōmagā'api'-
'ināg^{ke}, īnenīti'ge nā'ka'^{dtei} kīnwā'w i'kwātig^{ke}."
- 35 "Ī'ni wī'cikana'wiyani māmātomō'yaninⁿⁱ. Me'sōtāwe wī'na
ma'na me'to'sāne'nīw agā'wātāmwa kenwā'ci wī'me'to'sāne'-
niwī^{dtei}. Ke'kā'netagi wī'a'kwime'to'sāneniwi^{dtei}. 'Tāni'na'i
ka'cki'āwa'si'mā'i'ā'kwime'to'sāneni'wiyānⁿⁱ, i'citā'ā'saku'meg^{ku}.
"Mani^{dtei}cā'megu me'tenō'āmikikiwe'negwi^{dtei}, cewā'n ā'gwi,
40 'Na'i', nī'na kekiki'wetōne kepemāte'siwenⁿⁱ, 'ā'gwi wī'i'-
gwi^{dtei}cinⁿⁱ. 'Ī'ni ma'n ā'cikegi nīnā'n ānāne'menāg^{ke}.

on (himself). He speaks very well of it to you. There isn't anything good about it. But this is good, the way we bless you; it isn't evil in any way. It works well equally with all. Now, this is what you must continue to tell your fellow-clansmen ¹⁰ after you are all seated together. Then you must explain this to them, for there isn't any secret about this, namely, the way we thought of you.

"Then you must listen to me, as to how you will always make your speeches when you worship us. 'Now, Spirit of the Fire, take a smoke, for very probably that has been settled for you by your fellow-manitous, that you would in no way misinterpret to them whatever some may have told you, when they appointed you to be here. So you are to relate truthfully for us how we worship. This verily is what we pray for, for our lives. That we may live a long time, is what we desire from them. The one who is in the East is he whom we worship mainly. And then the one who is in the South is one we also worship that he will think of us only in regard to life. And the one who is in the West, is the one we mainly call, praying to him for life, which we desire from him. Then also we worship in the same way the one who is in the North to think of us only in regard to life, that is what we desire from him; and also, to drive away disease from us is what we pray to him for. And then, this town of our chief is what we pray mostly for, that (his people) may have good lives, that no one might get sick. That is the object of us worshipping the manitous who are seated under the earth. And that one who is up above, we also pray the same way to him, all of us of this one gens, holding our hands open to him. That all of us may have good lives is what we pray of them, that they may think in that way of us who worship them.

"'And the manitous themselves did not even save one pipe-full (of tobacco) for themselves, so they said. So at this time let them think the same way of our tobacco in the same way as we implore them. To think of us that way is why we make you sit down for a little while, O, ye men and ye women.'

"That is the way you will make your speeches when you worship. People all over want to live a long time. They know how long they shall live. 'I wish I could live longer,' they would surely think.

"This [religion] is the only thing that would guide him, but it will not say to him, 'I am guiding your life.' That is the way it is that we bless you.

¹⁰ This translation is one of convenience, not accuracy; for the Fox are organized in gentes, not clans.

"Mō'tci'megu pwāwina'ima'ka'tāwita ma'n aniwī'kage mamā'-tomōni me'cena'megu wī'u^dtcitāpa'ku'ckamwa me'to'sāneni'-wiwenⁿⁱ. 'Wā'na'i, i'n i'citā'ā'wa ku^dtcī wī'anemimāminawī'-tā'āt^ā. Ō'ni kuta'g^{ki}. Ma'ni kinwā'w ā'ci'soyāgw ā'neta 5 wī'wīgā^dtcimamā'tomōw^{wa}, īna^dtcā'' īnāna ke'te'na wī'nene-kāne'megwit^ā.

"Ō'ni pwāwi'megunene'kā'netag^{ka}, wī'nene'kānemegwi'īwa wīna'megu, ā'gw a'tenāwi wī'ināneme'gwi^dtcinⁿⁱ, cewā'na wī'nō'ki'nā'iw^{wa}. Ō'ni ma'ni ke'ten ā'nānetaga wī'ci'pināw^{wa}. 10 Kāgō' i'ci'a'pe'nāwen ā'gwi wī'na'imaiyā'ckā'gwi^dtcinⁿⁱ. Mō'-tci tcā'g a'penāwe'ne'kānite me'to'sāne'niwaⁱ, wānatō'ka'megu wī'ki'wītāw^{wa}. 'I'nāna kā'kāne'megwita ma'ni mamā'tomōnⁿⁱ. Ō'ni wī'na māmāto'mu^dtcinⁿⁱ, wī'menwiki'ci'kā'tāniw^{wi}; i'nāna wī'kā'kāne'megwit^ā. Ō'ni wāpa'sā'netag^{ka}, māmāto'mu^dtcinⁿⁱ, 15 ā'gw ā'cimenwiki'ci'kā'tānig i wī'i'cimenwiki'ci'kā'tā'niginⁿⁱ.

"Īni'megu tcā'gi wī'i'cimīnawā'nema^dtcī kī^dtcime'to'sā'neni'w^{wa}.

"Ō'ni ma'ni nīmiwa'a'maninⁿⁱ, wī'ke'tcinīmi^dtcī'megu wī'nī'mī-kō'k^ā. Nyāwe'nwi kī'nī'miwa'a'mawāw^{wa}. Nīmiwa'ama'wa^dtcini negu'ti wā'sāyāw īni'megu i'ci'nyāwen^{wi}, 'i'cinyāwi'ku^dtcī aiyō'ⁱ 20 ta'cimanetowiwīgī'yāpyānigā' pī'tig^{ko}. Īni^dtcā'i ta'se'nwi menwinawā'mene'gi keme'to'sāneni'wiwenⁿⁱ; i'n i'ci nyāwe'nwi pemitānātota'mōneg^{ki}. Īni^dtcā'i wī'u^dtcinyāwenwinīmiwa'a'manⁿⁱ.

"Īni'meg i'ci'nyāwenwi nīmiwa'a'mawa^dtcī'. Me'cemegu'wīyā'a wī'pemi'a'pī'tegā'ugwānⁿⁱ, i'ni wī'pemi'a'pī'te'gā'u^dtcī mō'tci 25 pemiwāwāwā'negāt^e. Āguwī'yā'ani wī'māne'cime'gu^dtcinⁿⁱ. Ī'n ō' māne'cimegu'tegāⁱ, naiyānenwi'megu māne'ci'gāmut uwiya'wī wī'ta'cimāne'cotam^{wa}, āgwīgā'i'nini kāgō'i wī'i'cimāne'ci'mā^dtcinⁿⁱ. 'Īte'pi wī'ine'ckāniwi wī'n upemāte'siwenⁿⁱ, āwa'si-mā'tcā'i wī'a'kwipemāte'si'niwan i'nini māne'ci'mā^dtcinⁿⁱ. Ī'ni 30 wī'i'cawī^dtcī'.

Ō'ni ma'ni māmāto'miyāge wī'pwāwi'megukwā'ckwa'tamāg^{kwe}. Wī'wīgātata'māgwe'megu kī'i'citip^{wa}. Ā'gwi me'ce'megu wī'wāpa-sata'māgwinⁿⁱ, wī'i'citā'ā'yāgwinⁿⁱ. Wī'wīgā^dtcī'megumī^dtcī-yāgwe wī'pwāwimegukwā'ckwatamā'gāyāg^{kwe}. Īnigā'inini ma'- 35 netōw ā'awatena'mawu^dtcī', cewe'kinwāw^{wa} kī'mī^dtcip^{wa}. Ā'gwi wī'na kinwā'w^{wa}, kī'kā'nwāwagi wī'mī^dtcitcig^{ki}. Īni^dtcā'i wī'i'ciwīta'mawāgwe wī'inata'mowā^dtcī'. Īni'ku' i'ni wī'i'cina'wā-āgwe ma'netōw^{wa}.

"Kwā'ckwā'ckwatamāgwe'gāⁱ, iyā'i pyāmiga'tenigi wī'wī'- 40 nyāniw^{wi}; āgwi^dtcā'i wī'mī^dtcī^dtcinⁿⁱ. Wī'wīnā'netamw^{wa}. Ī'ni wā^dtcī 'wīgātata'mu'g^{ku}, 'ine'nagōw^{we}. A'penā^dtcī i'n i'ca'-wiyāg^{kwe}, kī'tāpī'āpwagu'megu ma'netōw^{wa}. A'penā^dtcī i'n i'ca'wiyāgw i'ni wī'ketemāgina'wā'āg^{kwe}. Kī'penegā'megu kete-māgina'wā'āgwe ma'netōw ānāwe'niwit^ā, 'īni'megu ā'ckami'megu 45 wī'anemi'ciwī'eigyāwi kī'yāwāw^{wi}. Kāgeya'megu āwa'si'mā'i kī'anemita'swipe'pōnwāp^{wa}; 'īni'nini wī'nene'kina'wā'āg^{kwe}.

"If the person who does not even fast, would attend to this religion all the time, he could be able to reach (his span of) life. 'O yes, that is the way,' is what he will think, who will realize things. And then another thing. Of you who are of this gens, some will worship carefully, it is they, of whom it will think.

"And the one who does not think of it, still it will think of him too, it will not think less of him, but then he will die very easily. And the one who thinks it true will not die easily. Disease will never affect him. Even if all the people are stricken with disease, he will live there without trouble. He is the person, whom this religion knows. And then when he worships, it will be finished nicely; it will be he whom it knows. And as for the one who thinks foolishly of it, when he worships, it will not be finished nicely in the manner it should, to be finished nicely.

"Just so you must think seriously of all your fellow-people.

"And then when you sing for dances, they must dance very heartily, who are to dance for you. Sing four dancing songs for them. When you sing for them to dance in one day it will be only four times, because there were four manitou-wickiups here which you entered. Just so many times you have been pleased in regard to your life; likewise four times you were spoken to about it. That truly is why you are to give four dances.

"You must only give them dances only four times. Any one may dance as long as he likes, he may dance even if he does not know how to dance. No one will make fun of him. If he is made fun of, the one who makes fun of him, instead will be making fun of himself, and he will not be making fun of that person in any way. His life will be transferred to him, so that person will live that much longer of whom he was making fun. That is what will happen to him.

"And when you worship us, you are not to drop a bit (of the food). Instruct each other to eat it carefully. You are not to think of eating carelessly. You are to eat it up carefully that you may not drop a bit. That is the thing which is handed to the manitou; but you shall eat it. Of course not you yourselves, but your friends are they who will eat it. That is the way you must tell them how to eat it. That is the way you will make the manitou feel (happy).

"If you drop it when eating, when it gets there it will be dirty; verily he will not eat it. He will think it dirty. That is why I say to you, 'eat it carefully.' If you always do that, you will always please the manitou. If you always do that you will make him feel sad. If, however, you make the manitou who has been named sad, then your lives will continually become stronger. Finally your age will be more; that is when you are touching his feeling.

"Ma'netōw i'n ānāne'menāgw i'ca'wiyāg^{kwe}. 'Cī', ke'tena^dtca'-
 'megu mā'A'g Agāwā'tamōgi wī'me'to'sāneni'wiwā^dteⁱ,' i'ni
 wī'ināne'menāg^{kwe}. MA'ni wī'n i'ni pwāwi'ca'wiyāg^{kwe}, 'Wā'na'i,
 mā'A'g A'ce'megu 'ino'inowā'A'panig ā'nene'kāneta'mowā^dte ume-
 5 'to'sāneniwenwāw^{wi},' i'ni wī'ci'tā'ā^dteⁱ wī'na ma'netōw^{wa},
 me'tō^dteⁱdteā' āgwi wī'neno'tō'nāgwinⁿⁱ, ā'gwi me'tō^dteⁱ wī'ke-
 'kānetamō'nāgwini kemamāto'mōnwāw^{wi}; 'i'ni wī'i'cikeg anemi-
 mamamāto'moyāg^{kwe}. Ō'n i'n i'ca'wiyāgw ā'cimenāni'meg^{ku},
 i'ni wī'i'cikeg^{ki}. Ō'ni wī'unagamōni'yāgwini mā'A'nⁿⁱ. Mā-
 10 'anigā'megu wī'anemi'aiyō'aiyō'yāgwini ne'ki'megu wī'anemi'A-
 'ki'wigwāni mā'anime'gōninⁿⁱ. Āgwigā'i kīgō'i wī'i'cipe'kīni-
 'setō'yāgwin āna'Amowānāni'meg^{ku}. Īni'megu wī'cinā'gāyāg^{kwe},
 īni'megu 'aiyāni'we. Āgwi'kīgō'i wī'i'cipe'kīnināgā'yāgwinⁿⁱ.
 Aiyāniwe'megu kī'ci'nāgāp^{wa}. 'Ō' manigā'i mī'cā'm^{mi}, kī'nō-
 15 'sanō'sā'p^{wa}. Awa'i'ma kī'āwāpwa nō'samāgwe papa'gātāg^{kwā}.
 Ī'na wī'āwāg^{kwe}. Īni'ni mawa^dteⁱ menwiyāmā'wā^dteⁱni ma'-
 netowag^{ki}. Kī'A'ka'swā'p^{wa}, ō'ni pege'ce'ig ite'pi wī'inenā'-
 'amāgwe wī'nōteg^{ki}. Negutiwā'sāyāwi' cewā'eigenwi kī'nō-
 'sāp^{wa}, ā'gwi wī'na kīnwā'w^{wa}, māmī'camō'nāgwig i'nig wī'nō-
 20 'samō'nāgwig^{ki}. Wī'ināgwa'piyāgwe nā'ka^dteⁱ kīgā'noyāg^{kwe},
 mawa^dteⁱmegu tcā'wīne'ki wī'apīw ānwāwā'igāt^a. Ō'ni kānaka'-
 nawit A'ekwā'yāwi wī'teⁱtapi^dteⁱ wī'kaka'nōtaga mamā'tomōnⁿⁱ,
 me'sōtā'wi wī'na'totaga me'to'sāneni'wiweni tāyā'tagwī'megu'u
 kepemātesī'wenwāwi ma'ni, nā'ka^dteⁱ wī'anemipyātō'ni^dteⁱni
 25 mamā'tomōnⁿⁱ. Ī'ni wī'ātota'mawāgwe ma'netōw^{wa}, pemāte'-
 'siwenⁿⁱ; i'ni wī'ci'aiyā^dteⁱtwāyāg^{kwe}.

"Ō'ni naga'mōnani wī'ātota'mōnānⁿⁱ, cewā'na kī'nawa'-
 dteā^dteig^{ke}," ā'igu^dteⁱ. "Pemi^dteina'wāmā'i kī'ci'ki'kig^{ke},"
 ā'igu^dteⁱ.

30 Ā'nā'gwāni^dte ā'tō'ki'sā^dteⁱ. Uwī'g ā'tcāge'ckā'nige^{te}. Ā'pwā-
 wigā'me'gupi'uwī'yā'anika'ekipyānuta'mini^dteⁱ, ina'ipi ta'cā'kwā'-
 niwani ne'nu'sōni ku'pi^dteine'nu'sōnⁿⁱ. Uwīyā'agā'ipi pe'mwā-
 dteⁱnⁿⁱ, māmā'kā^dteⁱmegu kīgō' inā'ta'ug^{kwā}. Ku'tamōgi^dteā'-
 'ip i'na' A'ci^dteⁱ wī'āwā^dteⁱ.

35 Āgwipi'megu ke'kānemā'wā^dteⁱn ā'cawī'nigwānⁿⁱ. "Māgwā'e
 nepō'itug^{ke}," ā'iyowā^dteⁱ; ō'nipi 'āne't^a, "Nenu'swītug^{ke},"
 ā'iyowā^dteⁱ.

Ne'kigā'megu wī'napi'pemi'ā'pa'wā^dte i'ni ne'ki'pemi'A'kawāpa'-
 megu^dteⁱ, i'na'i wī'na pī'tig ā'ta'itane'gwāmeg^{ki}.

40 'Ō'nipi kī'ci'tō'ki^dteⁱ, ā'pwāwimeguwī'cā'penā^dteⁱ. 'Īnāgā'pīn
 ā'pemi'penu^dteⁱ nenu's^{wa}. Pe'ki^dteⁱmegu 'uwī'g ā'ane'tenig^{ki}.
 Ā'nāgwā^dteⁱ, ā'ca'ku'gwāmeg^{ki}. 'Īyā'pyāyā^dte ā'uwī'gini^dte
 umesōtanaⁱ, ā'māne'ci'tāgu^dte ō'sa'nⁿⁱ.

"That is what the manitou wants you to do. 'Well, these (people) really wish to live;' that is the way he will think of you. But if you do not do that, 'Oh well, they are merely lying when they think of their life;' that is what the manitou will think, just as if he shall never hear you, just as if he shall never know about your religion; that is the way it will be if you go on with your worship. And if you do just what I tell you, it will be thus. And then you will have these songs. These are the ones you shall continually use just as long as this earth shall endure. And you are not to sing them differently than whatever way I sing. That is the way you must sing, just like that always. You are not to sing them at all differently. Sing the same way always. And this sacred pack, you must always smoke it. When smoking it use those cedar leaves. That is what you are to use. That is the thing the manitous love most to smell. Burn it, then fan the wind toward it. In one day smoke it eight times, not yourselves, but they who are acting as ceremonial attendants for you are they who will smoke it for you. And as for the order you shall sit in the gens festival, the drummer must sit in the center. And then the spokesman will sit at the end who will speak for things sacrificed, who shall pray for life for every one, your lives in general and for those who shall conduct the service. That is what you will speak about to him, and that is what you shall ask the manitou for, namely, life; that is what you will insist upon asking for.

"And I shall explain the songs to you, but you must first build another dwelling," he was told. "Rebuild aside from here a little way," he was told by him.

Then the other went away as he suddenly awoke. His wickiup was all worn out. And it is said no person could ever reach it, for it is said at that place there was an angry buffalo. It is said that when anyone shot at it, he surely would be struck in some way. So it is said they were afraid to go near there.

They had no idea it is said of what had become of him. "He may probably have died," they said among themselves; and some, "He must have turned into a buffalo," they said among themselves.

It is said that just as long as he was dreaming he was guarded, and while he was sleeping inside there.

And then it is said, after he woke up, he was not a bit hungry. The buffalo, it is said, then ran away. He found that his wickiup had rotted very badly. He went away, for he was weak from sleeping. When he reached where his parents lived, his father was ashamed of himself toward him.

Ä'ä^{dtci}'mo'ä^{dtci}': "Ci', pe'ki nī'ka'megu kī'cāgu'^{dtci} ke'tcinepā'-wānānⁿⁱ," ä'inā^{dtci}'.

"Ö' pe'ki'megu ke'tena' keke'tcinep^ä. Nīnā'na wī'n ā'gwi ke'kāneme'nāgin ä'nepaiyane'e'yātug ī'nipⁱ," ä'igu^{dtci}'. Ä'pwā-5 wimegu'ukwiyena'ini^{dtci} o'sa'nⁿⁱ'.

Ö'n ugyä'nⁿⁱ': "Änä'e, kīnā^{dtci}'i kī'mawi'ä'cigawi pemi^{dtci}nawä'mäⁱ," ä'inā^{dtci} ugyä'nⁿⁱ'. "Au'," ä'igu^{dtci}'. Ä'mawi-ä'ci'gāni^{dtci}'. Kī'ci'gāni^{dtci} ä'pyāni^{dtci}'.

Cä'cki'megu nyä'wugun ī'nina' ä'awi^{dtci}': ä'penu^{dtci} u'wīgig^{ki}'. 10 Ö'n ugyä'nⁿⁱ', "Iyā'i kī'p^ä," ä'inā^{dtci}', "Kī'cinō'magāwinā'-gwaiyān ī'n iyā'i wī'pyaiyanⁿⁱ," ä'inā^{dtci}'.

Ini'megu ä'ca'wini^{dtci} ugyä'nⁿⁱ'; iyā' ä'pyāni^{dtci}'.

Ä'nanātu'tawā^{dtci}' "Änä'e," ä'inā^{dtci}', "ma'na nō'sa kemī'-negw unāta'winōnⁿⁱ?" ä'inā^{dtci}'.

15 "Ä'g^{kwī}," ä'ini^{dtci}'. "Ke'tena pwāwimīne'nugwāni kī'me-nwaw^{wi}'. Ma^{dtci}nāta'winōni yō' wī'na nō'sa ke'kāneta'mo'ap^ä. Ne'cāgwānemutca' ī'ni wī'ta'ciwī'cegā'netag^{ki}'. Pwāwi'meguna-kuna'mawate kī'menwaw^{wi}'; kī'tāpi'tu' kīya'w^{wi}'. Ö' na-kunamawategā'wī'n ä'cawi^{dtci}'megu ī'ni wī'ca'wiyānⁿⁱ'.

20 "Wī'naiyō nō's ā'gwi pe'ki mane'towani ke'kāneme'gu^{dtci}nⁿⁱ'. Mā'ani'megu kātemināgu'gwā'in ini'megu me'teno'i ke'kāneme'gu^{dtci}nⁿⁱ'. Ö' nī'n^{na}', mō'tci'megu 'ä'pemeg ä'pita neke'kā'nemegwa ma'netōw^{wa}', tā'n ä'cimegu'mani menwī'genigi netenāne'megōgi manetowa'g^{ki}'. Mawa^{dtci}'megu wāwene'teniw 25 ānāne'niwā^{dtci} keme'cōme'senā'nag^{ki}'.

"Winagā'ina nō's ä'mā'nāni^{dtci} awi'ta ka'ckitanā'tota's uketeminawe'siwenⁿⁱ'. Nī'na wī'n^{na}', me'sōtä'we nī'ke'kā'-nemegwa ma'na me'to'sā'neni^w^{wa}', me'sōtäwe'megu nī'pe'-setāg^{kwā}'. Nā'ka'^{dtci} wī'anemi'i'ci'cinā'gāyāni nī'nānaga'muyu 30 äyī'g^{ki}': nī'pe'sepe'setāg^{kwā}'.

"Wī'na wī'n awi'ta ka'ckiwāpā'tota's ī'n uketeminawe'siwenⁿⁱ'. İni^{dtci}tca' ä'ci'cāgwāneme'nagōwe tcāwī'cw ī'ni wī'ca'wiyāg^{kwē}'. Tānī'na'i ne'gya pwāwina'kuna'mawātē', ketenāneme'ne^{dtci}tcaⁱ', 35 nä'e," ä'inā^{dtci} ugyä'nⁿⁱ'. "İni^{dtci}tca'megu i'cawin^{nu}'. Kā'ta nā'kunamawī'yāgani nō's^ä. Kī'wā'pamāw ä'pī'tcinīna'wime'to-sā'neni^{wi}^{dtci}', āgwīgā'ina'ini wī'ä'semi'e'gwi^{dtci}n unāta'winōnⁿⁱ'.

"Nī'na nī'ka'nōnāw aiyō'u^{dtci}'. Ägwi nā'ka'^{dtci} wī'nā'wi^{dtci}ni pyai'yān^{ne}'. Nā'kaiyō' nī'pya wī'ki'ci^{dtci}tca'i'ä'cenō'w^{wa}'. İ'n ä'inagi nō's^ä, nä'e."

40 Ö'ni ke'tename'gup ä'tāpwā'tawā^{dtci} i'kwā'w u'gwi'sanⁿⁱ'. Kikī'cikanō'negu^{dtci}', ä'ä^{dtci}'mo'ä^{dtci}', "Nā'i, ke'tena'ku'i, negwī'ⁱ, ma'nīn ä'ke'kā'nemag ä'ne'sā^{dtci} kī^{dtci}time'to'sānenī'-nānaⁱ'. Ägwi'kägō' u^{dtci}'ä^{dtci}nⁿⁱ'; āne'ta' cā'cki'megu ä'ne-

He told (his father): "Well, I must have slept very soundly," he said to him.

"O, yes, you have certainly slept very soundly. But we did not know that you were perhaps sleeping," he was told. His father did not act rightly.

And then (he said) to his mother: "Mother, you go and make a wickiup for me, apart from (the other)," he said to his mother. "All right," he was told. She went to make it. After making it, she came back.

He only staid home four days: then he went away to his wickiup. And then, "You are to come over there," he said to his mother, "you come over there after I have gone a little while," he said to her.

His mother did that; she came over there.

He asked her, "Mother," he said to her, "did this father of mine give you his medicine?" he said to her.

"No," she said. "If it is true that he has not given it to you, you are all right. For it is an evil medicine which my father had been given knowledge of. I am unwilling for him to think strongly of it. You will do well if you refuse to take it from him; you will make yourself happy. Or if you accept it from him then what shall happen to him will happen to you.

"My father is not known by the true manitous. This being by whomever he was blessed is the only one by whom he is known. And as for me, even the manitou who is above knows me, because the manitous have thought of me only in a righteous way. Our grandfathers have blessed me the very finest way.

"My father could not talk about his blessing where there is a great crowd. As for me myself, all these people all over will know about me, all will listen to me. And I shall continually use the songs; I will always sing them also: they will listen to me.

"He could not begin to tell about his blessing. That is just what I am unwilling for you both to do. 'I wish my mother would not accept it from him,' is what I think of you, mother," he said to his mother. "So please do that. Do not accept it from my father. You will see how weak his life is, and then his medicine will not help him.

"I shall speak to him from here. He will never see me again when I come. I shall come again, but he will have gone. That is what I say of my father, mother."

And then truly the woman did believe her son. After she had been addressed, she told him, "Now it is true, my son, I have known (your father) to kill many of our fellow-people. He had no reason to kill them; some he attacked in revenge merely because he had

'ckinawā'egu^{dte} ini'megu wātā'pe'nānā^{dte}i'; 'ānetagā' ā'kegyā-
'ckatawā'nemā^{dte}i kīgō'ⁱ, ini'megu'u wā'^{dte}iā^{dte}i'. Ī'ni nīnā'n
ā'cike'kā'nemagi kō's^a. Kwā'tcipagā'in ā'ku^{dte}i'kawi^{dte}i wī'-
'mī'ci^{dte}i'; wī'tepāne'tamāni'megu, ne'te'ci'i'cimeg^{kwā}. 'Ā'gwi,
5 netenāwā^{dte}cā'megā'pe'e'. Wāwo'samegā'pe'e netu^{dte}i'ā'kwātāgw
ā'ā'nōmī^{dte}i'. Ī'ni pyā^{dte}i'ci'kawi^{dte}i'."

"Ī'ni^{dte}cā'wā^{dte}i'iyā'i kī'pyā wā^{dte}i'i'nenānⁿⁱ, 'anā''^e. Īni-
^{dte}cā' ā'kwikanō'nenānⁿⁱ, kātāgā'i kwīno'mi'kanⁿⁱ, kakānwā'ci-
ku'i nene'p^a. Āgwigā' a'ce'meg^{ku}, kīgō'megu ne'te'cawī
10 nepai'yāninⁿⁱ. Ī'ni," ā'inā^{dte}i'.

'Ā'nā'gwāni^{dte}i'. Ā'wāgō'moni^{dte}i'. "Tcāg ānāgō'magig^{ki}, neme-
'cō'me'sag^{ki}," ā'ini^{dte} ugyā'nⁿⁱ.

"Au'," ā'inā^{dte}i'.

Ā'menwinawā'meme^{dte}i käteminā'gu^{dte}i'.

15 Kī'cinōmagā'winā'gwāni^{dte} ā'wī'gowi^{dte}i'. Pe'ki'meg ā'me/-
nwi'cig^{ki}. Kī'ci'megume'nwi'cig ā'nepā^{dte}i'. Ā'ki'cāgute'gwāmeg
ini'megu 'iniyā'n ā'pyāni^{dte}i'. "Na'i', mā'a'n ini naga'mōnani
wī'ātota'mōnān āyāwī'cinagamō'niwig^{ki}. Nimiwa'i'ganani' sā'-
'sanagwi kī'aiyō. Ō'ni wī'cā'ckinā'gāyani'sā'sanag^{kwī}. Ō'ni
20 wī'se'niwāt ī'ni wī'naga'moyanⁿⁱ. Ne'se'nwi pōne'gāwāt ī'ni
wī'wī'se'niwā^{dte}i'. Ō'ni kī'ciwī'seni'wā^{dte}ini, wī'ni'mi'a^{dte}i'. Ī'ni
kī'cinīmi'a^{dte}iniⁿⁱ, 'Na'i', natawinā'nāgwāg ā'uwigī'yāgwīnⁿⁱ,
ī'ni wī'i'cika'nōnā^{dte}i'. Ī'ni wī'penope'nowā^{dte}i'.

"Cewā'n a'penā^{dte}i'megu'u 'āyā'ikī'ce'sowigi kī'pōnikī'gān^{nu}.
25 Kā'ta nanā'ci pe'kutāne'mi'kan ī'ni wī'ci'sā'sā'kwāyanⁿⁱ.
'Wī'pwāwī'megu'upe'kutāne'miyānⁿⁱ," kī'i'citā'e'. Kī'kegeni'-
megukī'gān^{nu}. Māmaiya'megu 'a'penā^{dte}i kī'pōnikī'gān^{nu}.
Nā'ka'^{dte}i mani'megu: ā'cike'^{dte}i^{dte}ini kī'ce'sw ī'ni wī'wāpinā'-
gāyanⁿⁱ, ī'ni wī'ca'wīyanⁿⁱ.

30 "Āgwi'ni kenwā'ci wī'peminene'kāne'ma^{dte}ini ma'netōw^{wā}.
Īni^{dte}cā' wī'wīgā'siwā^{dte}i wī'u^{dte}i'cīma^{dte}i wī^{dte}i'sōmā'i'yanig^{ki}.
Kī'pe'cigwiwīta'mawāwagi'megu ā'kwāne'menāge wī'a'kwiwe'-
tōwā^{dte}i'; wī'inā'nema^{dte}i ma'kwā^{dte}igā'megu kī'kanō'nāwagi
nagamōnanigā'ⁱ. 'Ō'nipī', "Ī'ni wī'mawike'kinawā'piyani
35 wī'ca'ca'wīyanⁿⁱ," ā'igu^{dte}i'.

Ā'kīgā'nowā^{dte}i mane'towag^{ki}. "Īnigā'nā'kī'na wī'ca'ca'-
wīyanⁿⁱ, kī'ke'kinō'su'megu naga'mōnani," ā'ine^{dte}i'.

Ā'nā'gwāwā^{dte}i. Aiyō'te'i'i! ō'tāwenⁿⁱ. Ā'nā'se'ka'mowā^{dte}i
kenōtā'ⁱ. Ā'pyāwā^{dte}i ne'ci'ka'megu ī'na'ā'awī'a'wīwā^{dte}i'. Ō'nip
40 ā'anemi'anāgwi'inig ā'wāpipyā'tōni^{dte}i tcāgi kīgō'ⁱ; āne't

been made angry; some, because he was jealous toward them over something, he killed them for that reason. That is what I know about your father. Several times he had tried to give it to me; that I should be the sole owner of it, he always said 'No,' I would tell him. And he would even get angry at me because he failed to persuade me. That was what he has been trying to get me to do" (she said).

"That was the reason, I told you to come up there, mother. That is all I have to say to you, and do not be longing for me, for I always sleep a long time. It is not just for fun; something happens to me when I am sleeping. That is all," he said to her.

She went away. She gave thanks. "All of my different relatives, my grandfathers," his mother said.

"All right," he answered her.

Those by whom he had been blessed were gladdened thereby.

After she had gone a little while, he began to get sleepy. He lay down very comfortably. After lying down comfortably he fell asleep. When he was sleeping very heavily at once the one who had been there previously came. "Now, I shall explain these songs to you according to the order the songs are. You are to use the dancing songs in between. And you will merely sing in between times. And when they are feasting, then you are to sing. After they have ceased dancing three times, then they are to feast. Then after they have eaten, then you are to have them dance. Then after you have made them dance, 'Now, you each may go to your respective homes,' is the way you must speak to them. Then they will go (to their respective homes).

"But you must always end your gens festival while the sun is up. Do not ever let the night come on you, that is what is against your ways. 'The night shall never come on me,' you are to think. You are to complete your gens festival in haste. And end your gens festival early. And (observe) this also: As soon as the sun comes up you shall begin singing, that is what you are to do.

"You do not have to be thinking of the manitous very long. So that they will be careful is why you are to tell the fellow members of your gens. You will tell them truthfully how much we think of you, so that they will carry it to the end; you are to think of them and tell them kindly about the songs." And then it is said (he continued), "Now you are going to see and learn of what you are going to do always," he was told.

Then the manitous held a gens festival. "That is what you will always do, so you will remember the songs," he was told.

They started out. Lo! here was a town. They went straight to a long lodge. When they came, they staid there all alone for some time. Toward evening they began to bring all kinds of things; they

i'kwāwa¹¹, āne't ape'no'a¹¹, ne'niwa¹¹. Īni'ni ā'anemi'awate-
namō'me^dtei wītā'mā^dtein¹¹. Ō'nip ā'anemimegukanō'kyāni^dtei¹¹.
"Mā'maiyāpi kī'wāpikīgā'nopena wā'pag^{ke}'. Māmaiya^dtcā'megu
kī'pyā^dtei'penup^{WA}', ā'anemi'ci'wāni^dtei¹¹. Kabō'twe nā'ka^dtei
5 māmi'ci'a' ā'wāpi'pyāni^dtei¹¹. Ā'wāpiwīgā^dtei'se'tōni^dtc ī'n ānemi-
pyā'tōwe^dtei¹¹. Pā'ci'megunōmagā'tepe'¹¹kw ina' ā'kiwī'tāni^dtei
māmi'camāgā'ni^dtei¹¹, ā'mānāni^dtcigā'meg^{ku}'. Ō'nipi' cā'cke'-
to'a'i mā'maiy ā'kiwī'awi'ī'wāni^dtei¹¹. Ō'nipi wā'panigi māmaiya'-
meg ā'wāpi'pyāni^dtei māmi'ci'ī'ni^dtei¹¹. Īnigā'ipi'megu wī'kigāno'-
10 ni^dtei' ā'wāpi'pyāni^dtei¹¹, nā'ka^dtei kīwī'kuwāwu'sā'ni^dteini
nī'cwi ne'niwa¹¹.

Ō'nip ā'ka'nōne^dtei¹¹: "Pe'ki'megu wī'cigin ā'ke'kinawā'piyan¹¹,"
ā'igu^dtc ī'ni'ī ne'niwa¹¹. Ā'mīnawā'pamā^dtei¹¹, īniyā'e^dtei¹¹
kātemināgu^dtei¹¹.

15 Ā'ana'ō'neme^dtei tāwā'ī'ganani nī'cwi kī'ckō'a' ī'ni nī'cwi
tō'kā'na¹¹. Ō'nipi wī'wāpinā'gāwā^dtei¹¹, ā'nawa^dtei'anwāwā'ta'-
mini^dtei pepigwā'ckwi nyāwe'n^{wi}'. Kī'ci'anwāwā'ta'mini^dtei¹¹,
ā'wāpinā'gāni^dtei¹¹. MA'nip ā'cinā'gāni^dtei¹¹:

Me'tegwī+neni'agī+—neniwagī+—wīnā+—¹¹
20 Me'tegwī+neni'agī+—neniwagī+—wīnā+—
Kī'cīgā+pāwi'iwā^dtei+—nīnā+—āyō—
Me'tegwī+neni'agī+—neniwagī+—wīnā—
Me'tegwī+neni'agī+neniwagī+
Me'tegwī+neni'agī+neniwagī+
25 Neniwagī+neniwagī+.

Ō'ni nī'cō'namegi na'gamōn¹¹:

No'sā^ε+, nīnā+, nō+'sā, nō+'sā, nīnā'+, no'sā',
No'sā', nī'na, nō+'sā, nō+'sā, nī'na, nō+'sā;
'Āyāniwe gī'cīgā'pāwi'iwā^dtei yō' mā'netowagī 'aiyō¹¹;
30 No'sā^ε+, nīnā+, nō+'sā, nō+'sā, nīnā'+, no'sā',
No'sā', nī'na, nō+'sa,
No'sā^ε+, nīnā+, nō+'sā, nō+'sā', nīnā+, no'sā'.

Wā+pī+kō'pī+^dtcīnē+no'sogī' nīkī+;¹²
Teāgī yō ne'no'sogī nīkī+;
35 Wā+pī+kō'pī+^dtcīnē+no'sogī nīkī+;
Teāgī yō ne'no'sogī nīkī+;
Wā+pī+kō'pī+^dtcīnē+no'sogī nīkī+;
Teāgī yō kō'pī^dtcī+nenō'sō'gī+nīkī';
Wā+pī+kō'pī+^dtcīnē+no'sogī nīkī+;
40 Teāgī yō kō'pī^dtcīnenō'sō+gī nīkī';
Wā+pī+kō'pī+^dtcīnē+no'sogī nīkī+.

¹¹ In songs the sign + signifies a vowel which is very protracted; ē is long open e as opposed to ē which is close, and which never occurs save terminally as a rhetorical lengthening; ĩ is dental i; the figure 4 after vowels indicates a vowel of four morae; superior 11 is not 11.

¹² Nīkī+ is for īnīg¹¹.

were some women, some children, and some men. The things were handed over to the one whom he accompanied. He would always speak to them. "It is said that we shall begin our gens festival early to-morrow. So start to come early," he said continually. Soon likewise the ceremonial attendants began to come. They began to carefully place what was brought. Late in the night the ceremonial attendants for that feast were there, and there were many of them. Then it is said early in the morning they went around borrowing kettles. And early on the morrow, it is said, the attendants began to come. And those who were going to give the gens festival also began to come, and also the two men who walked around to give invitations.

Then it is said he was addressed: "Try very hard to learn by seeing," he was told by the men. He noticed them, and lo, they were the beings by whom he had been blessed.

The drum was being filled by two Kī'skōs and two Tō'kāns. Then it is said when singing was to commence, the flute was first sounded four times. After sounding it, then they began to sing. This was the way they sang:

The wood-men—men—it is he—
 The wood-men—men—it is he—
 They have stood—I—here—
 The wood-men—men—it is he—
 The wood-men—men—
 The wood-men—men—
 The men—the men.¹³

And then the second song:

My father, mine, my father, my father, mine, my father,¹⁴
 My father, mine, my father, my father, mine, my father;
 The manitous have stood here in one place;
 My father, mine, my father, my father, mine, my father,
 My father, mine, my father,
 My father, mine, my father, my father, mine, my father.

Those white buffaloes;
 All those buffaloes here;
 Those white buffaloes;
 All those buffaloes here;
 Those white buffaloes;
 All those buffaloes here;
 Those white buffaloes;
 All those buffaloes here;
 Those white buffaloes.

¹³ The esoteric meaning of this song (and similarly of other songs) was obtained from the informant. They are not merely my own interpretations.

The trees will keep on growing as long as the world lasts. The manitou has done this. Kī'cigā+pāwi'iwā+^dtei+ is for -gāpāwā^dte'. The form in the song approximates those of a number of other Algonquian languages, e. g., Cree, Ojibwa, Algonkin, Shawnee. Accordingly, we either have an ancient survival or the song may be borrowed. The protraction of vowels and ' for w in neni'agi+ hardly call for comment. I do not understand to whom "I" refers.

¹⁴ The one blessed is supposed to say this: "My father" means his father. Besides ordinary pro-tractions, no'sā² is the only deviation worth noting (nō's¹).

- Mā + ni nīyāwī neke'kā'nā'nemegō + gi;
 Manī + ' nīyāwī neke'kā'nānemegōgī +;
 Manī nīyāwī neke'kā'nā'nemegōgi;
 Manetowagī' tēgi manetowagi;
 5 Mā'ni nī'yawī neke'kā'nā'nemegōgi;
 Mā'ni nī'yawī ne + ke + kānānemegōgī;
 Neke'kā'nenemegōgi.
- ‘Ō'n a'Anwāwā'i'gāwe^{dtci}, mā'A'nip āyō'we^{dtcini} naga'mōnanⁿⁱ:
 10 Wapatā + mawigō wī'i'cigā + pāwī'Agī yō + neme'to'sā + nenī + mā +;
 Wapatā'mawigō wī'i'cigā + pā + wī'Agī + yō + neme'to'sā + nenī + mā
 nīnā +;
 Wapatā'mawigō wī'i'cigā + pāwī'Agī yō + neme'to'sā + nenīmā.
 Manī + nemī'cāmī', ne'si'ī' +, nīnā;
 Ninā + nemī'cāmī', ne'si'ī' +, nīnā +;
 15 Manī' nemī'cāmī', ne'si'ī' +, nīnā;
 Manī' nemī'cāmī', ne'si'ī' +, nīnā +;
 Manī' nemī'cāmī', ne'si'ī' +, nīnā +.
 Wapinē' + no''swa yō nenātāwānemāwa;
 Wapinē' + no''swa yō nenātāwānemāwa;
 20 Wapine'no''swa yō + nenātāwānemāwa nīnā;
 Wapine'no'swaiyō nenā'tāwānemāwa;
 Wapine'no'swaiyō nenā'tāwānemāwa nīnā yō +.
 Kiyō'sā'igī mānētōwagī 'āyō' ā'kigī;
 Kiyō'sa'igī mānē + tōwāgī 'āyō' ā'kigī;
 25 Kiyō'sā'igī manetowagī 'aiyō' 'A'ki'gi;
 Nī'nā, nī'na;
 Kiyō'sā'igī mānētōwagī 'āyō' ā'kigī;
 Kiyō'sa'igī mānē + tōwāgī 'āyō' ā'kigī;
 Nī'nā, nī'na.
- 30 'Ō'n ā'nī'miwā^{dtci} nī'mitcig^{ki}. I'kwāwa''ip ā'nāwā^{dtc} ā'nema'-
 'soni^{dtci} neniwa'i'gā'ī'. Ā'gwip uwī'yā'an api'api'ni^{dtcin}.
 Cā''cki kegime'si'meg ā'nī'sina'wini^{dtci} wī'ni'mini^{dtci}. Mā'ani-
 dtcā''ip ā'yōwe^{dtci} naga'mōnanⁿⁱ:
 35 Nōtānō'sāyā + ni, nōtānō'sāyā + ni;
 Nōtānō'sāyā + ni, nōtānō'sāyā + ni;
 Nōtānō'sāyā + ni, nōtānō'sāyā + ni;
 Nōtānō'sāyā + ni, nōtānō'sāyā + ni;
 Nōtānō'sāyā + ni;
 'Āyō manī' mā'netō'nāgī;
 40 Nōtānō'sāyā + ni, nōtānō'sāyā + ni;
 Nōtānō'sāyā + ni, nōtānō'sāyā + ni;
 Nōtānō'sāyā + ni.
 Nenonō'sōgī nīnā yō, nenonō'sōgī nīnā yō,
 Nenonō'sōgī kiwīkiwika'Agī nīnā nenonō'sōgī,
 45 Nīnā yō nenonō'sōgī nenonō'sōgī.

¹⁵ "The manitous will know me as long as I live" is the esoteric meaning of the song. *Neke'kā'nānemegōgi*, etc., are for *neke'kānemegōgi*^{ki}. Evidently supposed to be said by the one blessed.

¹⁶ The manitous are addressed. Evidently supposed to be said by the one blessed.

¹⁷ The one blessed desires enemies for the white buffalo so that the latter may destroy them. The English translation, of course, can not bring out the force of *nīnā*. It should be noted that *yō* may be mere padding, or a form of *aiyō*¹⁴ in songs.

This is my body, they know me;¹⁵
 This is my body, they know me;
 This is my body, they know me;
 All the manitous, the manitous;
 This is my body, they know me;
 This is my body, they know me;
 They know me.

And when the drum was beaten these songs were used:

Look how my people will stand here;¹⁶
 Look how my people will stand here;
 Look how my people will stand here.

This is my sacred pack, my younger brother, it is mine;
 It is my sacred pack, my younger brother, it is mine;
 This is my sacred pack, my younger brother, it is mine;
 This is my sacred pack, my younger brother, it is mine;
 This is my sacred pack, my younger brother, it is mine.

I desire for the white buffalo, yō;¹⁷
 I desire for the white buffalo, yō;
 I desire for the white buffalo, yō;
 I desire for the white buffalo, yō;
 I desire for the white buffalo, yō.

The manitous walk about here on the earth;
 The manitous walk about here on the earth;
 The manitous walk about here on the earth;
 I, I;
 The manitous walk about here on the earth;
 The manitous walk about here on the earth;
 I, I.¹⁸

And then the dancers danced. It is said that he saw women standing and men also. No one remained seated (idly). All of those who were to dance got down (from the bench). It is said that these songs were used:

I am walking on a windy day, I am walking on a windy day;
 I am walking on a windy day, I am walking on a windy day;
 I am walking on a windy day, I am walking on a windy day;
 I am walking on a windy day, I am walking on a windy day;
 I am walking on a windy day;
 Here in the manitou-land;
 I am walking on a windy day, I am walking on a windy day;
 I am walking on a windy day, I am walking on a windy day;
 I am walking on a windy day.¹⁹

The buffaloes I, the buffaloes I,
 I make the buffaloes march around;
 I [am related to] the buffaloes, the buffaloes.²⁰

¹⁵ A singular verb, *nekikyūkyū'se'*, is to be supplied with *ninā*, "I walk about." The ordinary word for *kīyō'sā'igī* is *kīyūkyū'sāwag'kī*; 'āyō is for *aiyō'*.

¹⁹ Supposed to be said by the one blessed. After a fight, if there was snow or rain, the tracks could not be followed.

²⁰ Supposed to be said by the one blessed. *Nenonō'sōgī* for *nenu'sōg'kī* is nearly on a par with *neke'kā'-nānemegōgi* (above) for *neke'kānemegōg'kī*.

- 'Āgwi^dtcī neno'sōgī' yō 'ōwānātāgā'nwagī;
 Tā'ci+ 'āgwi+nenō'sōgānī na;
 'Āgwi+^dtcine'no'sōgī yō 'ōwānātāgā'nwagī;
 Tā'ci+ 'āgwi^dtcī neno'sō'gīnīna;
 5 'Āgwi^dtcī neno'sōgī' yō 'ōwānātāgā'nwagī;
 Tā'ci+ 'āgwi+nenō'sōgānī na.

 Wāpatā'pī+ne'sōwānōwī yē+nīna;
 Wāpatā'pī+ne'sōwānōwī yē+nīna;
 Wāpatā'pī+ne'sōwānōwī yē+;
 10 Wāpatā'pī+ne'sōwānōwī yē+nīna;
 Wāpatā'pī+ne'sōwānōwī yē+nīnā;
 Wāpatā'pī+ne'sōwānōwī yē+nīna.

 Kiwineno'swanāwi;
 Kiwineno'swanāwi;
 15 Kiwineno'swanāwi;
 Yō mānī yō 'ā'kiyānāwi
 Kiwineno'swanāwi;
 Kiwineno'swanāwi;
 Kiwineno'swanāwi;
 20 Kiwineno'swanāwi;
 Kiwineno'swanāwi;
 Kiwineno'swanāwi;
 Kiwineno'swanāwi;
 Kiwineno'swanāwi.

 25 Ā'pōnini'mini^dtc ā'na'i'se'tōwe^dtcī kege'gāni^dtcī pepigwā'ckō'nⁿⁱ.
 Ō'nīp ane'kī' ā'wī'se'nini^dtcī'; sī'sepā'kw ā'mī'^dtcini^dtcī', ō'nī
 me'siwā'yā'anⁿⁱ, 'ō'nī wāpi'gunanⁿⁱ. Kī'ci'megumi'^dtcini^dtcī',
 ā'wāpinā'gāni^dtcī nāgamō'ni^dtcī'ⁱ. Negute'nwi tāta'g ā'kī'cini'-
 mini^dtcī'.

 30 Nā'imātā+ nīnā+ tcāgī+ neno'sōgī nīnā+;
 Nā'imātā+ tcāgī+ neno'sōgī nīnā+;
 Nā'imātā+ tcāgī+ neno'sōgī;
 Nā'i'tmāta tcāgī+ neno'sōgī;
 Nā'imātā tcāgī+ neno'sōgī;
 35 Nā'i'tmāta tcāgī+ neno'sōgī.

 Yō+ nā+wā'ci+ō+lemī nīnā+;
 Yō malī lewā'ci'ō+lemī līna;
 Yō lāwā'ci'ō+lemī nīna;
 Yō lewā'ci'ōlemī;
 40 Mā'ni mālī yō+ 'A'kī;
 Lewā'ci'ōlemī nī+;
 Yō+ newā'ci'ō'lemī nīna;
 Yō' mā'ni lewā'ci'ō'lemī nī'na.

²¹ The ordinary word for 'āgwi^dtcī is *atyā'kwī^dtcī*. The word is cut in half once. "In their holes," grammatically a singular, is the place which the buffaloes have dug up with their horns. The above translation is based on the informant's paraphrase. Grammatical anomalies are present that defy analysis.

²² Supposed to be said by the white buffalo. The white buffalo came to the camps, lifted his tail, and said, "Look at my tail." The syllable *ye* is the buffalo's bellowing.

²³ The above translation is in accordance with the explanation given by the informant. The forms in *nāwi* are grammatical anomalies.

The buffaloes are standing so much there, in their holes;
 The buffaloes are standing there so much;
 The buffaloes are standing so much there, in their holes;
 The buffaloes are standing there so much;
 The buffaloes are standing so much there, in their holes;
 The buffaloes are standing so much there.²¹

My tail is looked at, mine, ye;
 My tail is looked at, mine, ye;
 My tail is looked at, mine, ye;
 My tail is looked at, mine, ye;
 My tail is looked at, mine, ye;
 My tail is looked at, mine, ye.²²

The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking
 Here on this earth;
 The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking;
 The buffalo keeps on walking.²³

When they finished dancing, they put away the flutes with which they were dancing. Then it is said they ate a little; sugar was what they ate, and maple-sugar cakes, and squashes. Immediately after they had eaten, the singers commenced singing. (This was) of course after they had danced once.

The one who advises all the buffaloes is I;
 The one who advises all the buffaloes is I;
 The one who advises all the buffaloes;
 The one who advises all the buffaloes;
 The one who advises all the buffaloes;
 The one who advises all the buffaloes.²⁴

Here is my paint, mine;
 This is my paint, mine;
 Here is my paint, mine;
 Here is my paint;
 On this earth;
 My paint;
 Here is my paint, mine;
 This is my paint, mine.²⁵

²⁴ The white buffalo is supposed to say this. The ordinary word for *nā'imālā* is *nānā'imālā*. Another variation of the same word in this song is passed over.

²⁵ The one blessed is supposed to say this after he was given paint by the white buffalo. The above translation is based on the informant's explanation; but it should be noted that 'a'ki as a locative is an anomaly: it is grammatically better to translate (with change of punctuation) "My paint is this earth." Note that *l* for *n* is quite frequent in this song. The syllable *ni* is mere padding. The ordinary lengthening of vowels may be passed over.

- Yō+ nā'egā wāpo'sā'igī;
 Yō+ nā'egā wāpo'sā'igī';
 Kī'yokī'yo'sā'igī;
 MA'netowagī' kīyo'sā'iwā^dteī';
 5 Yō+ nā'egā wāpo'sā'igī;
 Yō+ nā'egā wāpo'sā'igī';
 Yō nā'egā wāpo'sā'igī';
 Yō+ nā'egā wāpo'sā'igī.
- 'Āwiyānī, 'āwiyānī, 'āwiyānī, 'āwiyānī';
 10 'Āwiyānī', 'āwiyānī, 'āwiyānī', 'āwiyānī';
 'Āwiyānī', 'āwiyānī', 'āwiyānī', 'āwiyānī';
 'Āwiyānī', 'āwiyānī', 'āwiyānī', 'āwiyānī.
- Nā'k ā'Anwāwā'igāwā^dteī'. MA'ni nā'gamōnⁿⁱ':
- Kīyō4kīyō4'sā'agī4 nīnā yō4;
 15 Kīyō4kīyō4'sā'agī4 nīnā yō4;
 Kīyō4kīyō4'sā'agī4 nīnā yō4;
 'Ā'kwita'ka'mīgī;
 Kīyō4kīyō4'sā'agī4 nīnā yō4;
 Kīyō4kīyō4'sā'gī4 nīnā yō4;
 20 'Ā'kwita'ka'mīgī4 nīnā yō4;
 Kīyō4kīyō4'sā'agī4 nīnā yō4;
 Kīyō4kīyō4'sā'agī4 nīnā yō4.
- Kīwikanawāwā 'inenō'swa;
 Kīwikanawāwā 'inenō'swa;
 25 Kīwikanawāwā 'inenō'swa;
 Kīwikanawāwā 'inenō'swa;
 Kīwikanawāwā 'inenō'swa;
 Kīwikanawāwā 'inenō'swa;
 Kīwikanawāwā 'inenō'swa.
- Tepe'kwī+ka'nawīwenī' + tepwā'ka'ni winō;
 Tepe'kwī+ka'nawīwenī' + tepwā'ka'ni winō;
 Tepe'kwī+ka'nawīwenī' + tepwā'ka'ni winō;
 Tepe'kwī+ka'nawīwenī' + neno'sō'+gī' + 'ōkanawīwenwā'wī'+;
 Tepe'kwī+ka'nawīwenī' + tepwā'ka'ni winō;
 35 Tepe'kwī+ka'nawīwenī' + tepwā'ka'ni winō.
- Mī'ī'guniwi'ī'ī'yā'ā'ānī ne'e'enō'ō'ō'swī'ī'ī mī'ī'guniwi'ī'ī'yā'ā'ānī;
 Mī'ī'guniwi'ī'ī'yā'ā'ānī ne'e'enō'ō'ō'swī'ī'ī mī'ī'guniwi'ī'ī'yā'ā'ānī;
 Mī'ī'guniwi'ī'ī'yā'ā'ānī ne'e'enō'ō'ō'swī'ī'ī mī'ī'guniwi'ī'ī'yā'ā'ānī;
 Mī'ī'guniwi'ī'ī'yā'ā'ānī ne'e'enō'ō'ō'swī'ī'ī mī'ī'guniwi'ī'ī'yā'ā'ānī;
 40 Mī'ī'guniwi'ī'ī'yā'ā'ānī ne'e'enō'ō'ō'swī'ī'ī mī'ī'guniwi'ī'ī'yā'ā'ānī.

²⁵ The real significance of the song is, the one blessed is told to go, slowly; after he has reached home, he may go any place he pleases. The word *wāpo'sā'igī* implies one may go where one pleases after reaching home. The translation implies it is the first person singular of the independent passive, which it might be as far as the form is concerned; the analogy of *kīyō'sā'igī* (above) would rather make us take the form as a third person plural of an intransitive verb, which would be entirely out of place in the present instance.

²⁷ The real sense is: "I am here where I live." The one blessed is supposed to say this.

²⁸ The one blessed is supposed to say this. He went to walk, and the people kept following. They expect war.

²⁹ According to the informant the initial *i* of 'inenō'swa is a shortening of *manēdōwi-*; therefore "mystic buffalo" would be a more accurate rendering.

Yō, I am walked slowly;
 Yō, I am walked slowly;
 I am walked about;
 The manitous walked me around;
 Yō, I am walked about slowly;
 Yō, I am walked about slowly;
 Yō, I am walked slowly;
 Yō, I am walked slowly.²⁶

Where I am, where I am, where I am, where I am;
 Where I am, where I am, where I am, where I am;
 Where I am, where I am, where I am, where I am;
 Where I am, where I am, where I am, where I am.²⁷

Then (the drum) was beaten again. This was the song:

I make them walk about;
 I make them walk about;
 I make them walk about
 On the earth;
 I make them walk about;
 I make them walk about
 On the earth, I (do);
 I make them walk about;
 I make them walk about.²⁸

The buffalo goes about speaking;
 The buffalo goes about speaking;
 The buffalo goes about speaking;
 The buffalo goes about speaking;
 The buffalo goes about speaking;
 The buffalo goes about speaking;
 The buffalo goes about speaking.²⁹

Truly believe what is told in the night-speech;³⁰
 Truly believe what is told in the night-speech;
 Truly believe what is told in the night-speech;
 The night-speech, the buffaloes' speech,
 Truly believe what is told in the night-speech;
 Truly believe what is told in the night-speech.

I have feathers, I have buffalo-feathers;
 I have feathers, I have buffalo-feathers;
 I have feathers, I have buffalo-feathers;
 I have feathers, I have buffalo-feathers;
 I have feathers, I have buffalo-feathers.³¹

²⁹ The buffalo came and spoke to the one blessed while the latter was asleep: "At night there are always words of truth; the words of buffaloes are always true at night." That is, the words heard in dreams are true.

³¹ This song is supposed to be said by the white buffalo. When he is dressed in his finery he uses the feathers. The buffalo-feathers are simply eagle-feathers. They are so called because the buffaloes are supposed to have used them. These feathers are the four feathers on the earth, No. 7 in the diagram. Observe that an initial 'w-' in the verbal forms is lacking. Note that several vowels are broken up by extremely lenient glottal stops which are entirely distinct from ordinary ones.

- 'Ö'kunä'moyāni neno'swī;
 'Ö'kunä'moyāni neno'swī;
 'Ö'kunä'moyāni neno'swī;
 Ma'netowagi 'ö'kunä+iwā^{dte}i nīnā neno'swī;
 5 'Ö'kunä'moyāni neno'swī;
 'Ö'kunä'moyāni neno'swī;
 'Ö'kunä'moyāni neno'swī.
 Ö'ni nā'ka'meg ä'nī'mini^{dte}i'. MA'nip ä'cinā'gāwā^{dte}i':
 10 Kiwä'kiwä'ka'o'iyāni, kiwä'kiwäka'o'iyāni;
 Kiwä'kiwä'ka'o'iyāni, kiwä'kiwä'ko'o'iyāni;
 Mānākō'ci kiwä'kiwä'ka'o'iyāni;
 Mānākō'ci kiwä'kiwä'ka'o'iyāni;
 Kiwä'kiwä'ka'o'iyāni.
 Wi'iwāgi', wi'iwā'iwāgi;
 15 Wi'iwāgi', wi'iwāgā'iwāgi;
 Wi'iwāgā'i;
 Nê+nōyō'sōgi
 Wi'iwā'iwāgā'iwage, wi+iwā'i'wage;
 Wi'iwage iwage;
 20 Wi'iwāgā'iwā'i'wage;
 Wi'iwage, wi'iwāgā'iwage;
 Wina;
 Wi'iwāgā'iwāgā'iwage;
 'Iwā.
 25 Winā nā'tō'kwāni+ini+teyānā+ninā+;
 Winā nā'tō'kwāni+ini+teyānā;
 Winā nā'tō'kwāni+ini+teyānā+ninā+;
 Winā nā'tō'kwāni+ini+teyānā+ninā+;
 Winā nā'tō'kwāni+ini+teyānā+ninā+;
 30 Winā nā'tō'kwāni+ini+teyānā+ninā+.
 Winwāwā neno'sōgi kiwekiwe'cawā'wagi';
 Winwāwā neno'sōgi kiwekiwe'cawā'wagi';
 Winwāwā neno'sōgi kiwekiwe'cawā'wagi';
 Winwāwā neno'sōgi kiwekiwe'cawā'wagi';
 35 Na'e'gā'si'si'se'cā'cāwāwagi;
 Na'e'gā'si'si'se'cā'cāwāwagi;
 Winwāwā neno'sōgi kiwekiwe'cawā'wagi';
 Na'ā'ga^e.

Ö'nip ä'ki'cinī'mini^{dte}i nā'k^a, ö'ni, "Mene'ta ki'ce'tāgwānⁿⁱ,
 40 i'ni wi'mi'^{dte}iyāg^{ke}, mamī'cī'etig^{ke}," 'ä'ineme^{dte}i mamī'cī'aⁱ.
 Ä'siga'i'gāni^{dte}i'. Ki'ci'siga'i'gāni^{dte}i', "I'ni," ä'ini^{dte}i'. Ö'nip

²² While fasting, the one blessed went far off; he was wearing a buffalo-hide; then he cried out, "I have a blanket," etc. This is the hidden reference.

²³ The one blessed is supposed to narrate this. The sense is: "After I was blessed, I danced around." The ordinary word for *kiwä'kiwä'ka'o'iyāni* is *ä'ta'itAnegā'iyānⁿⁱ*. Why some form of the combined stems *kiwä* and *egā* (which is the basis for the word in the song) is not in ordinary use, I do not know: presumably we have the old question of analysis and synthesis (Michelson, Contributions to Algonquian Grammar, Amer. Anthropologist, n. s. 15, 476).

²⁴ The translation and esoteric meaning of this song are entirely unsatisfactory. According to the informant the idea is: The one who is to be blessed has now been blessed and says "The ones who blessed me say." The same authority says the last word, *i'wā*, is spoken by the white buffalo, which does not appear to make sense. The difficulty with the translation is that we clearly have variations of *wi'iwāg^{ke}*, for the most part; but it is not impossible that variations of *'iwāg^{ke}* also are found. The reiteration of syllables that approximate each other makes a decision impractical. The metrical structure of the song is open to doubt for these reasons. Yet it is clear that lines 5, 7, and 10 partially correspond. The normal word for *nê+nōyō'sōgi* is *nenu'sōg^{ke}*; and, furthermore, in current Fox would be preceded by *ku'pi^{dte}i*.

I have a buffalo-blanket;
 I have a buffalo-blanket;
 I have a buffalo-blanket;
 The manitous have given me a buffalo-blanket;
 I have a buffalo-blanket;
 I have a buffalo-blanket;
 I have a buffalo-blanket.³²

Then they danced again. This is how they sang:

I am dancing myself around, I am dancing myself around;
 I am dancing myself around, I am dancing myself around;
 It is when I am dancing myself around;
 It is when I am dancing myself around;
 I am dancing myself around.³³

They will say, they will say;
 They will say, they will say;
 They will say;
 The buffaloes
 Will say, they will say;
 They will say;
 They will say;
 They will say, they will say;
 It is he;
 They will say;
 He said.³⁴

Whatever he has done, I shall do the same;
 Whatever he has done, I shall do the same;
 Whatever he has done, I shall do the same;
 Whatever he has done, I shall do the same;
 Whatever he has done, I shall do the same;
 Whatever he has done, I shall do the same.³⁵

They, the buffaloes, are going about with light;
 They, the buffaloes, are going about with light;
 They, the buffaloes, are going about with light;
 They, the buffaloes, are going about with light;
 They go about slowly with dim light;
 They go about slowly with dim light;
 They, the buffaloes, are going about with light;
 Slowly.³⁶

Then it is said after they had danced again, then, "What ever is first cooked, is what we shall eat, ceremonial attendants," the ceremonial attendants were told. He dished out (the food). After

³² Supposed to be said by the one blessed. "He" means the white buffalo. Note -*kwānī* for -*gwānī*°. The common words for *ini*+ -*teyānā* which is for *ini*'*tāyān*'°, are *nīni* *wī*'*i*'*cawiyānn*'°. Observe that *nīnā*+ is lacking in line 2. The translation can not bring this out.

³⁶ According to the informant, a long time ago when a herd of buffaloes were standing together at night-time, there was a flashing of light; in the morning there was just dim light. The song has reference to this.

ä'ä^dtcī'moni^dtc ane'kī'ⁱ: Na'i' manetōwa'ku'i ma'ni netawatena-
ma'wāpen^{na}, ma'ni pōtā''kwāyāg^{ke}. Mani^dtcā''wā^dtc awate-
nama'wage^dtcī', kenwā''ci wī'anemiwī^dtcime'to'sāneni'gāyāg^{ke};
wī'inānemī'yame^dtcī', i'ni wā'^dtcī ma'ni mamāto'mage^dtcī wī'se'-
5 niweni tcā'g ä'cināgwa'tenig^{ki}. Īni^dtcā''i wī'u^dtcīwī'se'niyāg^{kwe};
i''kwātig^{ke}, nā'kā'^dtcī kīnwā'wa ne'nītig^{ke}, wī'senigō!' ä'i'ne-
me^dtc me'to'sāne'niwa'ⁱ. Īnigā'ipi'meg ä'wāpinā'gāni^dtcī', kā'ka-
mi'meg ä'anwāwā'i'gāni^dtcī'.

- 10 Tcāgāpiyāni nīnō, tcāgāpiyāni nīnō;
Tcāgāpiyāni nīnō, tcāgāpiyāni nīnō;
Tcāgāpiyāni nīnō;
Yō+mā+nī+ yō+ yō+mā+nī+ yō+ ma'netowagi 'āyō+tā+'kīmwāgi
Tcāgāpiyāni nīnō, tcāgāpiyāni nīnō;
Tcāgāpiyāni nīnō, tcāgāpiyāni nīnō.
- 15 Wī'aiyā+'kwī'yāni 'aiyā'kwī'yāni;
Wī'aiyā+'kwī'yāni 'aiyā'kwī'yāni;
Wī'aiyā+'kwī'yāni 'aiyā'kwī'yāni;
Wī'aiyā+'kwī'yāni;
Mani'i' kī'cegwi ma'ni mānetōwi;
20 Wī'aiyā+'kwī'yāni 'aiyā'kwī'yāni;
Wī'aiyā+'kwī'yāni 'aiyā'kwī'yāni;
Wī'aiyā+'kwī'yāni 'aiyā'kwī'yāni.
- 25 Maiyōmaiōwī+mani 'A'kīyē'+;
Maiyōmaiōwinō;
Maiyōmaiōwī mani' 'A'kīyē'+;
Mā+yōmaiōwinō;
Mā+nī mā+nī ma'netōwī' kō+'cī'semenā+nī;
Maiyōmaiōwī mani 'A'kīyē'+;
Maiyōmaiōwī mani 'A'kīyē'+.
- 30 Wāgunā'i wā^dtcī'cikānāwāyāni?
Wāgunā'i wā^dtcī'cikānāwāyāni?
Wāgunā'i wā^dtcī'cikānāwāyāni?
Wāgunā'i?
- 35 Wīnā yō yō wāpineno'swā 'ō'mā'netō'mī
Wā^dtcī'cikānāwāyāni.
Wāgunā'i wā^dtcī'cikānāwāyāni?
Wāgunā'i wā^dtcī'cikānāwāyāni?

Ne'sō'namegi wī'nī'mini^dtcī', "Na'i', i'nugi ma'ni kī'cinī'miyāg^{kwe},
i'ni wī'wī'se'niyāgwe pe''kī', "ä'i'neme^dtcī'. 'Ä'nimiwa'A'mini^dtcī'.

- 40 Wāwāpā+ne'kwāwo'sa''agwe manā+ ke'tcikō'pī^dtcineno'swā+;
Wāwāpā+ne'kwāwo'sa''agwe manā+ ke'tcikō'pī^dtcineno'swā+;
Wāwāpā+ne'kwāwo'sa''agwe manā+ ke'tcikō'pī^dtcineno'swā+;
Yō mani' keta'kimenāni
Wāwāpā+ne'kwāwo'sa''agwe manā+ ke'tcikō'pī^dtcineno'swā+.

³⁷ Apparently supposed to be said by the one blessed. The ordinary word for *tcāgāpiyāni* is *ä'tcāgitcīA-piyān^{na}*. Ordinary protractions of vowels are passed over.

³⁸ The one blessed was standing; he was as tall as the sky of the manitous. The song refers to this.

³⁹ The sense is: "This earth is weeping, the earth, our grandchild, is weeping." The ordinary word for *ma'netōwī* is *manetowimī'na*. The one blessed when fasting dreamed the earth was weeping. There are grammatical anomalies present which I have treated as explained by the informant.

dishing it out, "There," he said. And then it is said he gave a short talk: "Now, we have handed this to the manitou, this which we have placed in kettles. This verily is why we have handed it to him, that we may be able to live a long time in the future with the people; to plan for us that way, that is why we worship him with this food of all kinds. That verily is why you are to eat; women and you men, eat!" the people were told. Then he began singing, beating the drum from the beginning.

I sit down everywhere, I sit down everywhere;
I sit down everywhere, I sit down everywhere;
I sit down everywhere;
Here on the manitous' earth
I sit down everywhere, I sit down everywhere;
I sit down everywhere, I sit down everywhere.³⁷

As far as I shall reach, as far as I reach;
As far as I shall reach, as far as I reach;
As far as I shall reach, as far as I reach;
As far as I shall reach
(Is) this firmament of the manitous;
As far as I shall reach, as far as I reach;
As far as I shall reach, as far as I reach;
As far as I shall reach, as far as I reach.³⁸

This earth is weeping, weeping;
Is weeping, weeping;
This earth is weeping, weeping;
Is weeping, weeping;
This earth, our grandchild;
This earth is weeping, weeping;
This earth is weeping, weeping.³⁹

Why is it that I speak thus?
Why is it that I speak thus?
Why is it that I speak thus?
Why?
The conversation of the white buffalo himself
Is why I speak thus.
Why is it that I speak thus?
Why is it that I speak thus?⁴⁰

The third time they were to dance, "Now after we dance this time, then we shall eat heartily," they were told. They gave the dance songs.

We shake the mane of this huge buffalo;
We shake the mane of this huge buffalo;
We shake the mane of this huge buffalo;
Here, on this earth of ours
We shake the mane of this huge buffalo.⁴¹

⁴⁰ The sense is: "Why is it that I speak? It is because the white buffalo blessed me." The word 'ōmā-netō'mi stands for *umanetō'mi*, an old-fashioned word for *uka'nawin* in this sense. Ordinarily it would mean "his mystic power." Of course analytically *umanetō'mi* means "his mystic power."

⁴¹ When the white buffalo was about to bestow his blessing, his mane was shaking.

MA'niyā' 'ä'cigā'sai'yānī+, MA'niyā' 'ä'cigā'sai'yānī;
 MA'niyā' 'ä'cigā'sai'yānī, MA'niyā' 'ä'cigā'sai'yānī;
 MA'niyā' 'ä'cigā'sai'yānī, MA'niyā' 'ä'cigā'sai'yānī;
 MA'niyā' 'ä'cigā'sai'yānī, MA'niyā' 'ä'cigā'sai'yānī.

- 5 Pyāwā' ne'kumāga, pyāwā' ne'kumāga;
 Pyāwā' ne'kumāga, pyāwā' ne'kumāga;
 Ke'tcikō'pīdteci wāpineno'swā;
 Pyāwā' ne'kumāga, pyāwā' ne'kumāga;
 Pyāwā' ne'kumāga, pyāwā' ne'kumāga;
 10 Pyāwā' ne'kumāga, pyāwā' ne'kumāga.

Īnā+ wīnā+ nenō+'swā+ wī+nā;⁴²
 Īnā+ wīnā' neno' swā wīnā;
 Īnā wīnā neno' swā wīnā;
 Īnā wīnā neno' swā wī+nā;

- 15 Īnā+ wīnā+ nenō+'swā+ wī+nā;
 Wāpi'nenō' swā wīnā;
 Wāpi'kō'pīdteinenō'+'swā;
 Īnā+ wīnā+ nenō+'swā+ wī+nā;
 Īnā wīnā+ nenō' swā+ wī+nā;
 20 Īnā wīnā+ nenō+'swā+ wī+nā.

Ī'ni ne'se'nw ä'kī'cinī'mini'dte'. Ō'nipī', "Na'ī', mamī'ci'etig^{ke},
 nawa'dteciwī'senigō'. Me'ce'megu kī'wāwā'patāpwa wī'mī'dteciyāg^{kwe},
 me'ce'meg^{ku}," 'ä'ine'dteci mamī'ci'ag^{ki}. Ä'wī'se'niwā'dte'. Ō'ni
 kī'ciwī'se'niwā'dte', "Na'ī', wāpina'ī'siga'igāg^{ku}," ä'ī'neme'dte'.
 25 Kī'ci'megutcāgi'siga'igāwe'dte': "Na'ī', ma'netōwa nemamāto'mā-
 pen^{na}. MA'ni'dtcā' ä'cinatotama'wage'dte', kenwā'ci wī'me'to-
 'sānenī'wiyāg^{ke}, ī'n ä'ī'nage'dte'. MANA'dtcā' A'ckutā'nā'sīwa
 na'cawai'ye kī'ciwāpā'dteci'mōtug ä'cinatotā'sage'dte'. Wī'na nekī-
 'ci'ā'dteimo'āpena wī'ā'dteimwī'tawī'yame'dte'. Īni'dtcā'ī wī'u'dteciwī-
 30 'se'niyāg^{kwe}; wī'seni'g^{ku}!" ä'ini'dte'. Īnipi'meg^{ku}, "Wī'se'niwi-
 naga'mōnani wī'ai'yōyag^{kwe}," ä'ini'dte'. Ä'wāpinā'gāni'dte':

Wapatāmāmī'gu wī'ī'cinā'gwi'ā'ge nīnō neno'sō'gī wī'ī'cināgwi'ā'ge;
 Wapatāmāwī'gu wī'ī'cinā'gwi'ā'ge nīnō neno'sō'gī wī'ī'cināgwi'ā'ge;
 Wapatāmāwī'gu wī'ī'cinā'gwi'ā'ge neno'sō'gī;
 35 Wapatāmāwī'gu wī'ī'cinā'gwi'ā'ge neno'sō'gī;
 Wapatāmāwī'gu wī'ī'cinā'gwi'ā'ge neno'sō'gī.

- Wapine'no'swi' 'ō'sōwānōwī nīnā;
 Wapine'no'swi' 'ō'sōwānōwī nīnā;
 Wapine'no'swi' 'ō'sōwānōwī nīnā;
 40 Wapine'no'swi' 'ō'sōwānōwī nīnā;
 Wapine'no'swi' 'ō'sōwānōwī nīnā;
 Wapine'no'swi' 'ō'sōwānōwī nīnā;
 Wapine'no'swi' 'ō'sōwānōwī nīnā.

- Kiwinanā'īnāgo'siyāni nī'nā wī'se'niyānī;
 45 Kiwinanā'īnāgo'siyāni nī'nā wī'se'niyānī;
 Nīnā kīwī'seniyanini kīwinanā'īnāgo'siyāni nīnā;
 Kīwinanā'īnāgo'siyānini.

⁴² The fifth line is taken from line 1.

⁴³ The white buffalo when on his way to bestow his blessing says, "This is the way I make my feet go."
 MA'niyā' is for MA'nani'.

⁴⁴ Said by the one blessed.

⁴⁵ "It is the white buffalo who has blessed me" is the meaning.

This is the way I make my feet go, this is the way I make my feet go;
 This is the way I make my feet go, this is the way I make my feet go;
 This is the way I make my feet go, this is the way I make my feet go;
 This is the way I make my feet go, this is the way I make my feet go.⁴³

He came whom I answered, he came whom I answered;
 He came whom I answered, he came whom I answered (namely),
 The huge white buffalo;
 He came whom I answered, he came whom I answered;
 He came whom I answered, he came whom I answered;
 He came whom I answered, he came whom I answered.⁴⁴

It is he, the buffalo, it is he;
 It is he, the buffalo, it is he;
 It is he, the buffalo, it is he;
 It is he, the buffalo, it is he;
 It is he, the buffalo, it is he;
 The white buffalo, it is he;
 The white buffalo, it is he;
 It is he, the buffalo, it is he;
 It is he, the buffalo, it is he;
 It is he, the buffalo, it is he.⁴⁵

Then they had danced three times. And then it is said, "Now, ceremonial attendants, stop and eat. You will each see just what you want to eat, anything," the ceremonial attendants were told. They ate. Then after eating, "Now, commence serving (the food)," they were told. After all was served (he said): "Now, we are worshipping the manitou. This is what we pray to him for, that we may live a long time, that is what we say to him. The Spirit of the Fire must have long before commenced speaking of what we pray to him for. We have told him to explain it for us. That is why you are to eat; eat!" he said. Then at once, it is said, "We shall use the eating-songs," he said to them. He began singing:

Look at the way I shall make them look, how I shall make the buffaloes look;
 Look at the way I shall make them look, how I shall make the buffaloes look;
 Look at the way I shall make the buffaloes look;
 Look at the way I shall make them look,
 Look at the way I shall make them look.⁴⁶

I am the white buffalo's tail;
 I am the white buffalo's tail;
 I am the white buffalo's tail;
 I am the white buffalo's tail;
 I am the white buffalo's tail;
 I am the white buffalo's tail;
 I am the white buffalo's tail.⁴⁷

I go about looking well when I eat;
 I go about looking well when I eat;
 When I (graze) around and eat, I go about looking well;
 When I eat, I go about looking well.⁴⁸

⁴³ The white buffalo is telling the Indian, "Look and see how I shall dress them." The Indian then looks at the different buffaloes.

⁴⁷ The tail is in the sacred pack.

⁴⁸ The one blessed prepared a meal for the white buffalo, the latter is saying this song.

- Wani^dtcī + kanī + neno'swē +;
 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcikanēni'ī + na;
 5 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcikanēni'ī + na;
 Maiyō + 'iwā'wī neno'swē +;
 Maiyō + 'iwā'wī neno'swē +;
 10 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcikanēni'ī + na;
 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcī + kanī + neno'swē +;
 Wani^dtcī + kanī + neno'swē +;
 15 Wani^dtcikanēni'ī + na.
 Kī'ci'senyā'ēnā'ni nī'nō, kī'ci'senyā'ēnā'ni nī'nō;⁴⁹
 Kī'ci'senyā'ēnā'ni nī'nō, kī'ci'senyā'ēnā'ni nī'nō;
 Manī + mānotā + negī 'ā'ta'ci + kī'ci + 'senyānenā'ni nī'nō +;
 Kī'ci'senyā'ēnā'ni nī'nō, kī'ci'senyā'ēnā'ni nī'nō;
 20 Kī'ci'senyā'ēnānini, kī'ci'senyā'ēnānini.
 Maneto'wīwi nīyawī, maneto'wīwi nīyawī;
 Maneto'wīwi nīyawī, maneto'wīwi nīyawī;
 Maneto'wīwi nīyawī;
 Yō + malī 'ā'kiyē + wī'senī + ta'wagi nī'nō +;
 25 Maneto'wīwi nīyawī, maneto'wīwi nīyawī;
 Maneto'wīwi nīyawī, maneto'wīwi nīyawī;
 Maneto'wīwi nīyawī.

'Ōni, "Māme^dtcinā'ī wī'nī'miyāg^{kwe}; kā'kami^dtca'megu nī'-
 mig^{ku}," ā'ī'neme^dtcī wī'nīmī'ni^dtcī'ī. "Kī'ke'tcinīmī'ka'wipen^{na},"
 30 ā'ī'neme^dtcī'.

- Wī'ī + wāge;
 Wī'ī + wāge ī'wāge wī + na^e, wī'ī + wāge, wī'ī + wāge ī'wāge;
 Wī'ī + wāge ī'wāge;
 Wī'ī + wāge ī'wāge ī'wāge ī'wāge ī'wāge;
 35 Wī'ī + wāge wī'ī + wāge ī'wāge;
 Wī'ī + wāge ī'wāge;
 Wapī'nāno'sōgi;
 Wī'ī + wāge ī'wāge wī + na^e, wī'ī + wāge, wī'ī + wāge ī'wāge;
 Wī'ī + wāge ī'wāge;
 40 Wī'ī + wāge ī'wāge ī'wāge ī'wāge ī'wāge;
 Wī'ī + wāge wī'ī + wāge ī'wāge;
 Wī'ī + wāge ī'wāge;
 Wī'ī + wāge ī'wāge ī'wāge ī'wāge ī'wāge.

⁴⁹ It was impossible to obtain the entire esoteric meaning of this song. "Weeping, weeping" refers to the enemy; they will be fought and then will wail. *Maiyō + 'iwā'wī* is a grammatical anomaly; *wani^dtcikanēni'ī + na* is for *wani'kākan'ī*. Other variations require no remarks.

⁵⁰ The last line is restored from the song as written in the syllabary.

⁵¹ The one blessed has killed many enemies, and is addressing the white buffalo. "I have killed many enemies for you" is the hidden meaning of "I have given you a feast."

You should forget, buffalo;
 You should forget, buffalo;
 You should forget, buffalo;
 You should forget;
 You should forget, buffalo;
 You should forget, buffalo;
 You should forget;
 Weeping buffalo;
 Weeping buffalo;
 You should forget, buffalo;
 You should forget;
 You should forget, buffalo;
 You should forget, buffalo;
 You should forget, buffalo;
 You should forget.⁴⁹

I have given you a feast, I have given you a feast;
 I have given you a feast, I have given you a feast;
 Here is the mouth is where I fed you;
 I have given you a feast, I have given you a feast;
 I have given you a feast, I have given you a feast.⁵¹

My body has the nature of a manitou, my body has the nature of a
 manitou;
 My body has the nature of a manitou, my body has the nature of a
 manitou;
 My body has the nature of a manitou;
 Here on this earth, I make a feast for him;
 My body has the nature of a manitou, my body has the nature of a
 manitou;
 My body has the nature of a manitou, my body has the nature of a
 manitou;
 My body has the nature of a manitou.⁵²

Then, "We shall dance for the last time; so dance from the start,"
 those who were to dance were told. "You are to dance heartily for
 us," they were told.

They will say;
 They will say, they will say, they will say;
 They will say;
 They will say;
 They will say, they will say;
 They will say;
 The white buffaloes;
 They will say, they will say, they will say;
 They will say;
 They will say;
 They will say, they will say;
 They will say;
 They will say.⁵³

⁵² The one blessed tells the slain enemy that killing the foe is the same as feeding the white buffalo. It may be remarked that grammatically line 4 is a puzzle. *Ninō* for *nin^a4* is not as common as *ninā*.

⁵³ One of the herd to which the white buffalo belongs says this. The meaning is that the Indians will derive benefit from the sacred pack. The words of the song remind us of those of song 3, page 104. We have variations of *wiⁱwag^ki* and possibly *wag^ki*. Disregarding the first line, and the line "The white buffaloes," the metrical scheme is -abede-abedec. It is impossible to bring this out in a translation.

- Mani wātō'wā'yānī;
 Mani wātō'wā'yānī;
 Mani wātō'wā'yānī nīna;
 Mani wātō'wā'yānī;
 5 Mani wātō'wā'yānī nīna;
 Ma'nī'ī neno'sō' +gi 'utā'kīm wāwī;
 Mani wātō'wā'yānī;
 Mani wātō'wā'yānī nīna;
 Mani wātō'wā'yānī nīna;
 10 Mani wātō'wā'yānī;
 Mani wātō'wā'yānī nīnō.
- Kitcigānōwātānāwī,
 Wāpinō'īnā'wī;
 Kitcigānōwātānāwī;
 15 Wāpineno'sō'ā +nāwī kitcigānōwātānāwī;
 Wāpineno'sō'ā +nāwī kitcigānōwātānāwī;
 Wāpineno'sō'ā +nāwī kitcigānōwātānāwī;
 Kitcigānōwātānāwī;
 Wāpineno'sō'ā +nāwī kitcigānōwātānāwī;
 20 Wāpineno'sō'ā +nāwī kitcigānōwātānāwī.
- Nīnā ke'ke'kenā'mene;
 Nīnā ke'ke'kenā'mene;
 Nīnā + wā'pineno'so'ā + 'ā'ī'cīgi nīnā;
 Nīnā ke'ke'kenā'mene;
 25 Nīnā ke'ke'kenā'mene;
 Nīnā + wā'pineno'so'ā + 'ā'ī'cīgi nīnā;
 Nīnā ke'ke'kenā'mene;
 Nīnā ke'ke'kenā'mene;
 Nīnā.
- 30 A'kī nīnā' nī'ke'tcinīmīta 'īnā;
 A'kī nīnā' nī'ke'tcinīmīta 'ī'nā;
 A'kī nīnā' nī'ke'tcinīmīta 'ī'nā;
 A'kī nīnā' nī'ke'tcinīmīta 'ī'nā;
 'A'cki nīnā + nī'ke'tcinīmīta' 'īnā;
 35 'A'cki nīnā + nī'ke'tcinīmīta' 'īnā;
 'A'cki nīnā + nī'ke'tcinīmīta' 'īnā.
- Kō'kwānepāpēmīgo'o nī'kānetī';
 Kō'kwānepāpēmīgu nī'kānetī';
 Kō'kwānepāpēmīgu nī'kānetī';
 40 Kō'kwānepāpēmīgu nī'kānetī';
 Kō'kwānepāpēmīgu nī'kānetī';
 Kō'kwānepāpēmīgu nī'kānetī';
 Kō'kwānepāpēmīgu nī'kānetīgē' +.

⁴⁴ The meaning of the song is: "I take this land where the buffaloes are so that the enemy can not get them." The song is by the one blessed.

⁴⁵ The one blessed is told in a dream to look for the one who is to bless him. The above translation assumes that -nāwī is merely for padding, as -nāwī in another song. The interpreter takes it as a verb, "see him," which it might be, though not plausibly. In any case the metrical scheme is 1X1222122.

I take this;
 I take this;
 I take this, I do;
 I take this;
 I take this, I do;
 This land of the buffaloes;
 I take this;
 I take this, I do;
 I take this, I do;
 I take this;
 I take this, I do.⁵⁴

The one holding his tail up,
 Look at him;
 The one holding his tail up;
 The little white buffalo holding its tail up;
 The little white buffalo holding its tail up;
 The little white buffalo holding its tail up;
 The one holding his tail up;
 The little white buffalo holding its tail up;
 The little white buffalo holding its tail up.⁵⁵

I know you;
 I know you;
 I am called "the little white buffalo";
 I know you;
 I know you;
 I am called "the little white buffalo";
 I know you;
 I know you;
 I.⁵⁶

I shall dance vigorously on the earth, there;
 I shall dance vigorously on the earth, there;
 I shall dance vigorously on the earth, there;
 I shall dance vigorously on the earth, there;
 I shall dance vigorously for the first time there;
 I shall dance vigorously for the first time there;
 I shall dance vigorously for the first time there.⁵⁷

Look at me all around, my friends;
 Look at me all around, my friends;
 Look at me all around, my friends;
 Look at me all around, my friends;
 Look at me all around, my friends;
 Look at me all around, my friends;
 Look at me all around, my friends;
 Look at me all around, my friends.⁵⁸

⁵⁴ The white buffalo is speaking to the Indian.

⁵⁷ Said by the Indian after being blessed. "This is the first time I shall dance vigorously after being blessed" is the meaning. He points to the earth and says, "There." The above translation is based on the paraphrase of the informant, but if correct, grammatical anomalies are present.

⁵⁸ The one blessed is saying this to the people; *nī' kāneti'* is for *nī' kānetig^{ka}*.

Nenowī' + kā'wī'ā'wāgi, nenowī' + kā'wī'ā'wāgi;
 Nenowī' + kā'wī'ā'wāgi, nenowī' + kā'wī'ā'wāgi;
 Nenowī' + kā'wī'ā'wāgi, nenowī' + kā'wī'ā'wāgi;
 Nenowī' + kā'wī'ā'wāgi, nenowī' + kā'wī'ā'wāgi;
 Nenowī' + kā'wī'ā'wāgi, nenowī' + kā'wī'ā'wāgi;
 Nenowī' + kā'wī'ā'wāgi.

Ini' nyāwenw ā'kī'cini'mini^{dte}i'. Ō'nip ā'ā^{dte}ci'moe^{dte}i': "Ma'ni
 mī'cāmi kī'ke'kinō's ā'ci'nāgwa'kī'. Kegime's ini'megu wī'i'ci'-
 nāgwa'kī'. Ō'ni mā'a'ni nagamō'nā'ani kekī'ci'meguke'kinō's
 10 ā'ci'seg^{ki}i'. Kā'ta wani'kā'kan ini'meg ā'kī'ci'megu'uke'kī'nawāpi-
 'eneg^{ki}i'. A'ce kī'na keke'kinawāpi'egōpi wī'i'ci'i'ci'tei'gāyanⁿⁱi'.
 Kemī'negōpⁱ. Ini^{dte}cā'megu wī'anemi'i'ci'ci'tei'gāyanⁿⁱi'. Ā'gwi
 negu'ta'i wī'pe'kīni'i'ci'teigā'yaninⁿⁱi'. A'penā^{dte}ci'megu ma'ni
 wī'anemi'i'ci'tei'gāyanⁿⁱi'. Inigā'megu i'ci'nyāwenwi wī'nīmi'wa'-
 15 'amani negu'ti wā'sāyāw^{we}i', ā'gwi 'āwa'si'mā'i', ini'megu'u.
 Mani'megu' ānā'piyan ini'meg ā'wī'i'ca'wīyanⁿⁱi'.

"Me'cena'iyō wīna'meg āwa'si'mā'i wī'a'pī'teike'kānetamowī'-
 tā'aw u'wīyā'^ā. Ā'g^{kwi}i', kī'naku^{dte} aiyō' manī keta'cike'kinawāpi'-
 'egōgi kātemi'nō'kig^{ki}i'. Mīnawāpiya'negā'i', āgu'wīyā'a wī'nā'wa-
 20 ^{dte}cinⁿⁱi'. A'ce'megu wī'wī'cigike'kinō'soyan ānā'neme'k i'ni wā'^{dte}
 inā'pī'e'kī'. Ne'ci'kagā'megu wī'na kīnwā'w aiyō'i ke'tawip^{wa}i'.
 Āgwigā'i'ke'te'n u'wīyā' aiyō'a'wī^{dte}cinⁿⁱi'. Iniyāga'megu me'tenō'
 apikīwipītiga'wagwig ini'gi kā'kinō'a'mō'kig^{ki}i'. A'ce'megu wī'ke-
 'kā'nema^{dte} ā'citā'āwā^{dte} i'ni wā^{dte}imāmā^{dte}cigi'megu wī'tamō'ki
 25 me'tō'^{dte}i'. I'ni wā'^{dte}ci kā'cke'tawa^{dte} ā'cinā'gāwā^{dte}ci ke'tcināwe'-
 megu, manetowinaga'mōnan ā'mīne'kī'. Kāta^{dte}cā'i wani'kā'so-
 'kanⁿⁱi'. Wī'wī'cigi'megunene'kina'wā'a^{dte}ci kī'i'cit'ā'e wī^{dte}ci'sōmā'i'-
 yanig^{ki}i'.

"Nā'ka'^{dte}ci maiyāwī'soyanⁿⁱi', i'ni wī'nō'tamani ma'nⁿⁱi'.
 30 Cewā'n ā'gw a'penā^{dte}i': me'tenō'megu kī'ci'ā^{dte}cimo'e'nāginⁿⁱi', i'ni
 wī'nā'gwaiyanⁿⁱi'. Kā'ta nanō'ckwe nā'gwā'kanⁿⁱi'. Ō'ni wī^{dte}ci-
 'sō'mateigi me'tenō'megu mō'ci'tōwātō', i'ni wī'awa'tōwā^{dte}i'.
 Ma'ni' kemī'cāmāwāw i'ni wī'i'ca'wīyāg^{kwo}i', ā'ine^{dte} ā'inā'pa-
 'wā^{dte}i'.
 35 Ō'nip ā'tō'kī^{dte}i'. Kenā^{dte}ci'megu ā'tō'kī^{dte}i'. Ā'nā'gwāni^{dte}i'.

Ā'ta'ci'ā'kwā'ni^{dte}cini wāpe'ckikakā'nwiga'cāwa'nipⁱ. I'na'i
 ta'ci'ā'kwā'niwani yō'w^{we}. Uwī'g ā'wā'patag a'ca'cawā^{dte}ci'megu
 'ā'cināgwa'tenig^{ki}i'. Utō'ckutāmi'gā' ā'a'tā'nige'e wānatō'ka'meg
 ā'ma'ci'ckī'kī'winig^{ki}i'. Ā'pe'kwā'i^{dte}cini'gā' ā'tcāgane'tenig^{ki}i'.
 40 Ā'ca'kugwāmeg^{ki}i'. Ā'kī'cāgu^{dte}ci'megu kakā'nō'kwā^{dte}i'. Uke'tci'-
 pī'eg a'kī'gimā' ā'aiya'kō'kwā^{dte}i'. Cewā'n utō'ckī'tāgan
 ā'pwāwī'megu kīgō'i i'ci'genigi manī'meg^{ku}i'. 'Ā'ci'nowī^{dte}
 ā'wāpā'ckānig uwī'g^{ki}i'.

I am marching them out, I am marching them out;
I am marching them out, I am marching them out;
I am marching them out, I am marching them out;
I am marching them out, I am marching them out;
I am marching them out, I am marching them out;
I am marching them out.⁵⁹

They then had danced four times. And it is said he was told: "You learn how this sacred pack looks. All of them will look just like that. And you have learned how these songs are sung. Do not forget them as you have indeed been made to learn by observation. You alone have been made to learn by observation how to carry it on. You are given it. Verily now you must continue to practice this. You shall not do it differently in any part. You must always continue to do this way. That is, you shall have them dance four times in one day, not any more than this, this is all. What you have seen is what you will do.

"No doubt that some one will think that he knows more about it. No, for you were made to learn by observation here by the beings who blessed you. If you look closely, you will not see anyone. Because they want you to remember very securely how you have been thought of is why they made you see this. You are the only ones here. It is true that no one else is here. The beings whom we have visited in going around are the ones who have been teaching it to you. Because they simply want you to know them is why they have truly instructed you. That is why you heard in person how they sang, and why they have given you the manitou-songs. So do not pretend to forget them. You are to think how you may make an impression on those named after (the same animal) as you [i. e., those of your gens].

"Moreover, when you lead a war party, then you must carry this on your back. But not all the time: only after they have told you, you can go. Do not go aimlessly. And your fellow-clansmen⁶⁰ may carry it only when they have a vision of it. This is the way you must do with your sacred pack here," he was told in his dream.

Then it is said he woke up. He woke up slowly. Then the other departed.

It is said at this place a white grizzly bear was very furious. Formerly it had been furious there. He looked at his dwelling and it looked as if it had been a long time ago. There was grass growing nonchalantly where his fire had been. And his pillows had all rotted out. He felt weak from sleeping. He had very long hair. His hair was as long as just below his waist. But his clothing was not in any way like this. Just as he went out his dwelling crumbled down.

⁵⁹ This is the last song. The white buffalo says this to the other buffaloes, and the one blessed says the same.

⁶⁰ A convenient translation, even if not strictly accurate. The Foxes are organized in gentes, not clans.

Ä'nāgwā^{dtc} ä'uwi'giwā^{dtc}. Ä'pe'kinināgwā'tenigi'megu kī'-
'cāgu^{dtc}. Ägwi'meg i'niy ä'cināgwateni'ge'. Ä'pwāwi'megu-
pepyā'wi'cināgwā'tenig^{ki}. Ä'wā'pu'sā^{dtc}. 'Iyā'i pyā'yā^{dtc}
ä'uwi'giwā^{dtc}, wani'naw ä'A'tānigi wigi'yāpyānⁿⁱ. Ä'gwip
5 ä'ci'se'nige' i'ci'se'niginⁿⁱ.

Ö'nipi negu't ä'pi'tigā^{dtc} ä'pyā^{dtc}teipe'kwanā'pini^{dtc} i'kwāwanⁿⁱ.
A'cka^{dtc}tei'megu 'āwāpa'megu^{dtc}. Ä'ke'tciwāpa'megu^{dtc} me^{dtc}tei'-
meg^{ku}. Ugi'g ä'inā'nemā^{dtc}.

Ö'nip ä'kanō'negu^{dtc}: "Me'tō^{dtc}tei'ckwe! mā'na negwi's^{dtc},"
10 ä'ini^{dtc}, "ugwi'semena'gaiyō," ä'igu^{dtc}.

"Ke'nemāp^{dtc}," ä'inā^{dtc}. "Nī'nāni ne'gya kātawī'i'cinā'gu'si-
dtci kekatawī'i'cinā'gu'si," ä'inā^{dtc}.

Ä'māma'kātāwanowā'pini^{dtc}, ä'ma'katā'wini^{dtc}.

Ö'nip^{dtc}, "Ma'ni pyā^{dtc}tei'ca'wiyanⁿⁱ. Wī^{dtc}ca'wiwag A'cawaiye'-
15 megu ne'pō'iw^{wa}, ma^{dtc}tei'kägō' ä'ke'kā'netag^{ki}, i'ni wā^{dtc}teine'-
'segwi^{dtc} A'pe'nāwenⁿⁱ. Inigā'mā'A'ni wā^{dtc}tei'inā'gwateg ōtāwe-
niwigi'yāpyānⁿⁱ, mā'n ä'tcāgi'nāwā^{dtc} me'to'sāne'niwag^{ki}."

"Ö' wā'na'ini, 'ō' nī'nagā'i mā'n ä'ca'wiyanⁿⁱ. I'na nō's
ä'nat^{dtc}. Nīna^{dtc}cā' ä'nepō'ite'e wā^{dtc}tei tāpe'siyāni nō'sa
20 ma^{dtc}tei'kägō' ä'ke'kā'netag^{ki}. 'Kā'ta na'kunamawī'yāganⁿⁱ,
kete'ne yō'w^{we}. Nemi'cātānemu'^{dtc}cā' i'n ä'cawī'wanānⁿⁱ,
pwāwikī'cina'kunamawā'watānⁿⁱ."

"Yā', wā'na! Negwi's i'n ä'pyā^{dtc}. Ägwi^{dtc}ca'megu nanā'ci
na'kunama'wagini yō'w^{we}. Ä'cimiyanī'meg^{ku}, negwī'i', i'n
25 ä'ca'wiyanⁿⁱ. A'cegā'wī'na wā^{dtc}cima'katā'wiyanⁿⁱ, ä'uwi'giyan
ä'ta'cā'kwā^{dtc}tei kakā'nwika'cāw^{wa}. 'Ne'se'gōtuge negwi's^{dtc},
ä'citā'āyānⁿⁱ. I'ni wā^{dtc}cima'katā'wiyanⁿⁱ. Māne'nwi ku^{dtc}
ite'p i'āwagi ne'niwag^{ki}. Ägwi'megu wātā'wi wī'pyānu'tamō'ki
ki'g^{ki}. Ä'pe'pōnigā'pe'e wānatō'ka'meg A'kwī'tagōne' cegi'ce'-
30 gi'cin^{wa}. Mō'tei'meg ä'sī'sī'sike'sī'yānig^{ki}, wānatō'ka'megu'u
'api'apiwā'pe'e sā'gi^{dtc}. Nā'ka^{dtc} ä'penā'winig ä'ke'tciwī'ca'-
tānig^{ki}, wānatō'ka'megāpe' api'api'w^{wa}. Kekī'cime'guyōwenepō-
wāneme'nepen^{na}. Cī! Wā'na^{dtc}i! Aiyō'i ketu^{dtc}cinā'wun^{ne}.
Cepawī'ta na'i 'ā'gwi yātu'ge nāwā'te'e," ä'inā^{dtc} u'gwi'sanⁿⁱ.

35 "Ägwi^{dtc}cā'meg u'wiyā'A nā'waginⁿⁱ. Manigā'meg ä'cino'-
wiyan i'n ä'wāpā'ckā'g i'niye nī'g^{ki}. Wānatō'kagā'megu mā'ci-
'cki'kiwīwi nī'g^{ki}. Netō'kutā'migā' ä'A'tāg ägwi'megu pa'ci
wī'ā'wāgi'g^{ki}, āyigi'megu mā'ci'cki'kiwīwⁿⁱ. I'n ä'cikeg^{ki}.

"Iniku^{dtc} wā^{dtc}teinepowāne'menāge nā'ka^{dtc} āne't ä'ino'-
40 wāwā^{dtc}: 'Inamā'i'nāna kegwi'saiyōw^{we}, ä'ku'kigi^{dtc}, i'n
ä'anemi'ci'sā'gimig^{ki}. Ne'sā'sāgimegō'pi yō. Mi'ekutage mā'n
ä'wā'ci'oyānⁿⁱ, ägwi'megu kägō' i'cimō'ci'e'nāninigā'i. Ä'ta-
'swiki'ci'cinō'i'yāninⁿⁱ, 'Ä'cawigwā'ni'ckwe negwi's^{dtc}, ä'citā-
'āyānā'pe'e, inigā'megu mō'tcā'pe' ä'mai'yōyāni nene'kāneme'-
45 nāninⁿⁱ. Iniya'gā'i kō'sa na'ina'i, 'kakānwiga'cā'wapi nāwāp^{dtc},

He went away to where they lived. It looked very differently. The previous (dwelling) did not look so. It did not look the least bit as before. He walked on. When he arrived yonder where they lived, the wickiups were everywhere. It is said they were not set as they were before.

Then it is said he entered one: a woman was sitting with her back toward him. Later on indeed she looked at him. She looked at him very hard. It seemed to him as if it was his mother.

Then it is said he was addressed: "Why! this looks just like my son," she said. "You might be my son," he was told.

"I don't know," he told her. "You look almost the way my mother looks," he said to her.

She sat there with blackened cheeks, for she was fasting.

Then it is said, "This is what happened to me in the past. The one I was living with, died long time ago, because he had a knowledge of some evil thing, that was why a disease killed him. That is why these town-lodges look so, because many people died," (she said).

"O, yes, and this is what happened to me. It is my father to whom you refer. I am glad that he died, because my father had knowledge of an evil thing. 'Do not accept it from him,' I formerly told you. So I am very proud of whatever you may have done, (provided) you have not taken it from him," (he said).

"O, gracious! My son has now come. I did not ever accept it from him. Just what you told me, my son, was what I did. The reason I am fasting is because the grizzly bear is furious where you live. 'My son must have been killed' is what I thought. That is why I am fasting. Many times men went over there. But they were far from reaching your dwelling. In winter time, it would be lying unconcernedly on the snow. Even when it was extremely cold, it would be sitting outside unconcernedly all the time. And in summer time when it was very hot, it sat unconcernedly all the time. We had already thought you dead. I declare! Behold! I saw you right here. It is a good thing that you chanced not to see it (the bear)," she said to her son.

"I did not see anyone. Just as I went out, that wickiup of mine crumbled over. And there was grass all about my dwelling. Where my fire was, there was no sign of it, there was also grass in it. That's how it is."

"That was the reason we thought you were dead and why some said: 'That was your son formerly, he has changed to it (the grizzly bear),' that is how I have been continually frightened by their words. For I have been constantly frightened by their words. Unfortunately, when I painted myself (i. e., blackened my face), I in no way had a vision of you. Every time I lay down, 'I wonder how my son is,' I would think, and I would even weep when I thought of you.

'ä'iyowē^{dte}ci', inī'megu, 'Na'i', nī'natawinā'gwa me'ce'megu
 'ä'ta'penä'iwānānⁿⁱ, i'ni wī'kiwāgwa'soyānⁿⁱ, i'wāpe'e. 'Mō'-
 'tei 'wā'na nī'nā'se', māmā^{dte}cigiku^{dte}ci'meg i'ni nīnā'na wī'ne-
 'ci^{dte}ci', i'wāpe'e. 'Ö'ni na'ina' ä'kwama'tag^{ki}, 'Nemī'cātā'nemu
 5 'ini,' ä'i^{dte}ci'. 'Māmā^{dte}cigi'meg i'ni wī'nepō'iyānⁿⁱ, i'n ä'i-
 'ci^{dte}ci', 'wī'pwāwine'ci^{dte}ci negwi's^a, iwa'^a. 'Wī'na negwi's^a,
 'ā'gwi ne'ckina'waginⁿⁱ; wī'na nene'ckināgwa negwi's^a; kī'ki-
 'ki^{dte}cā'megu nī'na nete'pānāw^{wa}. Mō'tei'megu negwi's^a, 'I'ni
 wī'pāpaga'menānⁿⁱ, i'cite', 'Au', i'ciyāgā'a'meg^{ku}. Mō'ki'-
 10 'tawite nā'ka^{dte}ci', awi'ta wī'ne'sag inānemi'yāgā'^a. Netepānā'-
 wa^{dte}cā', i'wā'pe'e yō'wwe'. I'ni,' ä'i^{dte}ci'.

"Ö'wā'na'ini. Inī^{dte}cā' ä'ki'cimenwinō'tōnānⁿⁱ, 'Anā'e', cewā'n
 i'ni wī'a'ci'gāyag^{kwe}; ku^{dte}ci wī'kenōtawā'tōyagwe kī'genānⁿⁱ,
 pepe'tei'mā'ⁱ. Aiyō'win ā'gwi wī'nāpigā'yagwinⁿⁱ, ä'inā^{dte}
 15 ugyā'nⁿⁱ.

Ö'n ä'wāpi'a'ci'gā^{dte}ci'. Ugyā'n ä'a'semi'egu^{dte}ci'.

Ä'wāwene'si^{dte}ci'gā' ä'nawānineni'ä'i^{dte}ci', ä'ki'cāgu^{dte}ci'megu-
 wāwe'ne'si^{dte}ci'.

Ö'n ä'nāgwā^{dte}ci kī'ci'gāwā^{dte}ci'; A'cegā'meg ä'kiwi'ci'cā'-
 20 wu'sā^{dte}ci'. Kabō'tw ä'api'api^{dte}ci', me'ckwā'wā'kwan ä'nāwā^{dte}ci'.
 Ä'minawā'pamā^{dte}ci' ci'! pepigwā'ckwi^{dte}cā'ⁱ. Ä'atā'penag^{ki}.
 "Ci', ma'ni nā'tamān ā'anwāwā'tameg^{ki}, ä'ci'tā'ä^{dte}ci'. Ö'nip
 ä'nāgwā^{dte}ci', ä'a'watō^{dte}cigā'inⁿⁱ. 'Aiyō'tei! nā'ka^{dte}ci me'cku-
 'pwā'ganān A'kwi^{dte}ci A'se'ny ä'a'pini^{dte}ci'. Atamā'ganā'kw ä'migunī'-
 25 winig^{ki}. Ä'wā'pamā^{dte}ci ä'ne'nawā^{dte}ci'.

"Wā'na, ma'na wī'wī^{dte}ci'ag^{ka}, ä'ci'tā'ä^{dte}ci', ä'wāwene'ini-
^{dte}ci'gā'ⁱ. Ä'atā'penā^{dte}ci'. Kī'ki'cātā'penā^{dte}ci' ä'nāgwā^{dte}ci'.

Ö'nip ä'ke^{dte}ci^{dte}ci' ä'ki'ckā'ki'winig^{ki}, ä'kwāpi^{dte}ci', ä'ta-
 'ciwāwā'se'tānig^{ki}. "Ci! 'wāgunā'i nī'ka'i'yātug A'nigānⁿⁱ,
 30 ä'ci'tā'ä^{dte}ci'. Ä'nāgwā^{dte}ci ite'p ä'kegeni'i^{dte}ci'meg^{ku}, ä'natawi'-
 megunātag^{ki}. Aiyāniwegā'meg ä'a'pī'tciwāwā'se'tānig^{ki}. Ke-
 'tcine' pyāyā^{dte}ci aiyāniwe'megu ä'a'pī'tāpatā'ninig^{ki}; pō'si'megu
 ke'tcin ä'pyā^{dte}ci ä'pōniwāwā'se'tānig^{ki}. "Ci! 'wāgunā'i nī'ka'i'-
 yātug^{ke}? ä'ci'tā'ä^{dte}ci'. Cā'ck ä'ma'katāwāpatā'ninig^{ki}. Ö'nip
 35 ä'nenag A'ci^{dte}ci'ä'i pyā'yā^{dte}ci'. A'seni^{dte}ci'! ä'ki'cāgu^{dte}ci-
 meguma'katāwāpatā'ninig^{ki}. Iyā'ip ä'pyā^{dte}ci'. A'kwi^{dte}ci ä'nene-
 'cki'senigi mī'cām^{mi}. Me'cena'ina ä'nagi'gāpā^{dte}ci'. Ä'nawa-
^{dte}ci'meguminawā'patag^{ki}. "Ci, maniwā'yātuge mō'ci'tōyānⁿⁱ,
 ä'ci'tā'ä^{dte}ci'. Ke'tcin ä'mawi'u'sā'patag^{ki}. Inī'meg inī'gā'
 40 ä'a'pī'tci'ä'katā'wānig A'se'nⁿⁱ. Ä'a'kwitā'si'yōtā^{dte}ci'. Ö'n
 ä'matagwā'pitō^{dte}ci'. Ä'nāpatagi'megu ä'mō'ci'tō^{dte}ci' ä'i'pitō^{dte}ci'.
 Kī'cā'pitō^{dte}ci inī'megu ä'cināgwa'tenig^{ki}. "Ci' wā'na, ma'nini
 mī'cā'm^{mi}, ä'ci'tā'ä^{dte}ci'.

When it was said, 'A grizzly bear has been seen,' that father of yours used to say 'Now, I had desire to go somewhere and fall down where I may perish miserably. Because there is no chance for me to live, surely it is going to kill me,' he used to say. Then he took sick, 'I am very happy,' he said. 'Surely now I am going to die,' he said to me, 'so that my son will not kill me,' he said. 'As for my son, I do not hate him; he, my son, hates me; but in spite of it, I love him myself. Even if my son (said), "I shall now club you to death," even if he said that to me, "All right," I would tell him willingly. Again, if he sprang out from ambush at me, I should not think of killing him. I truly love him,' he used to say. That is all," she said.

"O, yes. It is very good what I have heard from you, mother, but we must now build (a wickiup); we must have a long lodge for our dwelling, and it must be away from here. We must not build it here in the same spot," he said to his mother.

Then he began building. He was helped by his mother.

He was very handsome, a nice-looking man, in fact he was exceedingly beautiful.

After they had completed (the building), he went away; he just walked around hunting. Soon while he was sitting down for some time, he saw a cedar. When he looked closely at it, lo! it was a flute. He picked it up. "Well, I saw this when it was being sounded," he thought. Then he went away, taking it along. Lo! here also was a red stone pipe on top of a rock. The pipestem was decorated with feathers. He looked at and he recognized it.

"Well, this is with what I am to live," he thought, for it was very pretty. He picked it up. After picking it up he went away.

When he came to a high steep hill where there was a view, as far as he could see, (he saw) something sparkling there. "I declare! what, pray, is that yonder," he thought. Soon, "Now, I shall just go over and look at it," he thought. He went over there rapidly, for he desired to see it. All the while it sparkled just the same. When he came close, it looked the same (as before); when he came much closer it stopped sparkling. "My! pray what is it?" he thought. It only looked dark. Then it is said when he came close he recognized it. Lo! it was a stone which looked very dark. He came up to it. On top of it a sacred pack was spread out. He halted and stood a little way from it. He first looked at it very closely. "Well, this must be what I dreamed of," he thought. He went close to examine it. It was the same thing. The rock was all the while black as charcoal. He climbed up on top by crawling. Then he started to fasten it together. He tied it up just as he saw it when he had a vision of it. After he tied it up it looked exactly like that. "Well, this is the sacred pack," he thought.

Ö'n ä'api'api^dtcī'. Kabōtwe'meg ä'ta'cimāminawi'tä'ä^dtcī'.
 Pyätānema'tenig ä'kā'cke'tawā^dtcī' nāgamō'ni^dtcī'. Ä'ta'swi'-
 megupyätānemate'nigin ä'kā'cke'tawā^dtcī'megu. Ä'pwāwigä'wīnai-
 yōwenō'tenig^{ki}'. Cewā'napi kabōtwe'meg ä'pyätapyätānema'-
 5 tenig^{ki}'. Ä'ci'senigi'megu negu'ti nā'gamōn ä'i'ne'cā^dtcī'. "Ci!
 'wä'na mā'ni nemī'cā'm^{mi},'" ä'ci'tä'ä^dtcī'. "Ä'ä'e," ä'igwi^dtcī
 nōte'n^{wi}'.

Ä'i'ne'cā^dtcīgä'i mā'ni mene't^a:

"Me'tegwī+neniwagī+—neniwagī+."

10 'Ö'ni nī'cō'NAMEG^{ki}':

No'sā^ε+ , nīnā+ , nō+'sā , nīnā'+ , no'sā'."

'Ö'ni ne'sō'NAMEG^{ki}':

"Wā+pi+kō'pi+^dtcīnē+no'sogī'."

'Ö'ni nā'ka'^dtcī':

15 "Mā+ni nīyāwī neke'kā'nemegō+gi."

'Ö'ni nā'ka'^dtcī':

"Wapatā'+mawīgō wī'i'cīgā+pāwī'agī."

'Ö'ni nā'ka'^dtcī':

"Māni+ nemī'cāmī' , ne'si'I'+ , nīnā."

20 'Ö'ni nā'ka'^dtcī':

"Wapinē'+no'swa nenātāwānemāwa."

'Ö'ni nā'ka'^dtcī':

"Kiyō'sā'igī mānētōwagī."

'Ö'ni nā'ka'^dtcī':

25 "Nōtānō'sāyā+ni , nōtānō'sāyā+ni."

'Ö'ni nā'ka'^dtcī':

"Nenonō'sōgī nīnā yō."

'Ö'ni nā'ka'^dtcī':

"Ägwī^dtcī neno'sōgī'."

30 Nā'ka'^dtcī':

"Wāpatā'pi+ ne'sōwānōwī yē+."

Nā'ka'^dtcī':

"Kiwineno'swanāwī."

Nā'ka'^dtcī':

35 "Nā'imātā+ nīnā+ tcāgī+ neno'sōgī."

Nā'ka'^dtcī':

"Yō+ nā+wä'cī+ō+lemī nīnā+."

Nā'ka'^dtcī':

"Yō+ nā'egā wāpo'sā'igī."

40 Nā'ka'^dtcī':

"Äwīyānī , äwīyānī , äwīyānī."

Nā'ka'^dtcī':

"Kiyō4kiyō4'sā'igī4 nīnā yō4."

Nā'ka'^dtcī':

45 "Kiwikānawāwā 'inenō'swa."

Nā'ka'^dtcī':

"Tepe'kwī+ka'nawīwenī'+."

Then he sat there a long time. Soon he was thinking seriously there. When the wind blew toward him, he heard singers. Every time the wind blew he heard them. Before there was no wind. But it is said soon the wind would blow toward him. It was as if he heard one song. "Gracious! this is my sacred pack," he thought. "Yes," he was told by the wind.

This was what he first heard:

"The wood-men—men."

Then the second time:

"My father, mine, my father, mine, my father."

Then the third time:

"The white buffaloes."

Then the fourth time:

"This is my body, they know me."

Then again:

"Look how they will stand."

Then again:

"This is my sacred pack, my younger brother, it is mine."

Then again:

"I desire for the white buffalo."

Then again:

"The manitous walk about."

Then again:

"I am walking on a windy day, I am walking on a windy day."

Then again:

"The buffaloes I."

Then again:

"The buffaloes so much."

Again:

"My tail is looked at."

Again:

"The buffalo keeps on walking."

Again:

"The one who advises all the buffaloes is I."

Again:

"Here is my paint, mine."

Again:

"Yō, I am walked slowly."

Again:

"Where I am, where I am, where I am."

Again:

"I make them walk about."

Again:

"The buffalo goes about speaking."

Again:

"The night-speech."⁶¹

⁶¹ Note that some songs are not cited absolutely accurately. The English translations of course follow the citations and not the original songs.

- Ä'pönānema'tenigipi nī'cwāpitage'nwi kī'cipyātānema'tenig^{ki}.
 Ä'api'api^{dtc}. "Cī'^{dtc}tcā'! Pe'ki nī'ka neme'nānawi ma'n
 ä'ca'wiyānⁿⁱ," ä'ci'tā'ä^{dtc}. Ö'nip ä'mē'kwī'tā'ä^{dtc} inimegō'n
 ä'papi^{dtc}. "İni'ku'i," ä'igwi^{dtc}. Ä'nī'si'sa'u^{dtc} ä'nāgwā^{dtc}.
 5 İnigā'ipi'n ä'wī'wa'u^{dtc} u'mī'cām ä'awa'tōtag^{ki}. Ö'nip ä'pe'ku'-
 tānemi^{dtc} me'cemeguna'ina'i wāwanina'meg^{ku}. Kabō'tw ä'ane'-
 me'kā^{dtc} ä'wā'sā'yānig^{ki}. "Cī', ka'cinī'ka ma'n i'eigen^{wi}?"
 ä'ci'tā'ä^{dtc}. Ä'nagi'gāpā^{dtc}. Wī'anemi'ā^{dtc}ci'megu kwī'yen ä'ta-
 ciwā'sā'yānig^{ki}. "Na'i' İniye'megu nī'ane'mi'ā," ä'ci'tā'ä^{dtc}.
 10 "Wī'i'cawī'wānāni me'cā'ki ku^{dtc}ci'mani ne'pemutⁿⁱ," ä'ci'tā-
 ä^{dtc}.

- İyā'i pyā'yā^{dtc} ä'ta'ciwā'sā'yānig^{ki}, İni^{dtc}ci'! nā'k ä'nātagi'
 cī'cī'gwananⁿⁱ; ä'nyāwapi'tānig^{ki}. Ä'tā'penag^{ki}. Ä'cki'meg
 ä'anemini'cke'si^{dtc}. Ä'pō'sime'nu'tagi' cī'cī'gwanan ä'anemwā-
 15 wā'ckānig^{ki}. İyā'i kātā'wipyā^{dtc} ä'uwī'giwā^{dtc}, kenā^{dtc}ci'megu
 ä'ane'mē'kā^{dtc}. Mani'megu ä'cipi'tigā^{dtc} uwī'gewāg^{ki}, ä'mē-
 'ka'wī'cig^{ki}. Ä'wī'ekwāwā'senig u'cī'cī'gwananⁿⁱ. Ä'ki'cāgu^{dtc}ci-
 megumenu'ta'mowā^{dtc} ta'swikā'cke'ta'mowā^{dtc}. "Cī', 'wāgu-
 nāni'ka ke'tcigwetanimenu'tamānⁿⁱ?" ä'citā'āwā^{dtc}.
 20 Ö'nipi wā'panig ä'anō'kāni^{dtc}ci neguti'megu nenī'w^{wā}. "Na'i,
 ma'n ä'ci'suteig ā^{dtc}cimo'ä'kan aiyō'i wī'māwā^{dtc}ciwe'tōwagi
 kīgō'i mī'^{dtc}ciwenⁿⁱ. Nī'kīgā'nopen^{nā}, nī'nimi'tci'gāpen^{nā}," ä'inä-
 dtcⁿⁱ.

- Ö'nip ä'kiwā^{dtc}ci'mo'ā^{dtc}. Kā'ka'amawu^{dtc}ci'i'megu ä'kiwiwīta'-
 25 mawā^{dtc}. İ'nina'iwini'gip ä'mawā^{dtc}ciwe'tōni^{dtc}. "Māmaiya'-
 megu kī'pepyā^{dtc}ci penu'p^{wā}," ä'inä^{dtc}ci kīgāno'ni^{dtc}. Ö'nipi
 wā'panig aiyā'meg ä'ki'cipe'pyāni^{dtc}. Ö'ni wī'kume'mē^{dtc}ci
 mamī'cī'agi'gā' aiyā'meg ä'ki'cimegwetane'gowā^{dtc}. A'pi'nap
 āne'tā'pwāwinawā^{dtc}ciwā^{dtc}cā'owā^{dtc}ci cā'cki'megu İte'p ä'āwā^{dtc}.

- 30 İniye'meg ä'nāpi^{dtc} ānā'pa'wā^{dtc} ä'i'cawī^{dtc}. Ä'ta'cikanaka'-
 nawi^{dtc}. İniye'meg āno'wāni^{dtc}ci mō'ci'ā^{dtc}ciin ä'ta'cino'wāni^{dtc}.
 Ä'pō'si'megumīnawipe'se'tāgu^{dtc} uwī^{dtc}ci me'to'sāne'niwāⁿⁱ. Ä'mē-
 nu'tāgu^{dtc}ci gā'megu āne'tā. Ö'nipi kiki'cika'naka'nawi^{dtc},
 "Na'i, mamī'cī', nī'senanu na'i' ma'ni ä'gōtāg^{ki}," ä'ini^{dtc}.
 35 Māmī'ca'māgāt ä'nī'senagīni mī'cāmⁿⁱ. "Ö'ni cī'cī'gwananⁿⁱ,"
 ä'ine^{dtc}.

Ä'pwāwineno'tagi 'cī'cī'gwananⁿⁱ, ātamō'wātānⁿⁱ. Kī'cipwā-
 wine'no'tag^{ki}, "Mā'animā' ägō'tāginⁿⁱ," ä'ine^{dtc}.

Then the wind stopped blowing, after the wind blew twenty times toward him. He was sitting there all the while. "O, how strange! It is an unusual experience which I just had," he thought. Then he realized on what he had been sitting. "That is right," it said to him. He jumped down and went away. He then placed his sacred pack on his back, carrying it on his back. Then, it is said, night came upon him, while he was yet some ways off. Soon, while he was walking along, it became daylight. "Well, I wonder what is this for?" he thought. He stopped and stood there. Just the way he was going, there was the light. "Now, I am going over that way," he thought. "Whatever may happen to me, anyhow, I am carrying along this big thing on my back," he thought.

When he came to where light was, lo! there also he saw gourds; four were tied together. He picked them up. Then he continued on with a heavier load on his back. He liked to hear the gourds as they were rattling along. When he almost arrived where they lived he continued on his way slowly. Just as he stepped into their dwelling, he stumbled and fell down. His gourds made a great racket. As many as heard them liked to hear them very much. "Well, what pray is it, that I like to hear so very well?" they thought.

Then it is said the next day he hired one man. "Now, tell those of this name, to bring together some food here. We are going to hold a gens festival, we are going to give a dance," he said to him.

Then it is said he went about informing them. He went around notifying only those whom he was instructed to tell. At the given date they brought together the things. "Each and every one of you are to come early," he told those giving the gens festival. Then it is said early the next day they had all come. Both the invited people and the ceremonial attendants were far advanced in their work. Some (of the people) did not stop to cook but went right over there.

The vision he had in his dream was just what he did. He was making a speech. He was speaking just like the one spoke of whom he had dreamed. He was listened to very closely by his fellow-people. By some he was heard with pleasure. Then it is said after he had completed his speech, "Now, ceremonial attendant, take this down which is hanging up," he said. The one acting as ceremonial attendant took the sacred pack down. "Now the gourds," he was told.

He did not understand what were called the "gourds." As he had not understood, "Here these are hanging," he was told.

Ä'nyāwagō'tānig^{ki}. Ma'n ä'ci'anwāwānā'mowā^{dtc} ä'ki'cāgu-
^{dtc}me'gumenu'ta'mowā^{dtc}nenō'tāwag i'na' ä'pitcig^{ki}. Nā'ka'^{dtc}
 ä'ana'ō'tōwā^{dtc} anwāwā'ä'sō'ni^{dtcin}ⁿⁱ. Ō'n ä'wāpinā'gāwā^{dtc}¹.
 Mene'ta' cā'cki' ci'ci'gwanan ä'ai'yōwā^{dtc}¹. Ä'menu'ta'wāwā^{dtc}¹.
 5 Ä'ki'cāgu^{dtc}ime'gumenu'ta'wāwā^{dtc}¹. Änetagā'ip ä'kiwā^{dtc}ina'-
 wāme^{dtc}nenō'tāwag^{ki}.

Ō'ni ki'cinā'gāwā^{dtc} ä'anwāwā'igā^{dtc}¹. İni^{dtc}ā'ipi pe'k ä'ki-
 'cāgu^{dtc}me'gumenu'ta'wāwā^{dtc} nāgamo'ni^{dtc}¹ A'ku'kōni'gā'i
 ci'ci'gwanani'gā' ä'tagwāwāge'sini^{dtc}¹. Ä'menu'tāgu'sini^{dtc}¹.
 10 Ō'nipi na'ina'i nimiwa'a'mowe^{dtc}¹, ä'ana'anawitōwā^{dtc}me'gu
 wī'pwāwini'miwā^{dtc}¹; wī'nī'mitcig ä'menwāpati'wā^{dtc}gā'¹. Nā-
 'ka'^{dtc}na'ina'i ki'cini'miwā^{dtc} ä'mi^{dtc}ciwā^{dtc} wī'ckupi'wī'se'-
 niwa'¹. Äyīgi'meg ä'pō'si'megu'agāwāta'mowā^{dtc} wī'ckupanō'-
 'inig^{ki}. Ō'nipi nā'ka'megu wāpi'gunan ä'mi^{dtc}ciwā^{dtc}¹, äyīgi'-
 15 meg ä'pō'si'megu'uwigipe'ta'mowā^{dtc}¹. A'peme'gā'man ä'ta'ci'-
 me'gumenu'ta'wāwā^{dtc} nāgamō'ni^{dtc}¹. Wīnwā'wa nā'ka'^{dtc}
 nāga'mutcig äyīgi'meg ä'menu'tāti'sowā^{dtc}¹. Wī'magi'ci'mowā-
^{dtc}me'gu ä'citā'āwā^{dtc}¹. Ä'aiyani'utiwā^{dtc}me'g āwa'si wī'ine-
 gi'kwi'ci'mugwān^{na}. "Kugwā^{dtc}me'gu'ukā^{dtc}pitōg^{ku}," ä'igowā'-
 20 ^{dtc}ip¹. Ägwigā'ipi'megu wātāwītō'wā^{dtc}ini wī'na'inā'gāwā^{dtc}¹.
 Ō'nip ä'wāpikanakana'wini^{dtc}¹. Ci', pe'kime'gup ä'kiwā-
^{dtc}inawāme'gowā^{dtc}¹. Wī'nene'kānemāwā^{dtc}me'gu ma'netowanⁿⁱ,
 ä'i'cime^{dtc}¹. "İni'megu wī'cinene'kitā'äyäg^{kwe}. Ägwiku'mani
 ta'cimi'cāmi'cā^{dtc}ināgā'yāginⁿⁱ, nemi'yo'katāpena'megu tāyā-
 25 'tagwi'gā'kiyānā'nⁿⁱ. 'Tāni'na' neno'tawī'yamete ma'netōw^{wa}!
 nete'citā'āpen^{na}. Neno'tawī'yamete menwawī'kago^{na}, ku^{dtc}
 ini'meg ä'ckimamāto'mage^{dtc}¹. Kenāmāpi^{dtc}ā'i kabō'twe
 wī'nenō'tawī'yame^{dtc}¹.

"Manigā'megu wī'anemi'cimamamāto'mage^{dtc}¹. 'İnu'gi ma'n
 30 ānāpa'miyāg^{ke}; 'ini'megu wī'anemi'ina'ināpa'miyāg^{ke}. Ägwi'-
 me'gu negu'ta'i wī'pe'kinwāpani'yāginⁿⁱ; mani'megu ä'pe'n^{ne}.
 Mā'a'ni nā'ka'^{dtc}naga'mōnan mā'animegō'nini manā'ka wī-
 'aneminagamōni'wiginⁿⁱ. Ä'gw aiyōni'nā'i wī'a'kwinaganaga-
 mōni'wiginⁿⁱ. İn ānānemi^{dtc}ma'netōw^{wa}, kenātā'pwa ma'nⁿⁱ.
 35 "Ō' māme'ci'kagā'meg^{ku}, u'wiyā^{na} 'wīnagā'wīn i'ni ki'ci'-
 'tōtug^{ke}, netenāneme'gōtug^{ke}. Ä'gwi nī'na ki'ci'tō'yāninⁿⁱ. Ke-
 'tcinawe'megu wī'na ma'netōwa ma'ni mī'ci^{dtc}ma'ni nā'-
 tamāg^{kwe}. Ä'gwi nī'na ki'ci'tō'yāninⁿⁱ. 'Ō' mā'a'ni nā'ka'^{dtc}
 naga'mōnanⁿⁱ. Ä'gwi nī'n i'citā'ā'yānini wī'ci'se'tōyag^{kwe}.
 40 İni'meg ānāne'menagwe wī'na ma'netōwa wī'ci'senig^{ki}. Mani-
^{dtc}ā'meg ai'yāniwe wī'anemina'ina'amag^{kwe}. Ki'wī'cigi'megu-
 nene'kā'netāpwa mā'a'ni naga'mōnanⁿⁱ. Kāta wī'ku'ki'se'tōyāgw
 i'citā'ā'käg^{ku}. Mani'meg inu'g āne'ta'wiyāg^{kwe}, ini'megu
 wī'anemi'ci'cinā'gāyāg^{kwe}. A'cka^{dtc}imā'iyu ki'me'sōtāwina-
 45 ināgā'p^{wa}. Ägwigā' inugi ma'ni wī'ciwāwanināgā'yāgwīn¹.

Four were hanging together. When they were rattled, it sounded very good to the Indians who were sitting there. And then a drum was being filled up for him. Then they began singing. First they used only the gourds. They loved to hear them. They loved to hear them very much. Some of the Indians were made to feel sad.

Then after they had sung he beat a drum. And they loved very much more to hear the singers when the drum and gourds were the accompaniments. They sounded very nicely.

And then it is said when the dance was given them, they could not keep themselves from dancing; and those who were to dance liked to see each other. Moreover, after they had danced they ate some sweet foods. And they craved very much for the sweet things. And it is said they likewise ate squashes, and also they liked the taste exceedingly. Besides that, during this time they heard with pleasure those who were singing. The singers themselves also loved to hear themselves. Their desire was to have a big bass voice. They were having a contest as to which one could reach the lowest bass voice. "Try to lead a song," it is said they were told. And it is said they were far from knowing how to sing correctly.

Then it is said he began a speech. He made them feel very sadly by what he said. They were told to be thinking about the manitou. "That is the way you must think. For we are not singing sportively here, we are wailing together over our lives. 'O, that the manitou would hear us!' is what we are thinking. If he hears us, it would be well with us, although this is the first time we worship him. Verily, I do not know if he will hear us soon.

"This is the way we shall continue to worship him in the future. As you see us now, just so you will see us in the future. You will not see us doing anything different; this will always be the same way. And these songs shall be the same ones which will continually be the songs far off in future. Not only within a short time will they be sung. That is the way the manitou thought of me, you can see this.

"Or probably someone thinks of me, 'I suppose he made that himself.' I did not make it myself. The manitou himself personally gave this to me, which you now see. I did not make it myself. Oh, also in regard to these songs. I did not think the way we are to arrange them. That was the way the manitou planned for us that it should be arranged. So we must always continue to arrange them well just like this. You are to think very carefully of these songs. Do not think of changing their arrangement. The way you hear me now, is the way you will continue to sing. For later, all of you will know how to sing. You will not be ignorant in singing them as you

Nā'ka'dtei mā'a'n aiyāne'kōtī'migatōni naga'mōnanⁿⁱ. Ā'gwi me-
 'ce'megōnaⁱ, nīpenā'senōnⁿⁱ. Mā'a'ni yō' nenīpenā'a'meg
 ā'cinipe'nā'seg^{ki}. Āgwigā'i nī'na kīgō'i wī'ciwanime'nagōwe.
 Kīgō'kā' i'ciwanime'nagōwe wī'cawi'megu'u'ānwānetāgu'si'kā^ā.
 5 Ī'nugi wī'n ā'g^{kwi}. Mō'tc ā'gwi 'Cī, metwipwā'wi nī'ka
 ke'kāneta'mowāg^{kwe}, ā'gwi nanā'ci wī'ine'nagōw^{we}. Mā'kwā-
 dtei'megu tān'ina'i kegenike'kāne'tamāg^{kwe}, ā'inā'dteⁱ.

'Ō'nip nā'ka'dte ā'wāpinā'gāwā'dteⁱ. Ī'nip ā'me'sōtāwinene'kina-
 wāme'dtei me'to'sāne'niwag^{ki}. 'Ā'ketemāgitā'āwā'dtei. Āgwina-
 10 'ipi ta'cimenumenu'tamo'wā'dteinⁿⁱ. Kī'cāgu'dtei'i'megi 'ā'mīna-
 witā'āwā'dteⁱ. "Wā'nā, aiyātu'gāna ma'netōw^{wā}?" ā'citā-
 'āwā'dteⁱ. 'Ō'n ī'niyāga nāga'mutci'gi kenā'dtei'megu ā'naga-
 mowā'dteⁱ. Āgwina'ipi ta'cinā'ka'dtei'ani'aniwī'cimo'wā'dteinⁿⁱ.
 Kī'cinā'gāwā'dte īnīpi'megu nā'k ā'anwāwā'ome'dte ānwāwā'ā-
 15 'so'anⁿⁱ. Ī'nipi pe'k ā'ca'ku'siwā'dtei me'tō'dteⁱ. 'Ā'ketemā-
 gāneti'sowā'dteⁱ.

Nā'ka wī'ku'metci'g A'penā'dte ānā'piwāte'e. Ā'gwip u'wīyā'a
 ta'ciwigawa'pi'dteinⁿⁱ. Mā'kwā'dtei'megu cā'cki'meg A'ckutāw
 ā'ke'tāpata'mowā'dteⁱ. Kabōtwe'megu nā'ka'dteā'nīmiwa'A'mo-
 20 we'dteⁱ. Ī'nip ā'nī'niwā'dte i'kwāwagi pe'ki'megu ā'nī'niwā'dteⁱ.
 Neniwagi'nā'ka'dtei pe'ki'megu mā'kwā'dte ā'nī'niwā'dteⁱ. Kīkī-
 'cīnī'niwā'dte ā'apī'wā'dtein ā'mamawinana'A'piwā'dteⁱ. Āgwigā-
 'ina'ipi wī'ta'cikakanōme'tiwā'dteⁱ. Mō'tci'meg ā'uwi'kāneti'wā-
 dtein ā'ku'setā'tiwā'dteⁱ.

25 'Ō'nip ā'ā'dtei'ā'dtei'mo'ā'dtei nā'ka'dtei wī'dtei'sō'mā'dteⁱ.
 "Mā'a'ni naga'mōnan u'wīyā'a kwīyena'megu ke'kā'netag^{ko},
 wī'ke'kānemegwa'megu ma'netōw^{wā}. Nā'ka'dtei wī'u'dtei'megu-
 tāpa'kwime'to'sāne'niwī'dteⁱ. Wīna'megu'u kā'sipi wī'tā'pī'tōw
 u'wīyaw^{wī}. Cewā'n^{nā}, 'Nā'i, wī'mawinaga'moyanⁿⁱ, ā'i'ne-
 30 dteinⁿⁱ, āgwīnānā'cī, 'Ō'ne'cāgwā'nem^{mu}, wī'i'dteinⁿⁱ. A'penā-
 we'megu 'Au', i'te, ī'ni wī'menwīnā'wā'ā'dtei māmātome'-
 me'dteinⁿⁱ; ā'gwi wī'ne'ckinawā'ā'dteinⁿⁱ.

'Ō'nipⁱ, 'Nā'i, mene'ta kī'ce'tāgwānī' sīga'igāg^{ku}, mamī'cī'-
 'etig^{ko}, ā'inā'dte umamī'cī'emaⁱ. Kī'ci'sīgā'igānī'dteⁱ, "Ī'ni,"
 35 ā'ine'dteⁱ. "Au", ā'i'dteⁱ. "Wī'na'dteā'mā'n A'ckutā'nā'sīwa
 nekī'cikakanōneti'sopen^{nā}, ā'inenamā'gāyāge nemamātomō'-
 nenāni nā'k ā'cinatutā'soyāg^{ko}. Wīna'dteā' aiyō'i ke'ka'Amā'-
 gugwān uwi'dteima'netowaⁱ. 'Kō'ci'seme'nānag ānā'sama'piwā'dtei
 kī'mawita'cimamā'dteinawī'ta'wāwag^{ki}, i'gugwān uwi'dteima'ne-
 40 towaⁱ. 'Āgwi'dteā'i negu'ta'i ma'netōw ā'ī'nenegi wī'ta'ciwāwā-
 wanātowā'tawī'yāgīnī' cewāwīnai'yāpani kī'pe'cīgāwā'dteimwī'ta'wā-
 wagi kō'ci'seme'nānag^{ki}, wī'n i'gugwānī mā'na keme'cō'me'senān
 uwi'dteima'ne netowaⁱ. A'cewā'dteā'yātuge kī'ci'ā'dtei'mo'ā'dte uwi-
 dteima'netowaⁱ. Īnī'dteā'i wī'u'dteiwī'se'niyāg^{kwe}, ā'ine'dteⁱ.

are now. And these songs are in order. They are not just any way, but they come in order. Now, I sang these (songs) just in the order they come. I am in no way fooling you. If I did fool you in any way, I should be thought of as a failure. As it is now I am not. Not even, 'Say, it is now time for them to know,' I shall never say that to you. I only wish you to learn them quietly and rapidly," he said to them.

And it is said they began singing again. Then it is said all the people were thereby made to think seriously. They felt humble. It is said they no longer liked to hear the songs. They were thinking very intently. "Who, pray, may the manitou be?" they thought. Then the singers sang very softly. It is said they were no longer singing loudly. After they sang it is said at once the drum was sounded again. Then it seemed as if they were very weak. They felt themselves wretched.

And those who were invited all the time were looking the same direction. No one was moving around during this time. They were just quietly looking steadily at the fire. Soon again the dance was given. Then it is said when they danced, the women danced their best. And the men danced their best and quietly. After dancing each one went and sat down where they had been sitting. They did not talk with each other at the time. Even the friends were afraid (to speak to) each other.

Then it is said he again was instructing his fellow-clansmen. "If anyone knows these songs correctly, he will be known by the manitou. And he will reach the limit of his life. He will make his own self happy. But when he is requested, 'Now you are to go and sing,' he must never say, 'O, I do not want to.' If he always answers 'all right,' then he will thereby please the one who is being worshipped; he will not make him hate him."

Then it is said, "Now, pour out whatever is cooked first, you ceremonial attendants," he commanded his ceremonial attendants. After they had poured it out, "There," he was told. "All right," he said. "He, the Spirit of the Fire, and I have talked to each other, as to the way we hand out our sacrifices and for what we pray. He must have been appointed to be in this place by his fellow-manitous. 'You go in front of where our grandchildren are sitting and move back and forth,' is what he must have been told by his fellow-manitous. 'Nowhere will you be unable to speak to us as you are taken to be a manitou, but you must tell it truthfully to our grandchildren,' this our grandfather must have been told by his fellow-manitous. Long ago he probably told his fellow-manitous. That is the reason why you are to eat," they were told.

Wi'wī'se'nitcig ā'wāpi'se'nyāwā^{dtc}i'. A^{dtcā}'megu ā'mīnawitā'-
 'āwā^{dtc}i nā'ka'^{dtc}i'. "Cī'na, 'wā'na, newī^{dtc}i'āpen ā'pene'megu
 ma'netōwa me'sōtāw^{we}," ā'citā'āwā^{dtc}i nenō'tāwag^{ki}'. I'nipi
 pe'ki'meg ā'ku'ta'mowā^{dtc}i kāgo'i wī'i'citā'āwā^{dtc}i'. A'penāwā'-
 5'megu mā'kwā'^{dtc} ā'citā'āgan ā'nene'kāneta'mowā^{dtc}i'. Mō'tci'-
 megu ā'ku'ta'mowā^{dtc}i wī'kwā'ckwā^{dtc}i'gāwā^{dtc}i'; kī'gānōni wī'-
 'kwā'ckwā^{dtc}i'mowā^{dtc}i'. Ā'wigātata^{dtc}mowā^{dtc}i'meg^{ku}'. Ā'anwāwā'-
 'igāwe^{dtc}ciyu'gā'ⁱ'.

Kī'cinā'gāni^{dtc} ā'nīmiwa'a'mini^{dtc}i'. Ā'ketemāgitā'āwā^{dtc}i'-
 10 megu nī'mitcig^{ki}'. Ā'wī'cigi'megunene'kina'wā'e^{dtc}i'. 'Ō'ni kī'-
 'cinī'miwā^{dtc}i ne'se'n^{wi}', "Na'i, i'niyāpi wī'nawa^{dtc}ciwī'se'-
 niyāg^{kwe}', māmi'cī'etig^{ke}'. Me'ce'megu kī'wāwāpā'^{dtc}igāpwa
 wī'ta'ciwī'senī'wāgwānⁿⁱ'. Kī'cimeguwī'se'niyāgw i'ni wī'wāpi-
 'siga'a'mawāgwe kī'kā'nenānag^{ki}'. 'Ō'n a'ckwi'saiyāg^{kwe}', wī'wī-
 15 'ku'wāyāg^{kwe},' ā'inā^{dtc} umāmī'cī'emaⁱ'.

Nōmagā'megu māmi'cī'ag ā'wī'se'niwā^{dtc}i'. Kī'ciwī'se'niwā^{dtc}
 ā'wāpi'siga'i'gāwā^{dtc}i', nīmi'ni^{dtc}i' ā'siga'iga'wāwā^{dtc}i'. Mā'kwā-
^{dtc}i'megu ā'siga'i'gāwā^{dtc}i'. Kikī'cimegu'siga'i'gāwā^{dtc}i', "I'ni,
 māmi'ca'mōnāg^{ke},' ā'inā^{dtc}i negu'ti māmi'cī'a'.

20 Ā'wāpikanaka'nawī^{dtc}i', kenwā'cipīnⁿⁱ'. Me'ceme'gupīn ā'api-
 'A'piwā^{dtc}i wī'wī'se'nitcig^{ki}'. Āwā^{dtc}i'megu wī'se'kwiwā^{dtc} ā'ta-
 'ciku'seta'mowā^{dtc}i'. A'cka^{dtc}i'meg^{ku}', "Wī'senigō' na'i' 'ine'-
 nītig^{ke}', kīnwāwagā' i'kwātig^{ke},' ā'inā^{dtc}i'; ā'wāpi'se'nyāni^{dtc}i'.
 'Ā'kī'cāgu^{dtc}i'megumenwīnawā'ckā'gwiwā^{dtc}i kī'gānōnⁿⁱ'; ke'tena'-
 25 meg^{ku}'.

Īnigā'ipi pe'k ā'naga'moni^{dtc} i'nini nāgamo'ni^{dtc}cinⁿⁱ'. Ā'pō'si'-
 meguna'inawāme'gwiwā^{dtc}i naga'mōnanⁿⁱ'.

Kī'ci'nāgā^{dtc} ā'ā^{dtc}i'ā^{dtc}i'mo'ā^{dtc}i nā'ku'amāgu'i^{dtc}i': "Mā-
 'A'nⁿⁱ 'wī'seniwī'eginⁿⁱ' wī'cite'kāta'māgwīnⁿⁱ', i'ni mā'a'gi
 30 kī'kānenā'nag ā'wī'se'niwā^{dtc}i'. Īnigā'megu mā'a'ni na'ina'i
 wī'anemi'ci'aiyō'ai'yōtāg^{ki}'. Mā'a'ni naga'mōnanⁿⁱ', cinā'g^{kwā}
 wī'cigi'meguke'ki'nō'sug^{ku}'. Mā'ni nā'ka'^{dtc}i': nīmiwa'i'ganani
 māmē^{dtc}cinā'ini wī'ai'yōyag^{kwe}'. Īni'megu i'ci'a'penā'^{dtc}i nyāwe'-
 nwi wī'na wī'nīmiwa'amāg^{kwe}'. Īni'megu wī'anemi'i'ca'wiyāgwe
 35 na'ina nī'na wī'pōnime'to'sāneni'wānānⁿⁱ'. Kī'ci'megu'uke'te'si'-
 'iyāgw i'ni pe'ki wī'aiyā^{dtc}i'ā^{dtc}i'ciwī'ci'gimāgwe kekwiye'sā'enā'nagi
 wī'wī'cigi'megunene'kāneta'mowā^{dtc}i'. I'ni wī'i'cimāg^{kwe}'. Ā'-
 g^{kwī}', 'me'ce'meg ā'ca'wigwānⁿⁱ,' wī'ināne'māgwīnⁿⁱ'. Māni'-
 megu me'tenō'i nā'ikeg^{ki},' ā'inā^{dtc}i'.

40 "I'ni^{dtcā} wī'nīmiwa'amāg^{kwe}; na'i' nenīgāni'menātē,' ā'inā-
^{dtc}i nīgāni'ni^{dtc}i'. Ō'nip ā'nana'igā'pāni^{dtc}i'. Ā'nīmi'wa'ag^{ki}'.
 Me'sōtāwepī'megōn ā'nī'mini^{dtc}i'. Ā'tcāgimegunī'mini^{dtc}i'. Āne'ta
 kī'cinī'miwā^{dtc} ā'pwāwikī'pu'^{dtcā}wā^{dtc}i'.

The eaters began eating. Again they thought intently. "Why, we are all living with the manitou all the time," the Indians thought. Then it is said they feared very much to be thinking about some thing. They were thinking nothing but good righteous thoughts. They were even afraid to drop (any crumbs) while eating; they were afraid to drop (any crumbs of the food which was given in) the gens festival. They ate it up very carefully. The drum was beaten during this time.

After singing he gave a dance. The dancers felt very humble. They were thereby made to think very seriously. Then after they had danced three times, "Now you must stop to eat, ceremonial attendants. Whatever you each shall choose you shall eat, wherever you please. As soon as you have eaten you will begin serving (food) to our friends. And then if you have (any food) left, you must give out invitations," he told his ceremonial attendants.

The ceremonial attendants ate only a short time. After eating they began dishing out (food), serving it to the dancers. They dished it out quietly. After they had served it, "That is all, you for whom we are acting as ceremonial attendants," said one of the attendants to him.

He began making a speech, and it is said it lasted a long while. Those who were to eat were sitting there for a long time. They even feared to spit then. Later on, indeed, "Now, eat! men and you women," he said to them; and they began eating. The gens festival had a very good effect on them; this is a fact.

Then it is said the singers sang more lively. The songs had a good effect on them.

After singing he told those who were aiding him in singing: "These songs you are to call 'the eating songs,' for then our friends are eating. These must always be used at this time. These songs, well-a-day, remember them carefully. And also this: these dance-songs we will use for the last time. You must give dances always only four times. You must always continue doing this even whenever I shall cease to live as a mortal. After we are old then we must urge our sons very strongly to think very seriously of them. So we are to tell them. We must not think of them 'let it happen to him, whatever it may be.' This is the only way," he told them.

"Now, we shall give a dance; come now, our leader," he told the leaders. Then it is said they began to form in line. He gave a dancing song. It is said everybody danced. All of them danced. The bellies of some after they danced were not filled.

Ä'minawitā'äwā^{dtc}i'; me'sötāwegä'wīnapi'megu i'n ä'ca'wiwā^{dtc}i'; A'ce^{dtc}cā'ip āneta'megu minawāne'tamōg ä'ca'wiwā^{dtc}i'. Kī'katawipenope'nowā^{dtc}i', "Mō'tci'meg inu'gi ma'ni minawitā'äyäg^{kwe}', wani'tō'kägō' i'niy ä'ki'pu'^{dtc}cäyäg^{kwe}'. Māmā^{dtc}cigi'5 megu kepōnikī'pu'^{dtc}cā'pwatug^{ke}'. A'cegä'meg ä'manetōwiwī'se'nyäyāgw i'n āmu^{dtc} i'n i'ca'wiwäg^{kwe}'. A'ce'mani wī'se'niyäg^{kwe}', māmā^{dtc}cigi'megu 'A'sa'Ä'sāme'kuno'kägō'^A'. Inugi wī'n ā'g^{kw}i'. Minawitā'äyägwe'gä'ⁱ' mamāne'megu ketcāgi'senyāp^{WA}'; kete'ci'tā'āp^{WA},' 'ä'inā^{dtc}i'. A^{dtc}cā'megu ke'gime's ä'minawitā'äwā^{dtc}i'.

10 Ke'tena^{dtc}i' āne't apina'meg ä'cāwe'siwā^{dtc}i'. Ä'eikenugwä-nitig i'niye mi'^{dtc}ciyānⁿⁱ?' 'ä'i'citā'äwā^{dtc}i'.

Ö'nipi kī'cimatagwapi'tōni^{dtc}i māmī'camāgā'ni^{dtc}cin i'ni mī'cām^{mi}', "Na'i', natawinā'nāgwāg^{ku}', 'ini^{dtc}cā' ä'ki'cimenwitcāgata-
tama'wiwāge ma'netōw ä'awatenama'wage^{dtc}i'," ä'inā^{dtc}i me'to-
15 'säne'niwa'ⁱ, ä'mā'nāni^{dtc}ciyu'gä'ⁱ. Inigä'ipi'megu 'ä'anemi'anā-
gwi'inig^{ki}'.

Ö'ni wī^{dtc}ci'sō'mā^{dtc}i', "Kā'ta wī'na kīnwā'wa mā'si nānā'-
gwā'käg^{ku}'; me'cewāmegō'na'ⁱ, 'nī'pe'se'ce', 'ä'ci'tā'āt', aiyō'
wī'awī'w^{WA}, i'kwāwā'gä'i nā'ka'^{dtc}i nenī'w^{WA}. I'ni nī'na nīya'-
20 wī wī'ātō'tamān A'ne'ki'ⁱ,' 'ä'inā^{dtc}i'.

Māne'meg ä'Ä'ckwīwā^{dtc}i wī'pe'se'cātcig^{ki}'. Kī'ciwī'se'niwā^{dtc}i
ä'wāpi'ä^{dtc}ci'ä'^{dtc}ci mu^{dtc}i'. Mene'ta'megu, "Na'i', pe'seta'wiwāge
kī'wī'cigi'megunā'kīnwā'wape'seta'wipen^{NA}'. Kī'tā'pi'ipwa wī'pe-
'seta'wiwāgw ä'citā'äyäg^{kwe}'. Kewī^{dtc}ci'ä^{dtc}cā'megutāpe'si'menep^{WA}'.
25 Wī'na ma'ni kī'ci'tō't A'ki wā^{dtc}ci'tāpe'si'yagw inu'g^{ki}'. I'ni^{dtc}cā'
mānwina'wā'ag^{kwA},' 'ä'inā^{dtc}i'. "Mā'agi'gä'ä^{dtc}ci mo'agigi wī^{dtc}ci-
'sōmā'i'yānig^{ki}', cewā'na wa'nimō^{dtc}i pwāwineno'tawī'iwāt',
'manī'yōw ä'na'inā^{dtc}ci mo'enag^{kwe},' wī'inäg^{kwe}'. I'ni wā^{dtc}ci me-
30 ^{dtc}ci me'nagōw^{we},' 'ä'inā^{dtc}i'.

30 "Ä'u', 'ä'ine^{dtc}i', 'ä'na'ku'megu^{dtc}i'.

Ö'nip ä'wāpi'ä'^{dtc}ci mu^{dtc}i'. "Mā'na ne'gya kenāwā'pw ä'cināgu'-
'sini^{dtc}i'; in ä'Ä'cki'apeno'ä'i'yānini kī'wānīt^A, ä'ki'yōmi^{dtc}i',
ō'n ä'kiwī'megu pepyānowi'egu^{dtc} Ä'cā'a'ⁱ. Māme'ci'ka'megu
wī'nāni kenānōtawā'pwatug i'nⁿⁱ,' 'ä'inā^{dtc}i'. "Mō'tci me'cegä'-
35 'awī'ta na' i'n ä'^{dtc}ci mu's^A'. Mā'agi^{dtc}cā'i kī'cimamātomā'ge-
^{dtc}ci g^{ki}', i'ni' wā^{dtc}ci pwāwī'ne'se^{dtc}i', 'ä'ka'ki'negu^{dtc}i'; i'ni wā-
^{dtc}ci pwāwimata'negu^{dtc} Ä'cā'a'ⁱ. Kī'cigä'ipimegu yōwepemi'ne-
'käg^{kwA}, nī'na nīya'w ä'kegōmyā'pa'u^{dtc}i', ä'apeno'ä'i'yānⁿⁱ,
ne'g^{kyA}'.

40 "Ö'ni nō's ini'i'meg ä^{dtc}ci mo'egu^{dtc}i' i' nenu'sō'ⁱ, 'iyā'mā'i
kī'nāwāw^{WA},' 'ä'ine^{dtc} u'wīwanⁿⁱ'. Inigä'ipi mā'na^{dtc}cā ne'gy
ä'wī'cā'penā^{dtc}i'. Ö'ni nō's ä'a'watō^{dtc}i wī'se'niwa'i wī'mi'^{dtc}ci ni-
^{dtc}i negyā'nⁿⁱ. Ke'tena'megu na'ina'ike'ka'Ä'mawu^{dtc} ä'nāwā^{dtc}i
ä'api'Ä'pini^{dtc}i'. Ö'ni nō's ä'anemōmi'^{dtc}ci pī'. Ö'ni nīnā'na
45 nō's^A,—kā'kami'megu ke'kāne'migwāni wī'ugwī'semi^{dtc}i'.

They thought attentively; in fact, it is said all of them were like that; yet only some realized what they did. When it was almost time for them to go to their respective homes, "If you even thought attentively now, you would forget all about your stomachs being satisfied. No doubt your stomachs are no longer satisfied. The reason this could happen to you is because you have eaten spiritually. If you had eaten commonly, no doubt you all would have over-eaten. Now it is not so. If you think carefully, you have eaten a large quantity; at least you think so," he told them. Then indeed all the people thought intently.

To be sure some of them were hungry. "I wonder how the food which I have eaten is?" they thought.

Then it is said, after the one acting as ceremonial attendant had bundled up the sacred pack, "Now, you may each depart, for you have eaten up nicely for us that which we have handed to the manitou," he said to the people, for there were many of them. At this time it was toward evening.

Then to the confrères of his gens, "Do not go yet; or any one who thinks, 'I shall listen,' may remain here, a woman or a man. Now I shall relate a little about my life," he said to them.

Many remained who were going to listen. After they ate then he began to narrate. First of all he said, "Now, you (who are here) to listen to us must also listen very intently to us. You have gladdened me in that you thought of listening to me. I am very happy with you. The one who created this earth is why we are happy now. It is he whom we have pleased," he said to them. "Those of my gens are the ones I am telling, but in case they do not understand me, 'This is what he used to tell us,' you are to tell them. That is why I ask you to spread the news," he said to them.

"All right," he was answered favorably.

Then it is said he began narrating. "You see how my mother looks; she is the one who was lost, when carrying me around on her back when I was just a baby, she had many narrow escapes from the Sioux. No doubt you have often heard her tell about it," he said to them. "Or perhaps she may never have told about it. Those who we have just worshipped were the reason why she was not killed; she was hidden; that was why she was not overtaken by the Sioux. My mother had already been chased, running with me on her back, when I was a baby.

"Then my father was told by those same buffaloes, 'You will see her over there,' he was told, meaning his wife. Then by that time, it is said, my mother was hungry. Then my father took some food for my mother to eat. To be sure he saw her sitting the time he was told. Then my father carried me on his back. And as for us, I and my father, my father must have known beforehand that he would have me for his son.

"Wī'na nō's äyā'megupī'nime'to'sāne'niwi^{dtc} ä'ma'kwā^{dtc}ime'to'sāneni'wite^e, i'niyātuge wā^{dtci}meguke'kāne'mite^e. 'Ō'ni kabō'twe kīwā^{dtc}ānig ä'mīne'gute^e ma^{dtcimane}'to'Anⁿⁱ. Ketemāge'siwen i'ni^{dtcā}' une'ciwanāte'siweni nō'saiyōw^{we}. Aiyō'megu 5 me'to'sāne'niwa'i nāne'sāgwānⁿⁱ. Māme'ci'ka^{dtca}'meg uwī'yā'ani kī'cimī'nātug i'nⁿⁱ. Pe'ki^{dtca}'megu kī'cāgu^{dtci}'megu ketemā'gi'āw i'nini minā'gwā'inⁿⁱ. 'Ō' māme'ci'ka'gā'i māne'megu kī'cimī'nātug^{ke}. 'Ini'megu wī'ta'ciwā^{dtci} ta'swi minā'gwā'i'i. Cewā'n aiyō' kinā'na pe'ki'megu manetō'wiwag^{ki}. Cewā'n 10 A'tāniwi wī'i'ciketemāge'siwā^{dtci}. Ä'gwi wī'wā^{dtcinowi}i'cawī'wā^{dtcin}. Me'tō^{dtci} ma'ni: sagi'pu'nagōw^{we}, awita'megu ka'ckikete'ckanwi'sa'i'kāgo'^{at}, pe'ki'megu wī'cigamena'gāwā'i'. I'n ä'pī'tiwi'cigi'ci'nowā^{dtc} ä'ci'megupwāwikete'cki'wā^{dtci}.

"Māma'kā^{dtci}'meg ānāneme'gowā^{dtc} i'ni wī'inā'penane'gowā^{dtci} 15 kätēmināgo'wā^{dtcin}. I'ni ne'guti me'cā'gi ketemāge'siwenⁿⁱ. Kīnā'naiyō kī'ketemāgi'egu'nānag^{ki}, kī'utaiyemegunānagi'megu me'tō^{dtci}. Cewā'wīna kīnā'na kī'cine'se'nagwin āgwi'megu kāgo'^{ie}. 'I'ni ke'tena wī'pī'ta'uti'iyag^{ke}. Ō'ni wī'na na'ina'i pyā'se'kānig i'ni wī'i'cawī^{dtci}, 'ini'megu wī'u^{dtci}'megupwāwi- 20 menwī'ciwā'pe'si^{dtci}. Ne'ki'megu wī'anema'kiwī'nigwāni nā'sāwā^{dtci}i'gā' i'niyā'e wī'menwikiwītā'niwa'i'. Ō'ni wīnwā'wa wī'ta'ciki'cāgu^{dtci}ketemāge'siwā^{dtci}. I'ni negu'ti wī'pwāwinene'kā'netamāgw ānāneme'nagōw^{we}.

"I'nugi netanā^{dtcim}nu', 'nō'sa', 'ä'iyān äyāmenwime'to'sāne'- 25 niwi^{dtc} ä'iyānⁿⁱ. Ke'kānemegugwānime'guyōwe mane'towanⁿⁱ. I'nu'gi kī'ci'meguke'kāneta'mōtug inigā'inini kätēminā'gu^{dtcin}, wī'ta'ci'megunanō^{dtci}ce'cegwinane'gu^{dtcin}. I'n ä'cikeginⁿⁱ. Nā'ka^{dtci}gā'mō'tci'meg kīmō'^{dtci} ke'ka'amā'tiwag^{ki}. 'I'ni.

"Mā'A'ni wī'na mī'cāman ä'ita'megini me'ce'megu ma'n ä'inā'- 30 gwāpig i'n ä'ta'ci'ä^{dtcimo}'etig^{ki}.

"Nī'naiyō mā'A'g i'n wī'aiyātota'mawagi nemī'cā'menānⁿⁱ. Ä'A'- 35 'cki'meguketeminawe'siyānⁿⁱ, newāpiwe'negōpⁱ. Netenā'pa'w^{wa}. Mana'ka^{dtcā}'i wā'tāpagi nāma'kamig ānānetamō'iyāni niya'w^{wi}. Kätēminawita'gā'i wāpe'ckiku'pī^{dtcinenu}'swa kī'cāgu^{dtci}- 35 megu. Apina'megu māme'ckwī'nigwāw^{wa}, māme'ckwī'gā'cāw^{wa}, māme'ckwī'wīnāw^{wa}. I'n iyā' ä'taci'ātota'mawigi wī'i'cime'to'sāneni'wiyānⁿⁱ. Kī'ci'ātota'mawig^{ki}, 'ō'ni wā^{dtcinā}'wa'kwāgi nā'ka'^{dtc} ä'ināneti'soyānⁿⁱ. Inimegu'nāyāp ä'cimig^{ki}. 'Ō'ni nā'ka'^{dtci} wā^{dtci}pagi'cimug ä'ināneti'soyānⁿⁱ. Ini'megu nāyā'pī 40 me'to'sāneniwiwehī'megu ä'tanātota'mawig^{ki}. Ō'ni wā^{dtci}ke'- 'siyāg^{ke}. I'ni pō'si kenwā'cimā' ä'ātota'mawigi niya'wi wī'anemi'cime'to'sāneni'wiyānⁿⁱ. Wī'tāpī'megu'anemiwī^{dtcime}'to'sāneni'gāyānⁿⁱ, wī'ke'kyaiyānī'meg i'ni nī'n ä'cimig^{ki}. Ō'n A'pemeg ä'ināneti'soyāni māna'ka'meg ä'awī^{dtci} Ke'cema'netōwa 45 nīgā'ne'sit^{at}. I'n iyā' i'ni pe'ki kiwī'tāmāg^{ka}, ä'wī'cigi'megu- 'uka'nawī^{dtci}, ä'ä^{dtcimi}^{dtc} ä'ciketemi'nawī^{dtci}; nā'ka'^{dtci} pemi- 'ci'we'ci^{dtci}. Kī'cinā^{dtcimu}^{dtci} pemi'ci'we'ci^{dtci}.

"He, my father, was yet living cleanly, he was leading a quiet life; that probably was the reason he knew about me. Then soon, he was given a sad thing by a little evil manitou. It was the wretchedness that caused my father's destruction. He had been killing the people all the time here. He probably had given it to some one. He certainly must have made the person miserable to whom ever he gave it. Or perhaps he has given it to many already. Just exactly so many will there be, as he gave it to. But here are ours, the genuine manitous. But something will happen to them so that they shall be wretched. That which will happen to them will not be easy. It is just like this: if I should bite you, you could not pull me off, for I would bite you very hard. That is how firmly they are placed, so they can not possibly get away.

"As surely as they have been thought of by the one who blessed them, so will it be done for them by him. That is one humbleness which is great. Now as for us, they will make us wretched, just as if they owned us as slaves. But there is nothing after they have killed us. Then surely we shall bury each other. And then when time comes for this to happen to him, he will not be in peace. Just as long as this earth lasts, those whom they have killed will be living nicely. And they themselves will be living as miserably as possible. That is one thing I wish you not to think about.

"When saying 'my father' I am now telling of him while he still was leading a good life. The manitou must have known him. I suppose he has now found out that the one by whom he was blessed is the one by whom he will be miserably crushed to pieces. That is the way it is. And they instructed each other secretly. So it was.

"As for these things which are called the sacred packs, when we are sitting as we are now, is where instructions are given.

"Now myself, I am going to talk to these people about our sacred pack. When I was first blessed, I was taken away. I dreamed. And I imagined myself going yonder in East in under earth. The one who blessed me was the pure white buffalo. It even had red eyes and red hoofs, that was how it was, it also had red horns. Over there I was instructed how to live. After I was told, then I also imagined myself going South. I was told the same thing there. Then again I imagined myself going to West. There again I was told the same thing about life. Then to the North. It was a much longer time that I was instructed how to live my life. That I would be able to live with the people, that I would reach an old age, I was told. Then I imagined myself going up above where dwells the Gentle Manitou, the leading one. There the one I accompanied spoke very strongly, explaining about me, the way he had blessed me; also the way he had taken me. After he told that, he took me along.

"İni^dtcā' A^dtcā'megu 'ā'wāpi'ā^dtcī'mo'ī^dtcī'. Nā'kān ī'ni kenwā'c ā'ā^dtcī'mo'ig^{ki}'. İniğā'me'tō^dtc ā'pā'kānage'cānig^{ki}'. Me'tō^dtcī'megu kabō'twe pā'ke'ckāwani ne'tawa'gaiyanⁿⁱ', ini'-meg ā'pwāwīwani'kāyān ā'cimig^{ki}', ī'ni pe'ki kenā^dtcīgā'meg 5 ā'ā^dtcī'mo'ig^{ki}'. Nā'ka'^dtcī wī'inā'nemagi me'to'sā'nenīw^{wa}', newīta'māgōpⁱ', mō'teiku'megu A'penō'A wī'inā'nemag^{ki}', wī'pwāwī'meguna'satawika'nōnag^{ki}', ī'n ā'cimig^{ki}'.

"Ā'pene'megu wī'ināne'tiyāge negu'ti mī'sōn ānegiku'ckamāg^{ke}', ini'meg ā'ciwī'ci'gimig^{ki}'. İni^dtcā' mā'A'g ā'ci'megunā'nīna- 10 ke'tcinatawā'nemagi wī'i'ca'wīwā^dtcī'. Ma'kwā^dtcī'megu wī'kanō'-nāwā^dtc uwī^dtcime'to'sāne'niwa'ⁱ', ī'n ā'ci'agā'wānag^{ki}'.

"Ō'ni kī'ci'aiyā^dtcī'mo'ig^{ki}', ī'n ā'pyā^dtcīni'sāne'tamāni nīya'w^{wi}'. Aiyō'meg ā'pyātewāne'tamānⁿⁱ'. Kenwā'cimā'kā'megu nenepā'-petuge wāwā'sawā'^dtcā'i nepō'i'kā'^A'.

15 "Ō'ni nā'ka'^dtc ī'ni mā'ni^dtcā' mī'cām ā'aiyātota'mawig ī'n ā'^dci'cimōni nā'ka'^dtcī'. Āgwī'yāgāni manī'meg ī'cinō'magāw ā^dtcī-ā^dtcimo'iginⁿⁱ', nā'ta'swāwa'ime'megu nā'ī'ni nepemi'ā^dtcimo'egō'-petug^{ke}', ā'gwi nō'magāw^{we}'. Cewā'na me'tō^dtcī'megu nō'magāwe nī'na nete'citā'ā'pe'^e'.

20 "Ō'ni nō'magāw ā'tō'kiyānⁿⁱ'. Nā'ka'meg ā'ki'ki'gawī^dtcī ne'g^{kyA}'. Ō'ni kī'ci'gawī^dtc ā'ā^dtcī'mo'agi nō'sa'nⁿⁱ'. Wī'pwāwī'-meguna'kuna'mawā^dtcī mā^dtcināta'winōnⁿⁱ', ā'ī'cimag^{ki}'. 'Kāta'-megu nanā'ci na'kunamawī'yāgaⁿⁱ', ne'tenāwa ne'g^{kyA}'. 'İ'ni^dtcā ā'cawī^dtc ā'inagi'meg ī'n ā'cawī^dtcī'. 'Ō'nⁿⁱ', 'āgwigā'ī 25 wī'tāpinā'wī^dtcinⁿⁱ', ā'ī'nag^{ki}'. Ke'ten ī'n ā'cawī^dtcī'.

"İni'gā'i pe'ki' kenwā'c ā'nepai'yāne'^e'. İ'ni mā'n ā'inā'pamagi mā'netowag inugi^dtcā'mani kī'ci'īnanō''kyāyag^{kwe}'. Kenwā'ci'-meg ā'naga'mowā^dtcī'. Nā'ka'^dtcī mā'iyāne'megu kī'ci'aiyō'-yagwini naga'mōnan āyō'wā^dtcinⁿⁱ'. İni'meg ā'cinā'gāwā^dtcī'.

30 Nā'ka'^dtc ā'ā^dtcī'mo'ā^dtcī', "Ānā^dtcimo'iyāni'megu ī'n āna-īnā^dtcī'mowā^dtcī'. Nīnagā'īn ā'me'tcimegu'ā^dtcī'mo'igi wī'inā-īnanō''kyāyag^{kwe}', ī'ni wā^dtcināwo'wāyānⁿⁱ'. Mō'cagi'megu mane'towag ī'nigi nā'wagig^{ki}'. Mā'ni nā'ka'^dtcī kemī'cā'menān ā'nā'tamān ā'ci'setōg ā'ki'gānug^{ki}'. İni'megu ānanō''kyāyagw 35 īniku'megu ānā'piyānⁿⁱ'. Nā'ka'^dtc ānāgwa'piyagw ini'megu ānāgwa'piwā^dtcī wīnwā'wa mane'towag^{ki}'. Āne'tāgu'siyagw ini'megu āne'tāgu'siwā^dtc ā'naga'mowā^dtcī'. Mō'teiku'megu mā'A'ni' cī'ci'gwanan ā'A'cki'megukā'cke'tamāni neki'cāgu^dtcī'-megumenu'tā'. Nā'ka'^dtcī wāpināgāwā^dtcī nemenu'ta'wāwag^{ki}'.

40 Kabōtwe'megu nemāminawinawā'megōg^{ki}'. Ā'ckami'megu nene-kā'neta neme'to'sānenī'wiwen ā'cikete'māgyāg^{ki}'. Neketemāgā-neta'megu nīya'w^{wi}'. 'Ā'ckami'megu nemyā'cinawā'megōg^{ki}'. 'Wāgunā'ī na'ī' ī'niy ā'cīmenu'cā'yāne'^e? Ā'gwi mī'cā^dtcinā'-gāginⁿⁱ', ketemāgi'nāgāpⁱ'. İniğā'mā'A'ni wā^dtcī'ī'ci'ī'ci'segi 45 naga'mōnanⁿⁱ'. Ō'ni kī'cikīgānowā'nemag^{ki}'.

"Then for the first time he (the Gentle Manitou) began instructing me. And then I was instructed a long time. Then it seemed as if my ears were opened. It seemed soon my ears opened, and so I do not forget what I was told, because I was told slowly. And I was instructed just how I should think of the people, even what to think of a child, never to speak to it crossly, was what I was told.

"That we should think equally alike of each other who belong to one name, that was impressed upon me very strongly. That is just what I very much desire these (persons) to do. That they should speak kindly to their fellow-people, is what I desire of them.

"Then after I was instructed, I imagined myself coming down. I imagined I came right down here. I must have been sleeping a long time, because I could not possibly have died.

"Then also I was instructed about this sacred pack and the speech. That also was not told me in a little while, but I was probably being instructed for several years, not within a short time. But it was just the same as a short time, I thought.

"Then I was awake for a little while. Then again my mother moved my wickiup. Then after making it for me I told her about my father. That she should not accept the evil medicine from him, was what I told her. 'Do not ever accept it from him,' I told my mother. So she did just what I said to her. Then, 'he will not live to see me,' I told her. To be sure it was so with him.

"Then I must have slept a much longer time. Then I saw the manitous (doing) just as we have been doing now. They sang for a long time. They used the same songs we have just used. They sang exactly like that." And he told them, "What I said is exactly what they said. I was instructed plainly how we should carry on the ceremonies, that was the reason why I saw them. The manitous were the only ones I saw. And our sacred pack here, I saw how it was fixed and placed at the gens festival. How we have performed the ceremony was just the way I had seen. And the way we were seated was the same way they, the manitous, were seated. The way we have been singing is just the way they sang. Even when I first heard these gourds I liked their sound very much indeed. And when they began singing I loved to hear them. Soon they thereby made me consider very carefully. I gradually thought seriously of my life and how wretched it was. I knew my body was wretched. Gradually they made me feel very sad. What was it I had heard with pleasure? They were not sung sportively, but humbly. That is the reason these songs are sung the way they are. Then I imagined they were through with the gens festival.

"Ö'ni mani^{dtcā}' ä'ä^{dtci}'mo'ig^{ki}': 'I'ni me'ce'na'i wī'wāpiwīta-wīta'mawa^{dtci},' i'n ä'cig^{ki}'. İni^{dtcā}' wā'^{dtci} me'cena'megu ä'^{dtci}' ä'^{dtcimo}'e'nagōw^{we}'. Wī'na ma'netōw ä'cimi^{dtc}' İni'megu nī'n ä'ci'i'cime'nagōw^{we}'. Ägwīgä'ni'na ne'ci'ka ketemina'wi^{dtcin}ⁿⁱ'.
 5 Wī'na ma'netōwa kī'nene'kānetamā'gunāna kī'sōnā'enānⁿⁱ'. Cewā'na nīna neme'tcimeguwī'tamāg^{kwa}', ä'gwi kīnwā'w^{wa}'. Nī'na wī'ä^{dtci}' ä'^{dtcimo}'e'nagōwe netenā'nemeg^{kwa}'. Nepe'cegwā-neme'gōtugegä'ⁱ, i'ni wā'^{dtci} me'kwā'nemig^{ki}'. Kepe'cigwi^{dtcā}'-meguma'niwīta'mōnep^{wa}', me'tō^{dtci}'megu kepe'se'tawāpwa kate-
 10 mina'witcig^{ki}'. Na'i', mā'A'gi ketapeno'e'mwāwagi ma'kwā'^{dtci}'-meg anemika'nōne'k^u'. Ä'ci'megumenwī'genig i'cime'k^u'.

"Ma'ni wīna'megu negu'ti nā'ikegi kīgā'nowenⁿⁱ'. Aiyō'meg āmi'ine'kwāmāg^{kwe}'. Ma'n āgwi'kägō' i'cikimō'^{dtcāgin}ⁿⁱ'. Nī'-naiyō' ma'ni kemānāpwa'megu ma'n ä'pe'seta'wiyāg^{kwe}'. Ägwīgä'i
 15 kägō' i'cikā'ckana^{dtci}'tō'nagōw^{we}'. Keme'tci'megu wīta'mōnep^{wa}'.

"Ö'ni nā'ka'^{dtci} na'ina'i tō'kīyāni manī'meg ä'cipeno'wīyān i'n ä'wā'pā'ckāgi nī'g^{ki}'. İ'n ä'nā'gwaiyā ä'uwi'giyāg^{ko}'. Keyä-'apagä'i kī'ci'ä'kwamata'mowāte'e me'to'sāne'niwag^{ki}'. Ne'gya kwiye'n uwi'g ä'maiyā'ckamo'i'yāne'. Ä'ta'ci^{dtcā}'ipwāwīwāwā-
 20 ^{dtcinenā}'tiyāg^{ke}'. A'cka'^{dtci} nenēnā'tipen^{na}'. Ö'ni nō'sa'n ä'ä'^{dtcimā}'^{dtc} ä'ca'wini^{dtci}'. Ägwi'tātagi kägō' i'cinene'kā'nemagin nō's^a'. Wīna'megu i'ni nene'kā'netag^{ki}'. A'cki^{dtcā}'gä'i pe'cigwi'-megume'to'sāneni'wigwānⁿⁱ'. İ'niyātug i'n ä'nene'kāneme'gute'e ma'netowa'ⁱ'. Wā'^{dtci}'megu ke'kāne'mite'e wī'uni^{dtcāne}'semi^{dtci}'.

25 Kabōtwā'na' ä'cine'ciwanā'^{dtcānig} ä'cawi'te'.

Ö'ni ma'n ä'i'cawiyāge ma'na ne'g^{kya}': ä'A'ci'gāyāge ma'ni kī'genānⁿⁱ'. Kī'ci'gāyāg^{ke}', ä'kīwi'ci'cāwu'sāyānⁿⁱ'. Neguta' İyā'i neta'pī'apī'. Aiyō'tei! me'te'gw A'tā'w^{wi}'. Kabōtwemegō'n ä'mī-nawāpa'tamānⁿⁱ'. Cī! me'^{dtci} nī'ka nekatawimegune'n^{na}'. Ä'atā-
 30 'pe'namānⁿⁱ'. Cī! Me'ckwāwa'kwa'tci'ⁱ'. Ä'mīnawāpa'tamānⁿⁱ'. İ'ni^{dtci}'i! pepigwā'ek^{wi}'. İni'megu ä'kīwi'sōge'namānⁿⁱ'. Ä'ciwā-pe'si'wānāni nepemiwā'pu'se'.

"Ö'ni nā'ka'^{dtci}', ä'nāwagi me'cku'pwāgan A'kwi'^{dtc} A'se'ny ä'api^{dtci}'. Atamā'ganā'kw na'i' mīgō'niwig^{ki}'. Ö'n ä'atā'penagi
 35 māmā'^{dtcigi}'megu nene'nawāw^{wa}'.

"Ö'n ä'ke'^{dtciyān} ä'kwā'piyāni kī'cāgu^{dtci}'megu wāwā'setāwī kägō'ⁱ'. Ö'nⁿⁱ', 'Na'i', nī'mawiwā'pat^A,' i'n ä'citā'āyānⁿⁱ'. Ä'mawiwāpa'tamān āyāniwe'meg A'pī'tā'patā'nīw ä'wāwā'setāg^{ki}'. 'Cī', 'wāgunā'i nī'kai'yātug^{ke}'? nete'ci'tā'e'. Ke'tcin ä'anemi'-
 40 pyaiyāni me'tci'megu ä'ckami'anemipōniwāwā'setāw^{wi}'. Pō'si'-megu ke'tcin ä'anemi'pyaiyānⁿⁱ', İni'meg ä'pōniwāwā'setāg^{ki}'. Kabō'twe ne'pyānut^A'. İyā'i pyā'yaiyāni kī'cāgu^{dtci}'megu ma-katāwā'pe'katw A'se'ni ke'ke'cāgi'meg A'pī'tcīma'ka'tāwāw^{wi}'. Ö'ni'na' A'kwi'^{dtci} ma'n ä'nene'cki'segi mani^{dtcā}'i kemī'cā'me-

"Then I was instructed in this: 'Now you may commence telling each and every one of them,' that was what I was told. That is why I freely have been instructing you. As the manitou told me is the way I told you. He did not bless me alone. The manitou himself is constantly thinking about our name (i. e., our gens). But he has personally instructed me, not you, of course. That I should instruct you, he desires of me. He must have thought that I am upright, that is why I was recollected. I have told you this in an upright manner, just as if you were listening to the ones who blessed me. Now, speak quietly to these, your children, in the future. Speak to them only in a right way.

"This is practically the one thing which is good, the gens festival. You should attract their heads⁶² here. There is not any secret about it. Now you are many listening to me. I do not in any way whisper to you. I plainly tell you about it.

"And then when I woke up, just as I started out, my dwelling began to crumble down. Then I went to where we had been dwelling. It was a fact that the people had just gotten over their sickness. I came exactly straight to my mother's dwelling. Then we did not know each other. Later on we recognized each other. Then she told what happened to my father. I was not thinking very much about my father. It was he who was thinking about it. At first he must have been a good upright person. At that time probably he was thought of by the manitous. That was the reason he knew that I would be his child. Soon he took up a wicked thing to practice.

"And then this was what I and this my mother did: we built this wickiup of ours. After we had built it, then I walked about hunting. Somewhere over there I was sitting for a long time. Lo! here was a stick of wood. Soon I noticed it. Well! I almost recognized it. I picked it up. Goodness! It was a cedar stick. I looked at it closely. Lo! it was that flute. Then I went about holding it in my hand. I walked away, I do not know why.

"Then again, I saw a red stone pipe on top of a rock. The pipe-stem was feathered. Then I took it and I certainly recognized it.

"Then when I came where there was a view, as far as I could see, something was shining as bright as possible. Then, 'Now I am going over to see that,' I thought. I went over to see it and it looked just as sparkling as before. 'Well, what, pray, may it be?' I thought. When I continued to come close to it it gradually ceased sparkling. When I continued going much closer, it ceased sparkling. Soon I came to it. When I arrived there I saw that the rock was black as iron, very black, black as ashes. Then, there on it, was our sacred pack spread out. After looking at it very closely, I bundled

⁶² The children's.

nānⁿⁱ. Kī'cimāmīnawāpa'tamān ī'n ā'matagwapi'tōyānⁿⁱ. Kī'ci'api'tōyān īni'meg ā'pitāg ānāpa'tamāni mana'ka manetōnāg īnimegō'ninⁿⁱ.

“Ō'n ā'api'ā'piyāninetā'cimāmīna'witā'e', ā'gwinegu'ta'u'teginⁿⁱ,
5 mō'tci'meg ā'gwi tagā'wi nōtenō'iginⁿⁱ. Kabō'tw ā'pyātā'nema'k'.
Ī'ni nāga'mutēg ā'kā'cke'tawag^{ki}. Ā'ci'megunipenipenā'-
'amagwe naga'mōnanⁿ, īni'meg ānemi'cikā'cke'tawag^{ki}. Mene-
'ta'megu āyō'yagwe mene'ta kā'cke'tamānⁿⁱ. 'Ō'n ā'ne'kō^{dtc}
āyō'yagw īni'megu ā'cikeg^{ki}. Ā'ta'segi kenagamōne'nānan
10 ī'ni ta'swipyātā'nema'k'. Cā'ckigā'īnini naga'mōnan ā'pyānutā'-
gwiyanⁿⁱ, 'īni wā'^{dtc}īni'ca'wiyanⁿⁱ; wā'^{dtc}ī ne'ci'ka kā'cke'-
'tamānⁿⁱ. Āgu'wiya'ā wī'naga'mu^{dtc}īni pīne'ci'megu'u'. Kī-
'citcā'gi'sāg ī'n ā^{dtc}cā'megu māme'kwitā'āyānⁿⁱ. 'Cī! 'Wā'na
ī'ni wā'^{dtc}ī ca'wiyanⁿⁱ, 'ī'n ā'citā'āyānⁿⁱ. Ī'n ā'me'kwitā'-
15 'āyānⁿⁱ. Īnigā'me'tō^{dtc} īniyā'ne mō'ckagwi'sāginⁿⁱ, ā'īnāne'-
tamānⁿⁱ. Me'tō^{dtc}ī megō'ni ma'netōnāg ā'a'wiyan ā'citā'āyānⁿⁱ.
Ō'ni kī'cimegumā'mā^{dtc}īpīwāwīwanī'kā'soyān ā'pyā^{dtc}īwāpō'-
tamānⁿⁱ.

“Ō'ni kī'cipe'kutāne'miyanⁿⁱ, kwīyena'megu wī'anemi'āiyāni
20 wā'sāyāw^{wi}. Īnigā'megu nī'a'anemi'ā'. Āgwikanā'gwa wī'pwāwi-
'īniye'anemi'āiyānⁿⁱ. Īni'megu mā'ma'kā^{dtc} ānemi'cina'ikegi
wī'anemi'āiyānⁿⁱ.

“Ke'teinepyā'yaiyanⁿⁱ, 'kāgō'megu nī'i'cawī mā'mā^{dtc}īg^{ki},
netē'ci'tā'e'. Ō'ni māni'megu cā'ckīn ā'a'pānemonu'tamānⁿⁱ
25 me'tō^{dtc}ī ku^{dtc}ī'megu mā'ni manetowime'tā'ani ne'pemu^t,
netē'ci'tā'e'. Me'ce'megu na'īna'ī pyā'yaiyan ī'n ā'nā'tamāni
mā'a'ni^{dtc}ā'ī cī'cī'gwananⁿⁱ. Nyāwupī'tāwanⁿⁱ. Mā'n ā'ci'atā-
'pe'namān ā'anwā'wā'ckāg^{ki}. Ne'menu'tā'. Kwīyena'megu
'ī'niyan ā'ta'ci'ā'yōgin ānāpa'tamānⁿⁱ, 'ī'n ānāpa'tamāni mā'a'ni
30 cī'cī'gwananⁿⁱ. Māni'meg ā'catā'pe'namān ā'pe'ku'tā'sāg^{ki}.
'Ā'pyā^{dtc}īwāpīwe'tōyān āiyō'ī'ci wīgī'yāpeg^{ki}. Āiyō'tcā'megu
ke'pī'ckwāte pyā'yaiyan ī'n ā'me'kawi'cinān āyā'ci'megupyā-
^{dtc}īkīmōtu'sāyānⁿⁱ. Kī'cāgu^{dtc}ī'megu ā'niwāwā'senōni' cī'cī'-
gwananⁿⁱ. Nepyā^{dtc}īgā'īyōwekenā^{dtc}ītu wī'pwāwī'anwā'wā-
35 'seg^{ki}.” Ō'nⁿⁱ, “Ī'ni wā'wītepī', mawī'nawa^{dtc}īwā^{dtc}ā'ug^{ku},”
ā'īnā^{dtc}ī'.

Ā^{dtc}cā'megu ā'ke'kānet'mowā^{dtc} ā'wā'panig^{ki}. Keyā'apagā'-
'īpi ne'kanitepe'kwe'meg ā^{dtc}īmo'ā'te'e'. Ā'penope'nowā^{dtc}ī',
'ā'uwīgī'wā^{dtc}īn ā'āwā^{dtc}ī'.

40 Ā'wāpikemī'yānig^{ki}. Me'cena'megu nyāwīkī'ce'sw ā'pemikemī'-
yānig ā'mō'cka'anigigā'meg^{ku}. Ā'pemā'mowā^{dtc}ī'. Ō'n īnin
ā'cka^{dtc}ī'meg ā'me'kwāne'māwā^{dtc}ī', ā'natunā'amowā^{dtc}ī'gā'ī
wī'ta'cipwāwīkemi'yā'nigwānⁿⁱ. Cewā'napi me'tenō'meg āneminā-
'kī'winig ā'anemi'āwā^{dtc}ī magwa'kīwanⁿⁱ. Ā'kī'ci'megu'āiyā-

it up. After tying it up, it looked just as it was when I saw it yonder in the manitou land.

"Then I thought seriously when I was sitting down all the time, and it was still, wind was not blowing from any direction, not even a little breeze. Pretty soon a gust of wind came. Then I heard singers. Just as we have sung the songs one after the other was the way I heard them (sing). The first one we used was the first one I heard. And the order we used was the same. The number of our songs was as many times as a gust of wind came. Only because the songs came to me, was the reason why I did this; was the reason why I heard them myself alone. It was not that some one was singing, but it just came that way. After they were all gone then I remembered. 'Well! that is why this has happened to me,' that was what I thought. Then I remembered. It was just as if they came up from the water, so I thought of them. I imagined I was in the manitou-land. Then after I waited and knew that I would not forget them, then I placed our sacred pack on my back and started here carrying it along.

"Then after the darkness came upon me, exactly as I was continuing to go, there was a light. I surely had to go there. I could not but continue to go there. It was without doubt the only way I could go.

"When I came close, I thought 'something will surely happen to me.' Then I depended entirely upon this, because it was as if I were carrying manitou-arrows, I thought. At the time when I came, then to my amazement I saw these gourds. Four were tied together. Just as I picked them up they made noises. I liked to hear them. Exactly as the ones which were used they looked to me, just so did these gourds look to me. Just as I took them darkness suddenly appeared. Then I started toward this wickiup here, bringing them along. Then just as I arrived here by the doorway, I stumbled, while I was coming stealthily on a walk. The gourds had already made a great racket. I was coming along very slowly with them so that they would not rattle." Then, "Now I shall stop for a while, you may go and cook," he told them.

For the first time they knew it was morning. It is a fact, it is said, he had been instructing them all night long. Then they went to their respective homes.

Then it is said it began to rain. It kept on raining for four months and there was an inundation. They then fled. Then after some time they remembered him, for they were seeking for a place where it did not rain. But it is said the only way they could go was by going on top of the hills. The water had already come up half way (up the

slopes). The people suffered dreadfully. They were among game animals of all kinds. The latter were not afraid of them. There were a great number of every kind.

Pretty soon there were a lot of reptiles. Then it is said their leader stopped. "Very likely we must now go back," he said. They could see water as far as they could see. The water was flowing very swiftly. He (the one blessed) was remembered by some people. They ceased carrying their packs on their backs. At once, it is said, the manitous, the reptiles, were lying on their packs. Then they stood about not knowing what to do.

Then he was spoken to. "Now, just think a way in which these people might live," he was told. "Verily, you are to think of them so that they will live. You will of a surety satisfy them," he was told by the larger men. "O, yes, I will just try; though you well know how very difficult this looks. This looks difficult. This water is dangerous. I shall merely try to save them," he said. "You are to simply follow me, do not fear this water in any way. You are to come along, all of you; let no one remain here," he said to them. "Truly the manitous know me, I am not merely saying it. That is why we shall be able to walk along here on the surface of the water. We shall surely walk along (on the surface of the water), but you must walk along quietly," he said to the people. He began walking away on the surface of the water. He went on his way. He was followed by all the people.

Then it is said the former leader (said), "This is exactly what I would have done, if he had not said anything, I would have then commenced talking. I just brought you for fun where there were many snakes."

When they came to a place where (land) was exposed (out of the water), there were many turkeys. "Now let us stop here to eat. We shall be here four days. On the fourth day we shall depart. Then our bellies will be thoroughly filled, and the children will then have healthy lives," he told them. "Verily we shall cook turkeys only," he told the people. They felt happy over it.

Then that leader again told them, "Yonder was where I would have let you feast too; but for my part, you would have eaten bears here."

Then he (the one blessed) related after four days: "Now I have brought you to this place, and at that time I brought myself here," he said secretly. "Whosoever talks contrary to me shall remain here; he shall not go the way we shall go," he said. "We shall start out at once. Yonder at that black object, is where you shall cook your meals," he said. The women went.

Īniyagā' inenī'wa pemimanemanetowā'dteimut ā'pemiwā'pu'sā-dteci pemiwāpika'wini'dteci'. "Maniku'megu nā'nin āmipemi'aiyā'-ne'e'," ā'pemi'dteci'.

"Aiyō' aiyō'¹, wī'a'ckwī'dte ānwāne'migwān^{na}, kīgō' ā'ci'i'-5'cigwān^{na}. Kā'ta'dtcā'i'keteminawī'yāgāgu mō'te u'wīyā' ō'sa'n ī'n i'ca'winit^e, kā't^a. Ī'n ā'ine'nagōw^{we}."

Ā'anemika'wiwā'dteci'. "Ō' nī'na nete'gwa nenī'w^{wa}, ā'ke'kā'-nemi'dte ā'manetō'wiwagi wā'dteci'nowā'dteci'. Nī'peme'ka'dtcā mō'tci'megu nī'n^{na}," ā'i'dteci'. Āyā'nu'sā'dteci kabō'tw ā'anemine'-10'kā'ckā'dteci'. Ku'dteci'ā'mō'kī'dte ā'nemyāg ā'wī'ckwāwā'ge'si'dteci'. "Nana'ī'kāti'sunu wī'anema'kiwīwi wī'anemi'aiyānⁿⁱ," ā'ine-dteci'. Ā'penowā'dteci'meg^{ku}. Wāyō'sitcig ā'ku'ta'mowā'dte ite'pi wī'āwā'dteci'.

Ō'ni kwīyena'megu nāwa'kwānig i'yā' ā'pyāwā'dte ī'niye mā-15'katawāpatā'ninig^{ki}. Ō'nⁿⁱ, "Nī'cugu'n in aiyō'i' wī'awī'a'-wiyag^{kwe}," ā'ini'dteci'. "Uwīyā'si kī'a'ci'tōpen ape'no'agi wī'anemi'a'ca'a'camāg^{kwe}. Ī'ni wī'penō'dtcā'igi wī'ai'yag^{kwe}, cewā'n ī'ni wī'magi'megu'u'sā'ga'ag^{ki}, wī'pō'niyag^{kwe}," ā'inā-dteci'. Ō'nip ā'a'ci'tōwā'dte i'kwāwag u'wīyā'si, ā'apwa'apwāta'-20 mowā'dteci nā'ka'dte ā'na'sana'sā'ko'igāwā'dteci'.

"Māmenwita's^{wi}," ā'ine'dteci'. "Wī'pwāwī'āno'ānō'tamāg^{kwe}, ku'dteci kegime'si'megu kī'uwī'wa'cip^{wa}," ā'inā'dteci'. "Cewā'na nī'nāni wī'anemiwī'tāmāg ape'no'agi nā'u'sātcig^{ki}, i'ckwā'sā'-'agi'gā'i"; ā'pī'tu'sā'gwā'ig ī'ni wī'a'pī'tu'sāyāg^{ke}. Ā'gwi wī'na 25 pō'si papīwe'ci'itcig^{ki}, nā'ipa'utci'gi'meg^{ku}," ā'i'dteci'. Ō'nⁿⁱ, "Me'ce'megu wī'anemitanene'gowagi wī'kiwine'kā'tiwag^{ki}," ā'i'-dteci'. "Ō'ni, kīnwā'wa pyā'dteci'aiyāni'megu me'tenō'i' wī'pyā-dteci'ai'yāg^{kwe}," ā'inā'dteci'.

Ā'nā'gwāwā'dteci'. Kabōtwe'meg ā'wāpi'anā'soni'dteci'. Kabōtwe-30 pi'meg ā'wāpine'kā'tini'dteci'. Kāgeyā'megu kegime's ā'kwāpine-kā'tini'dteci'. Wānī'dtcāne'sitcig āgwi'kanāgwa wī'ne'cki'māwā-dteci'. Ā'anemi'a'ckitā'āwā'dteci'. Ā'a'ckāne'māwā'dte unī'dtcāne's-wāwā'i. Ō'nipi kabō'twe negu't ā'aiyī'kwī'e'dteci'. Īnipi'megu ā'āgwa'piwā'dte ā'kwitepyāgigā'in ā'api'a'piwā'dteci'. Wā'natō'k 35 ā'ta'ci'se'nyāwā'dteci'. Ō'nip ā'pāgwitā'āwā'dte ape'no'ag^{ki}. "Ke'tci'cinu^{ku}," ā'ine'dteci'. Ā'ke'tci'ci'nowā'dteci'.

Acka'dteci'meg ā'pyāwā'dteci wī'ta'ci'āgwa'piwā'dteci'. Ā'ke'tci'-megu'a'kī'winigi penō'dteci'meg ā'āgwi'āgwi'cka'kī'winig^{ki}. "Mani-dtcā'megu mā'n ī'n ā'a'cki'sāg^{ki}," ā'inā'dteci'. A'kwitā'kī'g 40 ā'āwā'dteci'. Īyā'megu maiyā'wi magwa'kīw^{we}, ā'pāgwāwā'-ginig^{ki}, i'yā' ā'ne'pāwā'dteci'.

Ō'nipi māmaiya'meg ā'pe'nowā'dteci'. Ānā'gwinig ā'pyāwā'dte ā'ku'pyānig^{ki}; ō'nip ā'pō'nīwā'dteci'.

That man who had been talking like a manitou began to walk off when others began marching away. "This is exactly the way I too would have gone," he said as he went along.

"Here, here, is where he shall remain who begrudges me, and thus says anything to me. Do not pity him, even if it is someone's father who does it. That is all I say to you."

They were marching on. "O, the man means me, because he knows that I am of the nature of a manitou, that is why he said that. But I am going to walk any way," he said. While he was walking along soon he disappeared downward. Although he came forth into view down below he cried out terribly. "Support yourself, let it be the earth upon which you will continue to go," he was told. They went right along. They, whose father he was, were afraid to go there.

Then they reached that black object just at noon time. Then, "We shall stay here two days," he said. "We shall make some cured meat so that you may give each of the children (something) to eat on the way. Now it shall be far where we shall go, but a large piece of land will be out of the water, where we shall camp," he said to them. Then the women were busy making the meat, broiling it and roasting it on the spits.

"Just a sufficient number," they were told. "So you will not be overloaded, though all of you will have loads on your backs," he said to them. "But then, I am now going along with children who can walk, also the girls; wherever they walk we shall walk and sit down. Of course not those who are too small, just those who can run," he said. "They may just play along the way, they may just chase each other around," he said. "And the rest of you must come along only the way I go," he said to them.

Then they started out. Soon they (the children) began wrestling. Soon, it is said, they began to chase each other. Finally they were all chasing each other around. They whose children they were could not scold them. They went along feeling worried. They were worried at their children. Then, it is said, pretty soon one of them was made tired. Then they stopped to rest, sitting on top of the water. They ate a meal there unconcernedly. Then it is said, the children got thirsty. "Lie down flat," they were told. They lay down flat.

After a long time they arrived at the place where they were to rest. There was a large piece of land, which was covered with mud for a long distance. "Much of this water has gone down," he told them. Then they went up the hill. On the top of the hill, where the earth was dry, was where they slept.

Then they started out early. In the evening they came to the place where the water had come up; then they camped.

"Na'i', i'niyāpi wī'anō'kāne'nagōw^{we},'" ā'inā^dtcī nenō'tāwaⁱ'.
 "Mō'cagi'megu penāwa'gi kī'ne'sā'p^{wa},'" ā'inā^dtcī'.

Ā'pō'si'anwā'^dtcīwā^dtcī'. Mō'cagi'megu pe'nāwa' ā'ne'sāwā^dtcī'.
 Māne'meg ā'ne'sāwā^dtcī'. Ō'n iyā' ā'pyā'nāwā^dtcī īni'n ā'a'wini-
 5 ^dtcī ne'niwanⁿⁱ'.

"Na'i', inugi'megu wī'wāpimōni'sā'wāyāg^{kwe}', kāgō'ī ku^dtcī'-
 megu nī'ī'caw^{wi},'" ā'inā^dtcī'.

Ō'nipi, "Ī nu'gi mā'ni nī'kīgā'nopena mā'a'gi pe'nāwag^{ki},'" ā'inā^dtcī'.

10 "Cī', wī'tane'swāwagete'nīna'ī?" ā'citā'āwā^dtcī māmī'cī'ag^{ki}'.

Ō'nip ā'wāpikanaka'nawī^dtcī ī'na nenī'w^{wa}': "Na'i', mā'ni
 wī'ī'ca'wiyag^{kwe}'. Ketāgimegu'agi'tōpena keta'ine'menānⁿⁱ', ke-
 'cā'cketō'wāwag^{ki}', kegime'siwā'megu keta'ī'nemwāwi keta'gi-
 'tōp^{wa}'. Inugi^dtcā' ī'ni kegime'si'megu kī'nātāpwa ta'sw āgi'-
 15 'tōyāg^{kwe},'" ā'inā^dtcī me'to'sāne'niwaⁱ'. "Cewā'na kī'wīgā^dtcī'-
 megu'aiyō'inō'kāme'kwi'setōp^{wa}'. Magigā'megu kī'nō'kāme'kwi'-
 'setōp^{wa}'. Kī'kegene'sipwagā'meg^{ku}'. Mō'tci'meg ī'niy ā'cke'-
 pyātōt u'wiyaw aiyō'ī wī'pemite'^dtcā'cin^{wa}'. Ī'ni wāto'wāyānⁿⁱ',
 'kā'ta wīgā'ci'yāgāgo^a,'" ā'ine'nagōw^{we}'. Cewā'n ā'gwi wī'nā'-
 20 'sā^dtcinⁿⁱ'; ī'ni wī'ī'cikeg^{ki},'" ā'ī^dtcī'.

Kī'cā'^dtcimu^dtcī ā'mā'nāwā^dtcī nō'kāme'kuni'gātcig^{ki}'. Nōmagā'-
 'megu ā'kī'cā'wīwā^dtcī'.

"Na'i', aiyō' ī'na'ī anā'ka'amōgu wī'a'pe'kwā'ciginⁿⁱ'; ī'na'ī
 kī'a'tawāp^{wa},'" ā'ī^dtcī'.

25 Wā'panigi māmaiya'meg ā'tō'kiwā^dtcī māmī'cī'iteig^{ki}'. Ī'na-
 'tcī', wīnwā'w ā'cō'ckāpyā'cini^dtcī tci'paiyani nā'ka'^dtcī ī'niy
 uta'ine'mwāwa' ī'na' ā'a'tānig^{ki}'. Āyāwī'ci'meg uta'inemeta'-
 mowā^dtcī ī'na' ā'a'tānig^{ki}'. Ā'pwāwī'megu'wiyā'akāgō'ī'a'gi-
 'tō^dtcī'. Mō'tci'meg ī'niya nana'w ā'ta'cine'po'it īna'meg ā'cō-
 30 'ckā'pyā'cig^{ki}'.

Īnigā'ipi'meg ā'wāpikī'gānu^dtcī'. Nā'ka'^dtcī ī'nin āne't ā'pīta'-
 wāwā^dtcī ī'nini ne'niwanⁿⁱ'. Pe'ki'megu ā'wāwī'se'niwā^dtcī',
 āgwigā'wī'napi nīmi'etī'wā^dtcinⁿⁱ'. Cā'cki'meg ā'ke'tcikīgā'noni-
^dtcī'; ī'ni mī'cām ā'pwāwī'megunī'sena'mowā^dtcī'. Īna'meg
 35 ā'Agō'tānig^{ki}'. Ā'pwāwigā'īnīmiwa'a'mini^dtcī'. Cā'cki'meg ā'wī-
 'se'niwā^dtcī nyāwenwipi'megu wī'se'niwagi me'to'sāne'niwag^{ki}'.

Ō'nipi kī'ciwī'se'niwā^dtcī', ā'ā^dtcī'mo'ā^dtcī me'to'sāne'niwaⁱ':
 "Na'i', nī^dtcime'to'sāne'nītig^{ke}', ke'tena'megu, 'neke'kā'nemegwa
 mā'netōw^{wa},'" netenā'neti's^u'. Mā'ni wā'^dtcī ī'cime'nagōw^{we},
 40 sānagi'nāgwatwī pyā^dtcī'ciwe'nagōw^{we}'. Ā'ci-nā'ka-mā'ni'agi'-
 'tōyāgw aiyō'meg īnu'gi mā'ni kenātā'p^{wa}'. Kegeme'si'megu
 mā'a'ni kenātā'p^{wa}'. Āgwi'kāgō'ī wī'agi'tō'yāgwinⁿⁱ'. Aiyō'megu
 kī'nātāpw ī'niyān iyā' ā'tanagi'tō'yāgwinⁿⁱ'. Kīnwāwā'gā'
 'netagi'tōpena'megu, kete'citā'ā'pwatug^{ke}'. Ā'g^{kw}ī', mā'ani'megu

"Now, I will hire you," he told the Indians. "You will kill nothing but the turkeys," he said to them.

They were very willing. They killed nothing but the turkeys. They killed many. Then they brought them to the place where that man was.

"Now you must begin at once to pick the feathers, for I am going to do something," he told them.

Then it is said, "Now we are going to give a gens festival with these turkeys," he told them.

"Well, pray, in what are we going to cook them?" the ceremonial attendants thought.

Then it is said that man began a speech: "Now this is what will happen to us. We have lost all our possessions, your kettles, in fact you have lost all your possessions. Verily, at this time you shall see all that you have lost," he told the people. "But you must first place new dirt here very carefully. You will place new dirt covering a large space. You must do this in haste. Even the body of the one who was drowned will be lying here on his belly. That is why I say, 'do not bother with him;,' thus I say to you. But he shall not be alive; that is the way it shall be," he said.

After he spoke, there were many people digging to put on new dirt. In a short time they were finished.

"Now then, spread some things here for him to lay his head on; you will do it for him," he said.

Early the next morning those who were the ceremonial attendants woke up. Lo, there they saw a corpse stretched out and their things were there. Each of their belongings were there. No one lost a thing. Even the person who had died at some lonely place was lying there stretched out.

Then it is said he at once commenced his gens festival. And some of them buried that man. They had some great feasts, though it is said they did not dance together. He just gave a big gens festival; the sacred pack was not taken down. It was just there hanging. No dancing songs were sung. They only feasted. The people had four feasts, it is said.

Then it is said, after they ate, he spoke to the people: "Now, my fellow people, truly I think of myself, 'the manitou knows me.' This is why I mention this to you, because the way I have brought you through looks very difficult. And this which you have lost, you are able to see it here right now. You see them all. You will lose nothing. You will see those things exactly where you lost them over there. You must have thought 'we have lost them.' No, here they are, all of them. Some one will just say it, if he says, 'I lost

ke'gime'si'. A'ce'megu wī'nowāw u'wiyā^A, 'newani'tu' man
 ä''cikeg^{ki}, i'te'. Mō'tcimā'megu nanākawe''siweni kākāne'-
 tagig^{ki}, A'ce'noniwi yō'w^{we}. Cewā'n aiyō'megu wani'naw
 A'tā'nīw^{wi}; pyāmigateniwi'megu. Nī'na wā'dtci nāta'mowādtc
 5 i'n unātawinō'nwāw^{wi}, ä'i'dtcⁱ.

Äneta'p ini'megu i'ciwī'ca''sowag^{ki}, ä'sä'gime^{dtc}; māmā^{dtc}-
 megu'u wī'pemike'tā'dtcimōw^{WA}, ä'citā'āwā^{dtc}, ä'A'tā'niginⁿⁱ.

Ö'nipⁱ, "Na'i', nāwā'kwäg i'ni wī'nanā'teyäg^{kwe}," ä'ine^{dtc}
 wāta'ine'mitcig^{ki}. Nāwā'kwānigi wā'panig ä'nanā'towā^{dtc} uta-
 10 ine'mwāwanⁿⁱ. "Nī'nagā' āgwi'kägō' A'ce'nuginⁿⁱ," ä'i'yowā-
 dtcⁱ. Kegime'si'megu i'n ä'i'yowā^{dtc}, kegime'si'megu ä'pwā-
 wikägō'i'A'ce'nonig ä'tcāgi'megu i'na' A'tānig^{ki}. Äne't ä'māne-
 citā'āwā^{dtc} uta'i'nemwāw ä'nā'towā^{dtc}.

Ö'ni wā'panigi neguti'gamig i'nin ä'wā^{dtc}ā'āwā^{dtc}. Öni nāwa-
 15 kwā'nigin nā'ka neguti'gamig^{ki}. Ö'n ānā'gwinigi nā'ka^{dtc}
 neguti'gamig^{ki}. İni'meg ä'i'ca'wiwā^{dtc}. Kwīyena'megu nāwipe'-
 pōnig ä'tcāgiwā^{dtc}ā'āwā^{dtc} i'nin u'ckina'wā'anⁿⁱ.

Ö'nipi me'ce'megu kenwā'c i'na' ä'uwi'uwī'giwā^{dtc}. Ä'gwip
 u'wiyā'A nepō'i^{dtc}ini me'tenō'megu i'niya nenīw^{WA}; İnipi'meg
 20 ä'cineguti'nepeg^{ki}.

Ö'nip utōgimā'mwāwan ä'kanōne'gowā^{dtc}. "Na'i', i'niyāpi
 wī'ata'piyag^{kwe}, kī'pināne'tāpen A'ckipō'niyagwe negu'taⁱ.
 Ä'menwa'kiwigi kī'mawī'uwī'gipen^{NA}. İ'n aiyō'nīna ma'n ä'pī-
 'ckāne'tamān ä'a'wiyag^{kwe}," ä'ini^{dtc}. "İnugi'megu na'ina'
 25 ä'ki'citagwā'gā'ig^{ki}, i'n A'cki'megu tagwā'gā'igi wī'a'miyag^{kwe}.
 Kī'anemimenamenā'ckō'nopen^{NA}," ä'ini^{dtc}. Ä'cki'megumen-
 wāne'tagig ä'mā'nāwā^{dtc}. Ö'ni wī'n^{NA}, "Anā'e, İniyātu'ge
 wī'wī^{dtc}ā'wāyag^{kwe}, cewā'n ä'kowi'megu kī'anemi'uwī'uwige'-
 ipen^{NA}. Awita'ku'i yō'we ne'k aiyō' ä'awī'wagwānⁿⁱ, u'wiyā'A
 30 ne'pō'i's^A," ä'inā^{dtc}. "Ne'ki'meg aiyō' ä'awī'wagwānⁿⁱ, i'ni
 ne'k āmipwāwinepō'ite^e," ä'inā^{dtc}.

Me'ce'meg ä'anemi'uwī'uwī'giwā^{dtc}. Äyānutāwā^{dtc}meg i'nin
 utōgimā'mwāwan ä'nepō'kāni^{dtc} ä'ki'cāgu^{dtc}meg i'citā'āni^{dtc}.
 Ö'nip ä'mamāto'megu^{dtc} wī'na wī'nā'sāni^{dtc}meg ä'i'ci'megu^{dtc}
 35 ä'ki'cigā'İninepō'ini^{dtc}. "Māme^{dtc}inā'megu i'nug aiyō'i
 kī'mamā'tomen^{ne}, ä'gwi nā'ka^{dtc} kägō'i wī'ci'ci'sā^{dtc}ime'-
 nānⁿⁱ. Nī'na ma'ni nenana'äneta ma'n ötäwe'ni netcāgi'-
 megutepā'nemāwa ma'nāna me'to'sāne'nīw^{WA}. Ägwi'kägō' ine'ke
 wī'tā'pwā^{dtc}inⁿⁱ. Nīna'megu nī'ka'nōnāw u'wiyā'A mamā'-
 40 tome'ke'. Nā'ka^{dtc} kī'ki'kime'ke', 'Pō'nimi. Neki'cimā'İnīna-
 ā^{dtc}ci'mo'āw^{WA}, nī'ināw^{WA}, ä'igu^{dtc}.

this kind of a thing.' Even those who know witchcraft, it (their medicine) was gone also. But it is all around here; it came also. I am the reason why they see their medicine," he said.

Some of them, it is said, began to sweat at once, for they were frightened by what they had been told; because surely he would start to tell outright, they thought, where it was.

Then it is said, "Now you may get it at noon," the owners were told. They went to get their belongings next day at noon. "Nothing of mine is missing," they said among themselves. All of them said the same among themselves, that nothing was missing, that all was there. Some of them were bashful when seeking their things.

Then the next day one household prepared a feast for him. Then at noon another household. Then in the evening another household. They kept this up. Just at midwinter all then had cooked feasts for that young man.

Then it is said they remained abiding here for a long time. They remained living there for many years. It is said no one died during that time except that man (mentioned above); that was the only death, it is said.

Then it is said they were addressed by their chief. "Now, eventually we must move to a new location, we shall think it clean when we first camp somewhere. We shall go to live in some good land. I am getting tired of this place where we are now," he said. "This coming fall, early in the fall then we shall move immediately. We shall eat meat all the time on the way," he said. Behold, they were many people who favored it at first. Then he (the hero), "Mother, probably we had better go along (with the people), but we must always live behind. No one would ever have died if we remained here all the time," he said to her. "Just as long as we remained here no one would ever have died," he said to her.

They went along living anywhere. While they were moving the chief's family had a death, and he felt very badly. Then it is said he (the hero) was besought by the chief and asked that the person who had already died should come back to life. "I shall pray to you for the last time, I shall never again trouble you in anything. I have the control over this town, which you see, I have control over all these people. If any one speaks to you, he will in no respect speak truthfully. I shall speak to the person myself if any one prays to you. And if he nevertheless speaks to you, 'Stop talking to him. I have already told him,' I shall say to him," he was told.

Ä'ä^dtei'mo'ä^dteⁱ: "Na'i', ma'n ä'petä'pyä'senwi mäme^dteinä'-
 'iwenⁿⁱ. U'wiyä'A mā'A'gi me'cemegō'na'i mamā'tomate me'to-
 'säne'niwag äyänä'säni^dteⁱ, 'au', i'nene's^A. Ke'tena'megu
 'u'wiyä'A kī'gi'ä's^A. I'nugi nā'k ä'ki'cinepō'ini^dteⁱ me'cemegō'-
 5 na'i mamā'tomateⁱ, 'ägwi'kanāg'w i'ni, nā'kän i'yowenⁿⁱ.
 Cägwanemowi'nāgwat^{wi}. Ägu'wiyä'A nā'sä'äwa kī'cinepō'i'ni-
^dteinⁿⁱ, ägwimä' ine'tägä'yāninⁿⁱ. Nī'n inugid^dteā'nīna nī'tcāgi-
 megunato'māwagi me'to'säne'niwag^{ki}," ä'inä^dteⁱ.

Ä'Anō'kā'kyä^dteⁱ wī'māwa^dteⁱmeme^dteⁱ. Ä'māwa^dteⁱmeme^dteⁱ
 10 kegeni'meg^{ku}. Ō'n ä'me'sōtāwiwita'mawā^dteⁱ me'to'säne'niwaⁱ.
 "Na'i', ma'na ketōgimā'menāna ne'pō'kāw^{wA}. Wī'petegi^dteā'-
 'nāwā^dteⁱ, i'ci'tā'äw^{wA}, u'gwi'sanⁿⁱ. Nā'sä'ägwā'na^dteā'i nī'tā'-
 pi'egwa nā'nīn^{NA}. Ä'gwi wī'myā'cināwā'i^dteinⁿⁱ; pe'ki'megu
 nī'tā'pi'eg^{kwA}. Me'sōtāwi'megu kī'tāpi'e'gunān i'n ä'ca'wig-
 15 wān^{NA}," ä'inä^dteⁱ me'to'säne'niwaⁱ. Ō'n ä'pwāwī'uwī'yä-
 'anikāgō'megu'i'cikana'wini^dteⁱ. "I'ni, ä'pwāwimāgwā'e'uwīyā-
 'Akāgō'i'cika'nawī^dteⁱ, inamegō'ni wī'kana'wīyānⁿⁱ," ä'ciwā^dteⁱ.
 "Nī'nā'sä'äwa^dteā'megu nī'n^{NA}," ä'inä^dte i'ni i' me'to'säne'niwaⁱ.
 Ō'n ä'nāgwā^dte ite'p ä'ä^dteⁱ. "Kī'cimenā'gu'si'w^{wA}," ä'ine^dteⁱ.
 20 "Cī', ke'te'n^{NA}," ä'ciwā^dteⁱmeg^{ku}. Kī'ki'ki'meg ä'pemi'atā-
 'pine'kānā^dte ä'wanā'genā^dteⁱ. Ä'pemi'pā'se'gwīni^dteⁱ.

"A'ce'megu wī'ke'kāne'menān ä'pī'teitā'ä'wanānⁿⁱ, wā^dteⁱ 'au'
 i'nenānⁿⁱ," ä'inä^dteⁱ. "I'niyu'mani wī'pōni'megu'u'wiyä-
 'Amamā'tomi^dteⁱ. Nī'nagā' inī'megu wī'ci'tā'äyānⁿⁱ," ä'ine^dteⁱ
 25 ugimā'w^{wA}. Ä'ki'ci'megu ininipwāwīkägō'i'ci'ä'kwamata'mini^dteⁱ.

Ä'ä'miwā^dteⁱ. Ō'ni wīnwā'w u'cki'nawā' ugyā'n ä'kowi'meg
 ä'anemi'uwī'uwī'giwā^dteⁱ. Ō'nip ugyā'n ä'ä'kwamata'mini^dteⁱ,
 ä'pwāwī'megupa'ci'ä'pwi'e^dteⁱ; ä'nagane^dteⁱmeg^{ku}. Ä'nāgwāni-
^dteⁱmegu āmī'ni^dteⁱ, me'tenō'megu wī^dteⁱsō'mā^dteⁱ ä'A'-
 30 'ekwīni^dteⁱ. I'niyāne'gā' utōgimā'mwāwan ä'pwāwī'megupā'ci-
 'apwi'e'gowā^dteⁱ. Ä'penoni^dteⁱmegu 'ō'nipi wī^dteⁱsō'māwā^dteⁱ,
 "Me'cena'megu 'āmī'g^{ku}," ä'inä^dteⁱ. Ä'ānōmā^dteⁱmeg^{ku}, ä'cā-
 gwānemoni^dteⁱmeg^{ku}. Ä'mīnawā'nemā^dteⁱ negutigamigi^dteⁱ.
 'Umamī'ci'emani'megu ä'apwi'egu^dteⁱ.

35 Ō'nip A'eka^dte ä'nā'sāni^dte ugyā'n ä'ä'miwā^dte ä'anemipā-
 pōnīnuta'mowā^dteⁱ mā'tepōnⁿⁱ.

Ō'n ä'ä^dteimu^dteⁱ negu'ti nenī'w^{wA}; "Kī'nagi'cka'wāpen^{NA},
 kā'ta^dteā'i kägō'i' tōtawī'yāgāg^{ku}," ä'inä^dteⁱ. "Au'," ä'ini^dteⁱ.

Ō'nipi ke'tena'megu ku'pi^dteine'nu'sōn ä'pyā'pā'oni^dte ä'pī'tā-
 40 'ckāni^dteⁱmeg^{ku}. Umaiyā'wīnwāg u'^dteināw ä'pemi'i'ci'sāni^dteⁱ.

I'niyagā' u'gimāw ä'pwāwī'megupa'cinene'kā'nemā^dte u'gwi-
 'sāni nā'sātā'gu^dteinⁿⁱ. Kabōtwe'megu nā'ka^dte äyā'ci'meguke'-
 'cigi^dteⁱ, ä'ä'kwamata'mini^dte u'gwi'sanⁿⁱ. Ō'nip ä'nagi^dteⁱ.
 Ä'ä'ckame'sini^dteⁱmeg u'gwi'sanⁿⁱ. Ō'nipi ä'nagi^dteⁱ.

He said to him (the chief), "This last of our life continues forever. If you were to pray to any one of these people here while that person was alive they would say to you, 'All right.' Surely some one might make him feel well. Now since he is dead, if you pray to any one, 'it is impossible,' is another answer. It looks as if they were unwilling. No one ever came to life who was already dead, I have not heard of such a case. I shall now call all the people together, myself," he told (the chief).

He ordered them to be called together. They were hastily called together. Then he explained it to all the people: "Now this, our chief, has had a death (in his family). He wants to see his son truly back again. Whoever brings him back to life will please me also. He will not thereby make me sad; he will please me very much. Whoever does that will please us all," he said to the people. Then no one said a word. "Now, as maybe no one has anything to say, I shall speak myself," so he said. "I shall truly bring him back to life myself," he told the people.

Then he started out going to that place. "He already smells badly," he was told. "Well, that is so," he answered. Nevertheless he took hold of him by the hand and raised him up. He began to get up.

"I just simply wanted to know what kind of a heart you have, that was why I said 'all right' to you," he told him. "From now, everyone shall cease praying to me. I shall think the same way myself," the chief was told. Then that person was no longer sick in any way.

Then they moved. And they, that young man and his mother, were living right behind (the main party) all the while. Then it is said his mother was taken sick, but the others would not wait for them; they were left. When those who moved departed, only those of his gens remained. That chief of theirs did not wait for them. When he (the chief) was gone, then it is said, he said to those of his gens, "You may go on and move." He was unable to persuade them, for they were unwilling. He noticed that they were those of a single dwelling. It was his ceremonial attendant who waited for him.

Then it is said, later on his mother was well. They moved and made long stops on their way at the frames of the wickiups.

Then one man related: "Pray let us meet them, but do not do anything to them," he told them. "All right," they said.

Then surely a buffalo came running toward them at full speed. On top of the hill was the direction toward which he ran.

That chief never even thought of the person by whom his son was made well. Soon while he was traveling, his son became sick again. Then it is said he stopped. His son became more and more (sick). Then it is said he stopped.

Nā'ka'megu wī'n ugyā'n^{ni'}, "Aiyō'i'ckw uwi'uwī'gitāw^{we'}," ā'igu^{dte'}. "Au'," ā'inā^{dte'}. Ā'uwī'uwī'giwā^{dte'}. Ā'A'ci'tōwā^{dte'} meg utōtāwenigā'nwāwan^{ni'}.

Ō'nipi pete'g ā'i'ci'ānō'kāne^{dte'} negu't āni'wi'sāt^{A'}. Ā'kiwā'pa'u^{dte'}. A'cka^{dte'} meg iyā' ā'pagami'pa'u^{dte'}. Iyā'i pyā'pa'u^{dte'}, "Kī'āmī'pwāp^{i'}," ā'inā^{dte'}. "Ī'n ānā^{dte'}imu^{dte'} ketōgimā'menān^{NA'}. Wī'kegeni'megupyā^{dte'}iwāpu'tāwag^{ki'}," kete'guwāw^{WA'}. Ō'nip^{i'}, "Nekī'cikwaiyā'ciki'ci'gāpena nīge'nānān^{ni'}," ā'inā^{dte'}. "Me'ce'meg āyā'wāgwān i'ā'g^{ku'}. Ā'gw A'cita'i
10 wī'āmī'yāgini negu'ta^{i'}, 'i'ci'." Ō'nip^{i'}, "Mani'megu ā'i'nenāni wī'inā^{dte'}mo'A^{dte'} ketōgimā'menān^{NA'}," ā'inā^{dte'}. "Me'cena'tcā' kabō'twe me'kwāne'miyāg^{ke'}, kī'pyā^{dte'}iwāpa'mipen^{NA'}, aiyō'megu wī'nā'wiyāg^{ke'}," ā'inā^{dte'}.

Ā'kiwā'pa'u^{dte'} nā'kān^{NA'}. Ā'A'cki'megunagi'ckawu^{dte'}, "Tāni-
15 tcā'i'kwīyen ā'pō'niwā^{dte'}?" ā'ciwā^{dte'}. "Ō' mana'ka'megu penō^{dte'}. Wānatō'ka'meg utōtāwe'niwag^{ki'}. Aiyō'megu nīnā'na nī'uwī'uwī'gipen^{NA'}, 'i'wag^{ki'}. Nekwaiyā'ci'meguki'ci'gāpen^{NA'}, 'i'wag^{ki'}. Me'cena'tcā'i nā'ina'i me'kwānemī'yāgān^{ni'}, aiyō'i kī'pyā^{dte'}iwāpa'mipen^{NA'}, aiyō'megu wī'uwī'uwī'giyāg^{ke'}, 'i'wag^{ki'},
20 ā'ine^{dte'}.

A^{dte'}ci'megu ā'mīnawina'wā'e^{dte'}. "KA'ciku'nī'ka ne'te'caw ā'pwāwī'megupa'ci'A'pwi'ag^{ki'}? Wānatō'ka'megu nepyā^{dte'}iwā-
put^{e'}. Āgwi'megu kāgō'i pa'cinene'kānetamā'nin^{ni'}; āgwigā'megu pa'cinene'kāne'magin^{ni'}. Nekī'cigā'wī'naiyōwetā'pi'eg^{kwA'}," ā'i'ci'-
25 tā'ā^{dte'}. Ā'maiyō^{dte'}ci'megu.

"Nā'i', kī'pene'megu ka'ckimage nī'uwī'kāni'megu," ā'ci'tā'ā^{dte'}. "Nā'i', neme'to'sāneni'metig^{ke'}, natawā^{dte'}ci'megu āiyā'pami kī'āpen^{NA'}. Negu'ta' i'niyāg utōtāweniwā^{dte'}ci māp^{i'}. 'Ī'ni^{dte'}ci ā' wī'āiyag^{kwe'}, ā'utōtāweni'gwā'ig^{ki'}. Cewā'na nyā'wi nī'ānō'kā-
30 nāwag u'ckinā'wā'agi wī'ā^{dte'}cimo'āwā^{dte'} i'niyāne mī'cāmi kī'ci'tō'ni^{dte'}cin^{ni'}. Mā'ni wī'ī'nāwā^{dte'}, 'Kemamā'tomeg^{kwA'}; ā'kwamata'mō'kāw^{WA'}, wī'ī'nāwag^{ki'}; i'ni wī'ī'nāwā^{dte'}. Ī'n iyā' u'^{dte'}ci pyā^{dte'}ci wī'ke'ci'giwā^{dte'}. Wī'pyānāpip^{i'}, wī'ī'nāwag^{ki'}, ā'ī'ciwā^{dte'}.

35 Ā'ānō'kāne^{dte'}ci nyā'w u'ckinā'wā'ag ite'pi wī'āwā^{dte'}. Iyā'-meg ā'pyāwā^{dte'}, ke'tena^{dte'}ci ā'uwī'gini^{dte'}. Ō'nip ā'kanō'nāwā^{dte'}. "Nā'i', mā'ni wā^{dte'}ci'pyaiyāg^{ke'}: kemamāto'megōpi wī'mī'ke^{dte'}ci tā'gāyan ā'kwā'matag^{ka'}," ā'ī'nāwā^{dte'}. "Ketōgimā'menān u'gwi'san ā'kwamatami'niwan^{ni'}, wī'pyānāpigā'ip^{i'}.
40 Kī'ci'megupyā^{dte'}iwāpiwenā'petug^{ke'}," ā'ī'nāwā^{dte'}.

Ō'n ugyā'n ā'kāna'wini^{dte'}. "Ī'ni me'tenō' negwi's ā'cinene'kā'neme^{dte'} ā'kwamatami'ni^{dte'}cin uwi'yā'an^{ni'}. Mā'ni wī'na nī'n ā'ā'kwama'tamān^{ni'}, me'ce'megu nepemiwāpi'kanegō'ipen^{NA'}.

Then again, "Pray let us always live here right," he (the hero) was told by his mother. "All right," he said to her. Then they kept on living there. They made their town-buildings.

And it is said, one fast runner was ordered back. Then he ran back. Later on he arrived running there. When he came running there, "You are requested to move, it is said," he told them. "That is what our chief declares 'They are to go there in haste,' he says of you." Then it is said, "We have already taken the trouble to complete building our homes," he told him. "You may go wherever you please. 'We shall not move to anywhere for a long time,' tell him." Then it is said, "You tell our chief just exactly what I have told you," he told him. "Some time soon, when you remember us, you come over to see us, you will see us right here," he said to him.

He ran back again. As soon as he was first met he (the chief) asked "At what place are they camping?" "O, yonder far away. They even have a town there. 'We shall remain living right here,' they said. 'We have taken so much trouble to build,' they said, 'Whenever you remember us, you may come here to see us, we shall be living right here' they said," he (the chief) was told.

(For the first time) he (the chief) came to a realization. "What, pray, is the matter with me, that I did not wait for them? I unconcernedly came right on, moving. I did not even think of anything; I was not even thinking of them. And he surely had made me happy in the past by what he did for me," he thought. He was indeed weeping.

"Now, if I ever persuade him I shall be a friend of his," he thought. "Now my people, we might as well move back. They have a town somewhere, so it is said of them. That is where we shall go, wherever they have their town. But I shall make use of four young men to inform the person who made that sacred pack. This is what they shall tell him, 'He prays to you, for his family has a sickness,' they will say to him; that is what they will tell him. Then from there they must come back without delay. 'He will be brought here,' they will tell him," thus he said.

Four young men were ordered to go there. When they reached the place, sure enough to their astonishment they were living there. Then it is said they spoke to him. "Now this is why we have come: you have been prayed to doctor the one who is sick," they told him. "Our chief's son is sick, it is said that he will be brought here. Probably they have already begun to bring him hither," they said to him.

Then his mother spoke up. "That is the only time my son is thought of, when anyone is sick. When I was sick, why, we were simply straightway abandoned. No one then was worried over us.

Āgwigā' ina' u'wiyā'A wī'u'te'tānemi'i'yame^{dtc}'. Ō'ni mā'A'gi wāte'tānemiya'metcig^{ki}', aiyō' mā'agi nāwāgwig^{ki}', māmī'camā'-gātcigi mā'agi'megu neguti'gamig^{ki}'. Īnigī'yātuge mā'A'ni wāni-megutci^{ki}'. Māgwā'e yō 'A'ce'ino'i'nowāw^{wa}', inānemā'petuge
5 negwi's^A', wā^{dtc}'me'gu pwāwikāgō'ā'neme^{dtc}'. Ī'ninug ā'me-
'kwā'neme^{dtc}',' ā'i^{dtc}'me^{dtc}cmō'g^{ka}'.

Ō'ni ini'g ā'pe'nowā^{dtc}'. Īni'gā' ā'pwāwi'megukāgō'i'i'cina-
'kumegowā^{dtc}'gā'. Īyā'i negu'ta'i ā'nagi'cka'wāwā^{dtc} ā'ā^{dtc}'-
mowā^{dtc} ā'cime'gowā^{dtc} i'nini metemō'ā'anⁿⁱ'. "Cāwāwīnā'n
10 āgwi'megu kāgō'i i'ciya'me^{dtc}cinⁿⁱ'. Āgwi'gā' āgwikānā'gw ā'gw
i'ciya'me^{dtc}cinⁿⁱ'. 'Ō', nā'ka'^{dtc} ā'gwi wī'na kāgō'megu i'cimya-
'cikanō'ciya'me^{dtc}cinⁿⁱ'. Ā'cawī^{dtc}'me'gu ini'megu ā'cawī^{dtc}'.
Ī'nini^{dtc}ā'megu ugyā'ni myānā'ckāniw uka'nawīnⁿⁱ'. Īnimā'-
'me'gu cā'ck ā'i^{dtc}'. Ā'pwāwi'A'pwi'agw i'ni nene'kutag i'na
15 mete'mō'ā^A'.

Ā'na'inawāmegu^{dtc}'me'gu ini' u'ckināwā'a^{dtc}'.

Ō'nipi nā'ka'^{dtc} ā'kige'sī'ini^{dtc}'me'gu u'gwi'sanⁿⁱ'. Ā'kī'wāwā-
^{dtc}'. Ā'mī'cātāne'moni^{dtc}'me'gu ā'kī'ci'megunā'sāwitā'āni^{dtc}
u'gwi'sanⁿⁱ'. Ō'nip ā'kanō'negu^{dtc} u'gwi'sanⁿⁱ': "Nā'i', 'Anō's^e',
20 kī'pene'megu nā'sāyān īyā'pyaiyag^{kwe}', ā'uwigigwā'igi'megu nī'na
nī'ā'pe^{dtc}ci'kiwīt^A'. Āgwi'megu nanā'ci wī'A'ceno'yāninⁿⁱ', nā'ka'-
^{dtc} kī'menwītōtawāwagi'meg^{ku}'. Mā'iyā'yu wīna me^{dtc}'me'gu
kāgō' i'cinene'kāne'ma^{dtc}cinⁿⁱ'. Māgwā'megu nā'ina'i kī'cinā'-
'sā'ig ini'meg ā'pōni'megukāgō'i'i'cinene'kā'nema^{dtc}', ku^{dtc}'ci'gā'-
25 kwigā'wīna keki'cāgu^{dtc}'me'gutāpi'egunā'naiyōw^{we}'. Me'cena'-
'me'gu yātu'g ā'nā'sā'ite'e', ā'inā^{dtc} ō'sanⁿⁱ'. "Ō'n inugi
nā'ina'meg ā'kī'wāyagw ā'menwipemāte'siyānⁿⁱ'. Īte'p utā'kw
ā'aiyagwe ne'tanwā^{dtc}.'

Ō'nip īyā'megu 'A'ci'^{dtc} kātawī'pyāwā^{dtc} ā'ā'ckame'sini^{dtc}'-
30 meg^{ku}'. Ō'nipi ne'niwag ā'aneminīma'wāwā^{dtc}'. Īyā'megu
negute'nwi wī'ā'miwā^{dtc} ā'A'tānig ā'nepō'ini^{dtc}'. Wā'panig
ā'ke'tciwī'ca'tānig^{ki}', ā'awanāwā^{dtc}'meg i'nini nāpē'ni^{dtc}cinⁿⁱ'.
Īyā'megu 'A'ci'^{dtc} pyā'yāwā^{dtc} ā'kī'cāgu^{dtc}ime'nenāgu'sini^{dtc}',
'ā'awanāwā^{dtc}'meg^{ku}'. Īyā'megu pyā'yāwā^{dtc}', ite'p ā'cike'-
35 cigī^{dtc} ugi'ā'w i'nini wāmī'cāmi'ni^{dtc}cin ā'uwi'gini^{dtc}'. Īna'-
'me'gu ā'a'wini^{dtc}'. Ā'pi^{dtc}ci'ke'cā^{dtc}cine'niwi^{dtc}'. "Nā'i', nī'kā'-
n^{ne}', neme'cu', kepyā^{dtc}cinā'ka^{dtc}imamā'tomen^{ne}'. Īniya'megu
negwi'samā'megu pyā^{dtc}ci'ta'penāw^{wa}'. Wī'u^{dtc}ime'gutāpi'pyaiyag
i'n ā'ta'cine'pō'i^{dtc}'. Wī'nā'sā'A^{dtc}'i^{dtc}cā' i'n ā'cimamāto'-
40 menānⁿⁱ'. Wī'tāpwā'tawiyani'meg^{ku}', nete'ci'tā'e'. Kī'na me'-
tenō' i'ni kete'cike'kā'nemene wī'nā'sā'A^{dtc}'. Ī'n ā'cimamāto'-
menānⁿⁱ',' ā'inā^{dtc}'.

Those who worried over us are these you see here, the ones serving as ceremonial attendants of this household. So they must be the ones who are fooled by him. Because it may be that he is merely always talking, is what my son is thought of, and is why he is thought nothing of. Now he is remembered," the old woman said.

Then it is said they went home. They were not given a favorable reply of any kind by him. Somewhere yonder they met the party and they narrated to them what they had been told by the old woman. "But he did not say anything to us. He did not talk at all to us. Oh, moreover, he did not speak evilly at all to us. As he always did was what he did. It was only his mother whose word fell badly. That was all she said. That we did not wait for them was what the old woman mentioned."

He was cheered by those young men.

Then, it is said, again his son was stronger. They turned back. He was proud and already thought his son was well. Then (the chief) was addressed by his son: "Now, father, if I ever get well going yonder, I shall always stay wherever they live. I shall never be gone from there, and you must treat them well. Now, just lately, perhaps really you have not thought of them in any way. May be as soon as I was made well, you ceased thinking anything more of them, though he made us extremely happy. It was probably only he that made me well," he said to his father. "Now when we are returning, I feel well. I am willing to go in the direction we are going."

Then it is said when they had nearly come close to that place, he became more (sick). Then it is said the men carried him along on a litter. Yonder it was when they had one more move to make that he died. The next day was very hot, yet they took the one who died. When they came close to the place he smelt very badly, yet they carried him. When they arrived there, the chief went rapidly, straight to where the one who had the sacred pack lived. He was there. The former went in very good-naturedly. "Now, my friend, my grandfather, I have come again to beseech you. The same one, my son, died coming hither. At a place from whence we could reach here easily, was where he died. I pray you to bring him back to life. That you would believe me, I thought. You are the only person I know that could bring him back to life. So I thus beseech you," he said to him.

"Na'i', ma'n iyō'w ä'i'ciyanⁿⁱ, 'i'ni'cinegute'n^{wi},' kete'ci'yōw^{wo}. 'Ke'tenai'yätug^{ke},' ketenänemene'dtcäⁱ. I'ni wä'dtci pwāwiwani'kā'nenānⁿⁱ; wä'dtci ke'tcinene'kāne'menānⁿⁱ. Ma'ni nī'n ā'kwamatamō'kāyān ä'penoyani'meg^{ku}. Ä'pwāwi'megu-
5 'apwi'iyānⁿⁱ, kana' nōmagāw^{wo},' ä'ine^{dtc} ugimā'w^{wa}. Ä'na-gape'kwä'sā^{dtc}. "Me'ce kā'ta nā'ka'dtc aiyō'u'dtciwāpi nene-
'kāne'mi'kanⁿⁱ. Inu'gi ki'tä'p^{wo},' ä'inā^{dtc}. Ä'teige'ckwāneg^{ki}.

Ä'nā'gwāni^{dtc}. Ä'menāgu'sini^{dtci}'gä'i', 'ä'nä'sä'tawu^{dtc}.

Ke'tcikenwä'cipi' ca'kwikanä'niwani ki'cinä'sä'eme^{dtc}. Ä'ka'-
10 nawi^{dtc} ä'täpi'egu^{dtc}: "Ma'na nenī'wa nī'utō'nⁿⁱ,' 'ä'ciwä-dtc'. "Inigä' ä'nāne'megu^{dtci} mane'towanⁿⁱ. Inugi^{dtcä}' ä'gwi nī'na wī'u'dtcipemiketōtä'yānini wī'i'citä'yāninⁿⁱ. Mana'megu wī'tepatō'a'dtci'gäyāna nenī'w^{wa}. Ä'inowāgwāni'megu wī'anemi-
'cime'tosāneni'wiyānⁿⁱ,' 'ä'i'ciwä^{dtc}.

15 Inigä'ip i'nin u'gwi'sanⁿⁱ: "A'penä^{dtci}'megu ki'na'tomāwa menwiwi'seni'yagwinⁿⁱ, penä'wa' ämu'magwiⁱ. I'ni äniwāne-mā^{dtci}'i penä'waⁱ. A'penä^{dtci}'tca'megu ki'natawāneta'mawāwa wī'i'cimenwiwi'se'ni'a^{dtc}. Ki'na wä'na 'wä'gunä'i wī'i'citäpi'a-watānⁿⁱ, wī'na wī'nāna nī'ce'nw ä'täpi'e'nag^{kwe}? Pe'kigä'-
20 'megu ketäpi'e'gunān^{na}; me'ce'na' ma'n ini nī'ce'nw ä'a^{dtc}cinä'-wiyāg^{kwe}, i'ni^{dtcä} ämi'ci'megu 'A'penä^{dtci} nene'kitä'āyanⁿⁱ. Ugyāni'gä'i wī'täpi'tawa^{dtci}'meg ämi'inānetama'wa^{dtcin}. I'ni nī'n ä'nāne'menānⁿⁱ. Ägwi^{dtcä}'māgwä'megu i'ni pa'cinene-
'kānetamaninⁿⁱ. I'nugi^{dtcä} A'penä^{dtci}'megu ki'nene'kā'nemāw
25 ä'citä'pi'i^{dtc},' ä'inā^{dtc} o'sanⁿⁱ.

Ö'nip ä'niminimi'teigä^{dtc}. Ö'ni kabō'tw ä'maiyāwu'sä^{dtc} ä'natu'pani^{dtc}. Ugyā'n ä'a^{dtci}'mo'a^{dtc}. "Ciniyāpi ki'na wī'natawine'tamā'gāyani kwīye'sä'ag^{ki},' ä'igu^{dtc}. Ä'myā'ci-megune'cki'megu^{dtc}. Ö'nipi ki'ki'ki'meg ä'nāgwā^{dtc}. Māne'-
30 meg ä'wītā'megu^{dtc} u'ckina'wä'aⁱ. Me'ce'meg ä'ane'anemu-tāwā^{dtc}. Kabō'twe, "Ma'ni ke'dtciyagw i'ni wī'nā'tamagw ä'a'wiwā^{dtci} ki'dtci'ckwe'e'nānag^{ki}. Pe'ki'dtcä'megu ki'māmi-gwä'supwa wī'mīgā'tiyāg^{kwe},' ä'inā^{dtci}. "Au', 'ä'ini^{dtci}-meg^{ku}. Ä'ke'dtciwā^{dtc} ä'cki^{dtci}'meg ä'mānwigamige'sini^{dtc}.
35 Äne'tap ini'meg i'ciwāpinepa^{dtciwag}^{ki}.

Ä'mīgā'tiwā^{dtc}. Kenwä'cipi mīgā'tiwag^{ki}. Mō'cagigä'megu mānetowātage'si'i'ni^{dtci} ä'ne'se^{dtc}, ä'gwip ane'cine'ni'ag^{ki}, kägō'megu ä'cimānetō'witicig^{ki}. A'cā'ag umi'cāmawāw ä'ma-ni'e^{dtc}. Ki'cimani'e'dtci' me'sōtāwe'megu 'ä'mai'yōwā^{dtc}.
40 Inigä'i'pīn ä'tagwa'pitōgi mī'cāmeg^{ki}. Cewā'napi pī'tawapi'tä-iwi nā'meg^{ki}. U'dtc i'nipi pe'k ä'me'dtcima'ta'u^{dtc} A'cā'ag^{ki}.

"Now, this was what you told me before, 'For this once only,' you told me. 'Probably it is true,' I thought of you. That is why I did not forget you; that was why I thought of you very much. When there was one sick (in my family) you went right on. You did not wait for me, not even a little while," the chief was told. He dropped his head downward. "From now on do not ever again think of me. To-day you will speak truthfully," he was told. Then he lifted his head up.

Then the other started out. (The corpse) smelt badly, yet he was made come back to life for them.

It is said a long time after he was made well, he was weak. (The chief) spoke because he had been made happy: "This man shall be my mouth," so he said. "That is the way the manitou wants him to do. Now I shall not think of crawling out, myself.⁶³ This is the man upon whom I shall depend entirely. Whatever he says is the way I shall lead my life," so he said.

Then it is said that son of his (said to him): "You must always invite him over when we have good meals, when we have turkeys for our meals. For they, turkeys, are the things of which he thinks very much. Verily you must always think of how to feast him well. What, pray, is it that you have ever done to please him, while he has pleased us twice? He has made us very happy; for he made it possible for you to see me twice, that is what you should always realize. And you ought to think always how to make his mother happy. That is what I think (you ought to do). But maybe you think nothing of it. So now, you must always think of how happy he has made me," he said to his father.

Then it is said (that young man) gave many dances. Then, some time soon, he led a war party. He told his mother about it. "Well, you eventually might cause the boys to be slain," she said to him. He was indeed severely scolded. Then it is said, nevertheless, he started out. He was accompanied by many young men. They were moving on for some time. Pretty soon, "When we come to a view here, then we shall see where our foes are. So you must fight with all your might," he said to them. "All right," they indeed said. When they came to a view, behold (the enemy) had many dwellings. Some, it is said, at once began to become chilled.

Then they fought against each other. It is said they fought against each other for a long time. They killed only those who were of mysterious power. Many Sioux were slain, not the common people, but those who were in some way of the nature of manitous. The Sioux were deprived of their sacred pack. After it was taken away all of them wept. Then that thing was tied up with the sacred pack.⁶⁴ But it is said that it was tied up with an extra one inside of it.

⁶³ An old fashioned way of saying the youth is to be supreme in all things.

⁶⁴ That is, the pack of the one blessed.

Utögimā'mwāwa' ä'tcāgi'tawu^{dte}i'. Äwa'sigä'wī'nap aiyānegi-kwāpewe'siwag A'cā'ag^{ki}, cewä'napi' kegi'megu ke'tci'ne'sāpi māne'megu ä'ne'se^{dte}i'. Ä'tcāgi'megunā'kate'cita'mowā^{dte} uwige'-wāwanⁿⁱ'.

- 5 Kī'cāginagata'mowā^{dte}i', pe'k ä'wāwī'se'niwā^{dte}i' nenō'-tāwag^{ki}. Kī'ciwī'se'niwā^{dte} ä'nā'gwāwā^{dte}i'. "Kā'ta' sa'ka'sa'-ka'Amawī'yāgäg uwige'wāwanⁿⁱ," ä'i'gowā^{dte}i' māyāwu'sā'ni^{dte}inⁿⁱ. Ō'nip ä'pe'nowā^{dte}i' wā^{dte}ciwā^{dte} ä'āwā^{dte}i'. Me'cena'-ina'äneme'kāwā^{dte} ä'sā'sāge'tāgu'sini^{dte}i' māyō'ni^{dte}i'. Ä'maiyō'-
10 āwā^{dte} A'cā'aⁱ. Wīnwāwa'gä' ä'pwāwī'megune'se'gowā^{dte}i'.

- Ō'nip iyā'i pyä'yāwā^{dte} ä'ke'tcinānīmīwā^{dte}i'meg^{ku}. Umī'cā'm ä'ā'totag^{ki}: "Ma'ni ne'mī'cāmi wā^{dte}ciwāwika'cki'ne'se^{dte}i'; ä'piwa'ne'käg^{ku}," ä'i'ciwā^{dte}i'. "Ke'tena^{dte}a'megu ke'kāne'-tāgwatwi ne'mī'cāmⁿⁱ. Ke'kāne'tamōgi ma'netowag^{ki}, i'ni^{dte}cā'i
15 pe'k ä'kī'cāgu^{dte}i'megutepā'tamānⁿⁱ. Me'ce'megu wī^{dte}ci'sōme'-nagōwe tepā'tamugu kemī'cām^{wāw}wi', kīnwāwa'ku' nā'ini kemī'-cām^{wāw}wi'. Ägwīgä'nīna ne'ci'k umī'cāmemeta'mānⁿⁱ. Ma'ni kemī'cā'menānⁿⁱ. Inu'g ä'āpiwī'senimigi'tōyānⁿⁱ, pe'ki'megu menwīwī'seni'migat^{wi}. Ägwi'megu kägō' i'cipe'te'sagike'ginⁿⁱ.
20 Pe'ki'megu neniwi'e'gwiwagi ma'n u'ckinā'wā'ag^{ki}. Māgwā'megu wī'me'nwigenwi kī'yānāni ma'n ä'cimegwī'yagwin anemi'ca'-wiyag^{kwe}. Kenwā'ci māgwā'e me'to'sāneniwi'kago^a. Me'tō^{dte}i'meg nene'kāne'tamagwe kemī'cā'menānⁿⁱ, ägwī'gä'i nīnā'na ne'ci'k^a, wī'a'kawāpamegwī'yāgini me'sōtāwī'megu kī'a'ka-
25 wāpame'gwiⁿⁱpen^{na}. Änegi'kwī'megu wī^{dte}ci'gā'magw īni'meg ānegi'-kwī'a'kawāpame'gwi^{yagwe} ketōgimā'menān ānegi'kwī'cimenag^{kwe}. Māmā^{dte}ci'gi'megu pwāwī'ci'umī'cāmī'yāge' i'nig āmine'se'nagwig A'cā'ag^{ki}. Inigigā'megu wī'pwāwipōni'kō'nagwig^{ki}. A'penā^{dte}i'megu wī'wī'cigi'megune'ckānetī'yagwig^{ki}. Ä'gwi wī'pōnāneme'-
30 nagwini wīnwā'w^{wa}, nā'ka^{dte} ägwi nanā'ci wī'pōnāne'maginⁿⁱ. Ne'ki'megu wī'anema'kī'wigwān i'ni ne'ki'wī'nene'kā'nemag^{ki}."

- Ō'nipi kabō'twe nā'ka^{dte} ä'ā'kwamata'mowā^{dte}i'; ä'ā'penāwene'kāwā^{dte}i' nenō'tāwag^{ki}. Māne'megu ä'ci'sutamō'wā^{dte}cin ä'ā'pe'se'kāwā^{dte}i'. Māne'meg ä'ne'powā^{dte}i'. Ä'kutagā'nemā^{dte}i'. Ō'nip ä'anā'pō'sagi māne'megu nāta'winōnⁿⁱ. Me'cena'ipi'megu nī'cwi'cā'cketō'e kī'cā'pōsag^{ki}. Ä'ā^{dte}ci'mo'ā^{dte}i' wī'me'-noni^{dte}i'. Ä'menome'noni^{dte} aiyā'ne'ki' kegame'si'meg^{ku}.

- "Iniku'megu, ä'gwinā kägō'i wī'cawī'yāgwinⁿⁱ," ä'īnā^{dte}i'. Māne'meg ä'kī'cikwaiyā'cinepō'ini^{dte}i' me'to'sāne'niwāⁱ. Ō'nip
40 ä'ā^{dte}i'mo'ā^{dte}i'. "Ma'ni wā^{dte}ci'ca'wiyāg^{kwe}. Ma^{dte}ci'ma'netō'ā'a pe'me'kāw^{wa}. Inī^{dte}cā'i wā^{dte}ci'ke'tcinepō'iyāgw ä'pe'me'kā^{dte}i'. Ō' pwāwigā'ipeme'kā'te' awi't i'n ite'kāgo^a. Kemenātā'pwa^{dte}i' pe'mi'ā^{dte}i'; inigā'ini kepanāmō'ckā'gwi^{yag}g^{kwe}. Ägwī'gä' i'n ināneme'nagwini wī'nepō'iyag^{kwe}. A'cemegunā'wina pe'me-
45 kāw^{wa}, cewā'na myā'ci'yā'gu'siw^{wa}. Ägwīgä'āyī'gi ke'kāneme'-

Hence it was, it is said, that then the Sioux were badly beaten. All their chiefs had been slain. Although the Sioux were larger built men, yet just the same they were badly beaten, and many indeed were slain. They all fled, leaving their homes.

It is said after all had deserted them the Indians had great feasts. After having great feasts then they left. "Do not burn up their homes," they were told by the leader. Then it is said they went away, going back whence they came. When they were but a little way those wailing were heard by them. They made the Sioux cry. They themselves were not killed by them.

Then it is said when they got home they had great dances. Then he gave a speech about his sacred pack: "This, my sacred pack, is reason why they could not be slain, untie it," so he said. "Truly my sacred pack is known. The manitous know it; so now I love it very much. Each and every one of you, to whose gens I belong, love your sacred pack, for it is your sacred pack too. It is not my sacred pack alone. This is our sacred pack. I have been to feed it, it had a very fine meal. There was not a bit of trouble. It has made the young men very brave indeed. May be our life will be good, if we continue to do as this tells us. May be we might live a long time. In the same way if we think of our sacred pack, it will not only watch us but it will watch us all in general. Just as many as there are with whom we live, so many of us will it watch, as many of us as our chief controls. No doubt if we had not had this sacred pack, those Sioux are the ones who would have contrived to kill us. They are the people who will never leave us alone. We shall always hate each other strongly. They will never stop thinking of us, and I shall never stop thinking of them. Just as long as this earth remains, I shall think of them."

Then it is said some time soon they were again sick; the Indians were stricken with disease. Many had coughing spells and strangled to death by coughing. Many of them died. He realized that they were suffering. Then it is said he boiled a large quantity of medicine. It is said he even boiled two kettles full. He told them to drink. So they drank, all of them, each taking a little.

"That is all, now nothing will happen to you," he told them. Many people had already died. Then it is said he told them, "This is why it happened to us. A little evil manitou has traveled by. That is why many of us died, because he traveled by. And if he had not gone by here, that would not have happened to you. You have smelled the way he went by; that was what smothered you. He really does not want us to die. He was simply going by, but he smells badly. And he does not know that he has killed many of us.

nagwini mā'n ā'ne'senag^{kwe}. Ī'ni wā'dtc i'ca'wiyag^{kwe}," ā'inā-dtc me'to'sā ne'niwaⁱ. "Ī'n ā'pī'tcimi'cka'we'si'dtc. Mō'tcin ā'menāmā'iyagwe kinā'na kenepō'ipena'meg^{ku}; ka'nomā me'tci'nāwagwe mani'megu i'ci'nāwagwe wāpā'ckā'kago^A; ĩni'megu 5 ā'mi'ca'wiyag^{kwe}," ā'inā'dtc.

Ī'nipi ne'k ā'pī'tapi'ta'u'dtc nāponāpō'itcig^{ki}. Īnigā'i'pīni nāta'winōni wāpe'ckiku'pī'dtcinu'swimi'cāmeg ā'tagwi'setō'dtc kwayiā'cⁱ. "Wī'anemime'to'sāneniwi'ta mā'n i'cawit^e, mā'ni wī'nawa'tenamwa wī'anā'pō'sam^{WA}. Wī'nā'sā'egwiwā'dtcā'ⁱ, āgwi' 10 kīgō'i wī'i'cawī'wā'dtcinⁿⁱ. Ī'ni wī'i'cime'sāneta'mowā'dtc mā'ni kabō'twe mā'ni mī'cā'm^{mi}. Wī'anemiwīna'megu'umāme'sāne'tamōgi wī'anemime'to'sāneni'witcig^{ki}; āgwigā'i wī'pwāwime-sānetamō'wā'dtcinⁿⁱ; wī'me'sānetamōgi'meg^{ku}. Kinwā'waiyō mani mānenwimegō'n ā'me'sāne'tamāg^{kwe}. Manigā'i'nini nā'sānā'sā'e' 15 gwiwāg^{kwe}, ā'gwi nī'n^{NA}. Īnugiyu'mani'megu nā'sā'e'gwiwāg^{kwe}. Ī'ni wā'dtcimagi mā'a'gi wī'dtcī'sō'magigi wī'wī'cigi'meguke'kinō'sō'iwā'dtc ā'cimāg^{ki}. Ī'ni wā'dtcimag^{ki}, kī'ciwīna'meguke'kā-netamōgi naga'mōnani ke'gime'siⁱ," ā'inā'dtcⁱ.

"Nemenwinawā'egōgi'dtcā'meg ī'n ā'ca'wiwā'dtcⁱ," ā'inā'dtcⁱ. 20 "Īnigā" ā'a'cki'megu'aiyō'itagwi'se'tōyāni nāta'winōnⁿⁱ. Īni'megu ā'mene'tamita'gwi'seg^{ki}. Wāwene'tw ī'n aiyo' ā'a'tōyān ā'gwi myāne'teginⁿⁱ. 'Ō' myānetege'gā'i kīgō'megu i'ca'wī'kā'aiyo'i tagwi'se'tōyān^{ne}," ā'inā'dtc me'to'sāne'niwaⁱ. "Me'ce-dtcā'megō'na'i nīnā'n ā'i'ci'soyāg ā'gwi wī'wāwanāneta'māgini 25 mā'nⁿⁱ, nī'ke'ka'amawāwagi'megu mā'a'gi wī'dtcī'sōmā'i'yānigi mā'ni nenātainō'nenānⁿⁱ," ā'inā'dtcⁱ.

Me'ce'na' ne'gutenwi kī'ci'aiyā'dtcimu'dtcⁱ, ā'pyānu'tāgu'dtc utōgimā'mwāwanⁿⁱ. "Nī'na nā'i kwīye's^e, kī'wī'tamaw ī'ni nāta'winōnⁿⁱ," ā'i'ciwā'dtc u'gimāw^{WA}.

30 "Au," ā'ine'dtcⁱ. "Cā'ckimā'megu yātu'ge wī'ke'kāne'tamānⁿⁱ. Kī'n ā'gwi wī'na wī'dtcī'sōmī'yāginⁿⁱ. Mō'tci kī'na nāta'wī'oyan^{ne}, ā'gw ī'ni wī'i'ci'keginⁿⁱ. Me'tenō'megu wī'dtcī'sō'magig īnigīni wī'i'ci'kenig^{ki}," ā'ine'dtc u'gimāw^{WA}. "Cā'cki'ku'dtc wī'ke'kānetamō'iyāni wā'dtcī'nenānⁿⁱ, kwayiā'ci 35 wānī'kāwāt ī'ni nī'na wī'wīta'mawag^{ki}," ā'i'ciwā'dtcⁱ.

Ā'a'wane'dtc ā'mawike'ka'a'mawu'dtc ā'ci'genig^{ki}. Kī'cā'dtcī'mo'e'dtc ā'wā'gōtag^{ki}. "Ō' tcāg ānāgō'magig^{ki}; wānātainōne'me'kig^{ki}," ā'itag ī'ni nāta'winōnⁿⁱ.

Ō'nip ā'ko'w ā'mawike'ka'a'mowā'dtc wī'dtcī'sō'mā'dtcī ī'ni 40 nāta'winōnⁿⁱ, ā'tcāgiwā'dtcī'meg ī'n ā'mā'dtcī'wene'dtcī nāta'winōnⁿⁱ. Mō'tci'neg ape'no'ag ā'a'wane'dtcⁱ. Kegime'si'megu ā'mīne'dtcī pe'kwapi'dtcī'ganānⁿⁱ. Nāta'winōn ā'pe'kwapi'tānig^{ki}.

That was why this happened to us," he told the people. "That is how powerful he is. Even when we only smell him, we die; if we saw him very plainly we would fall right down as soon as we saw him; that would surely happen to us," he told them.

Then it is said those who died were buried one by one. Then he placed in readiness the medicine in the white buffalo sacred pack. "The people who shall live in the future, if something happens to them, shall take this and boil it. It will truly cure them, and nothing will happen to them. That is the benefit they will soon derive from this sacred pack. Surely the people who are to live shall continually derive benefit from it; they will not fail to be benefited by it, they will derive benefit from it. You, of course, have already derived benefit from it many times. This is the thing which always cures you, not myself. At this time this is the thing that made you well. That is why I tell these fellow-clansmen¹⁴ of mine to remember very firmly what I say to them. That is why I tell them so, though they all have learned the songs," he said to them.

"They have indeed pleased me by doing that," he told them. "This is the first time I put the medicine in here with it. Now indeed for the first time it is placed with it. It is good which I have here, it is not bad. If it was bad something would happen to me, by putting it in here," he said to the people. "So any one of our gens will not be ignorant of it, I shall instruct these, who are of my gens, in this our medicine," he said to them.

When once he stopped speaking, their chief approached him. "Boy, tell me about that medicine," so the chief said.

"All right," he was told. "Very likely you merely want to know about it. You are not of our gens. Even if you doctor yourself with it, it will have no results. Only my fellow-clansmen¹⁴ are they for whom it will be efficacious," the chief was told. "I just only want to know about it, is why I ask you, that I might be ready to tell them, should they forget," so he said.

Then he was taken aside to be instructed how it was. After he was told, he gave thanks. "All my different relatives; whose medicine you are," he said to that medicine.

Then it is said he went in the rear to give instructions about that medicine to his fellow-clansmen.⁶⁵ All of them went along to be shown that medicine. Even the children were taken along. All of them were given bundles of it. The medicine was in little bundles.

⁶⁵ A convenient if not strictly accurate translation.

"Pe'kimegu'mani kī'wī'cigipe'menāp^{wa}; kīgō' i'ci'āne'me'site ma'na me'to'sā'neni'w i'ni ma'ni wī'anāpō'samāg^{kwe}; kīnwāwa'-megu i'ni wī'me'noyāg^{kwe}. Ini'megu' cā'cki me'ce wīna^dtcā'-megō'na' i'ci'āne'me'sit^e. Mō'tei'megu ne'pi pyā^dtcitetepe^dtcā'-5 'ckag^{ke}, mani^dtcā' tāpime'noyāg^{kwe}, ā'gwi wī'nepō'i'yāgwinⁿⁱ.-Māme'ci'ka'megu 'A'kwī'tepyāgi kī'kī'wītāp^{wa}. I'ni nā'ka kī^dtcī-'ckwe'wāwagi mīgātī'enāg^{kwe}, negu'ti'iyā'g^{kwe}, ā'gwi wī'ne'se'-nāgwinī ka'ckī'. Pwāwipōnī'kōnāgwe ketcāgi'āpwa'megu.

"Me'ce'megu kīgō' i'ci'āneme'siyāg^{kwe}, kī'kunagwiwene'gwipwa'-10 meg^{ku}. Ma'ni māma'kā^dtcī'megu kī'me'sā'netāp^{wa}, cewā'na kīnwāwa'megu me'tenōⁱ. Mō'tei'megu pwāwike'kā'netāgwa'ke wī'u^dtcinā'sāgānⁿⁱ, kīnwāwa'megu ne'ci'ka tāpimā'mani me'-noyāgwe kī'nā'sāpwa'meg^{ku}. I'ni ma'ni ā'cikegi kenātawinō'-nenānⁿⁱ.

15 "Kegime'sigā'mani kīnāna'megu kenātawinō'nenānⁿⁱ, cewā'na kīnāna'megu me'tenōⁱ, ā'gwi pe'kī'ni'sut^a. Mani'megu ā'cisut i'na ma'ni wī'tāpwa'tāgwit^a. I'n ā'cikeg^{ki}. Cewā'n^{na}, i'kwātig^{ke}, mō'tei'megu pe'kī'ni'sowāte keni^dtcā'ne'swāwag^{ki}, ā'gwi wī'nā'sā'āgwinⁿⁱ. Ini'megu 'ā'cike'e'gwi'yāg^{kwe}; kīnāna'-20 megu me'tenōⁱ. Cewā'na me'cena'meg u'wiyā'a kī'ci'nepege mani^dtcā' me'ku^dtcāna'mawut^e, me'cketu'nānete me'na'et^e, wī-'nā'sāwa'meg^{ku}. Māma'kā^dtcī'megu wī'pemipa'segwīw^{wa}; wī-'nā'sā^dtcī'. I'ni wā^dtcimāmīne'nagōw ā'wā'wene'kī', wāwenetwi-yu'mani nāta'winōnⁿⁱ. Āgwi negu'ti ma'ni ke'ka'ama'waginⁿⁱ. 25 Keme'sōtāwī'meguke'ka'a'mōnep^{wa}. Mā'a'gi nā'ka^dtcī ketapeno-'eme'nānag āyigi'megu nepe'kwapita'wāwag^{ki}," ā'inā^dtcī'.

"I'ni kī'wī'cigi'megupemena'mawāp^{wa}, nā'ka^dtcī kīnwā'wa ma'ni kenāta'winōnwāwi kewī'cigi'meguwigā^dtcī'setō'p^{wa}, cewā'n ā'gwi myānōtā'gānegi wī'pitigatō'yāgwinⁿⁱ.

30 "Kī'sa'sāgi'tōpwa'megu wī'i'ci'megumenwinawā'tōyāg^{kwe}, i'ni wī'i'ci'se'tōyāg^{kwe}, ke'kānetāmōmigātwi'yō'win^{na}. Cewā'na kīgāno-'i'yāgwini kegime'simegō'ni wī'awa'tōyāg^{kwe}. Kemaiyā'wīnwāgi'-^dtcā'i kī'sō'gi'tōpwa ketci'wāwāg^{ki}, i'ni wī'pi'tōyāgwe ma'nⁿⁱ. I'ni wī'mī'cātānemwi'tōyāgw i'ni tō'tamāg^{kwe}. Ō'n i'nina' 35 i'kwātig^{ke}, pe'nāwagā'ineguti'gā'ipyā'nāg^{kwe}, ma'nini wī'mamāto'-tamāg^{kwe}, ini'meg ā'ca'wiyāg^{kwe}. Mā'a'gi nā'ka^dtcī ne'niwagi nāneguti'megu wī'pyā'nāwag penā'waⁱ, ō'n u'wiyā' āna'wī'āt āgwimegu'kīgōⁱ; nā'ka^dtcī i'kwāw ā'nōmāt unāpā'mā'ani āgwimegu'kīgōⁱ, wī'ke'kānemegwīwa'ku^dtcī ā'pī'tcite'pātag i'n 40 unāta'winōnⁿⁱ.

"Metā'ināta'winōnⁿⁱ," i'cite'kātāwigā'manⁿⁱ. I'n ā'cite'-kātag^{ki}. Ke'tcināwe'megu wāpi'nenu'swimetā'i ma'nⁿⁱ. A'ce-^dtea'megu i'cawīw^{wa}. Ā'ma'cki'cki'witō^dtcī'. Ā'gwi ke'tena ma'ni ma'cki'ki'u^dtcāpi'kī'wiginⁿⁱ. Ini'megu 'ā'ine'nagōw 45 ā'cikeg^{ki}. Iyā'tcā'megu 'ā'uwigī'yāgwini pe'pyaiyāg^{kwe}, kī'wā-wigā^dtcī'setō'p^{wa}; kī'menwī'setōpwa'meg^{ku}."

"You must care for this very carefully; when this people is in any danger then you must boil this; you are to drink it yourselves. That is all, only indeed if they are in danger. Even if water should come a-rolling, if you drink this straightway, you will not die. Probably you will be on the surface of the water. And if your enemy are fighting you, even if you are but one, they will not be able to slay you. If they do not leave you alone, you will indeed kill them all.

"No matter in which way you are in danger, it will pull you through. You will surely derive benefit from it, but this will be only you, yourselves. Even when it is not known how life will be saved, you alone will be surely saved, if you drink this. That is the way of this our medicine.

"This medicine is ours in general, but ours only, no other gens. Only who is of this gens is whom this (medicine) will relieve. That is the way it is. But, women, if even your children are of another gens, you can not cure them. That is the way you will fail: us only (will it cure). But after anyone dies, if this is found on his person, if his mouth is opened, and he is given this to drink, he will surely come to life. He will certainly begin to rise to his feet; he will be saved. That is why I give you this because it is good, for this medicine is good. I do not instruct one person in this. I give a general instruction to you all. And also I have made bundles of it for these our children," he said to them.

"You must take good care of it for them, and this your medicine, you must place away very carefully in good condition, but you must never take it inside a menstruation-lodge.

"You must be very clean with it, so that you will please it; that is the way you must lay it away, for it has consciousness. But when we hold gens festivals you all must take it along. Tie it on your right arm on your muscle, that is the way you must tie this. Then you will make it proud, if you treat it like that. Then at that time, women, if you bring even one turkey, then you will worship this, if you do that. And these men must also bring turkeys, one apiece, and if any one is unable to get one, it is nothing at all; and if a woman is unable to persuade her little husband, it is nothing at all, for his (her) medicine will know how much he (she) loves it.

"This is called the 'Heart-Medicine.' It is so named. This is the genuine heart of the White Buffalo. He did that purposely. He made it of weeds. This is not really a weed-root. What I have said to you is just how it is. So when you each get to where you live, you are to place it carefully; you are to place it in good condition."

Ä'penope'nowā^{dte}i'. Waninawe'meg ä'anemiwe'tōwā^{dte}ci nāta'-winōnⁿⁱ'. Ä'wigā^{dte}ci'setōwā^{dte}ci'megu i'ni nāta'winōnⁿⁱ'. Äne't unāpā'mwāwaⁱ': "Neniga''āpena'ku^{dte}ci nāta'winōnⁿⁱ,'" ä'i'nāwā^{dte}i'. "Nemīne'gunāna wī^{dte}ci'sō'maget^A,'" ä'i'yowā^{dte}i'.

5 Ä'me'sōtāwi'meguke'kā'neme^{dte} ä'mīne'gowā^{dte}ci nāta'winōn i'nini ne'niwanⁿⁱ'.

Ö'ni kīgā'nowā^{dte}i', ä'ke'tci'cī'cāwā^{dte}ci ne'niwag^{ki}'. Nā'ka'^{dte}i'kwāwag ä'cī'cānutamā'gowā^{dte}ci unāpā'mwāwaⁱ'. İniyā'g āniwetunā'mu^{dte}ci'g a'māne'citā'āwā^{dte}ci'meg^{ku}', ä'Anō'kānāwā^{dte}ci 10 wīna'megu 'unāpā'mwāwa'i wī'penā'kā'gowā^{dte}i'. Ö'n ä'penā'-'kāni^{dte}i', wīna'meg ä'ne''sāni^{dte}i'. Nā'ka'^{dte}ci ä'Anō'kānāwā^{dte}ci'megu wī'awa'nāni^{dte}i'. İni'meg ä'cawini^{dte}i'. Ä'awanāni^{dte}ci'meg^{ku}'.

Ö'nipi na''ina'i kīgā'nowā^{dte}ci mā'kwā^{dte}ci'meg ä'ā^{dte}cimo'e'-15 gowā^{dte}i', "Mā'kwā^{dte}i'," ä'i'gowā^{dte}i'. "Ä'gwi nī'na kägō'i mā'nⁿⁱ', nā'ka'^{dte}ci kemī'negōpena nāta'winōnⁿⁱ'; wī'na ke'tcināwe'megu wāpinenu'sw utā'i kemīne'gunān^{na}'. Mā'ni mī'-'cāmi mīnenagw īnamegō'nān^{na}', nā'ka'mani nāta'winōnⁿⁱ,'" ä''inā^{dte}i'.

20 Ö'nipi me'ce'na'i kī'cikīgā'nowā^{dte}ci negu'ti wī^{dte}ci'sōmā'wā^{dte}ci'nⁿⁱ' kabōtwe'meg ä'wāpā'ckāni^{dte}ci ä'nepō'ini^{dte}i'. Māmā^{dte}ci'gi'meg ä'nepō'ini^{dte}i'. Ö'n i'niye nepī'g ä'agwīta'wāwā^{dte}i'. Ä'me'-na'e^{dte}ci i'na nā'pō'it^A'. Kabōtwepi'megu nāyā'pi ä'inānagi'gwā'-'ckā^{dte}i'. Ä'nā'sā^{dte}ci ke'tena'meg^{ku}'; māmā^{dte}ci'gi'meg ä'nā'sā-25 ^{dte}i'. İ'nipi ke'tena'meg ä'ināneta'mowā^{dte}i'.

Ö'nipⁱ', "Mā'ni wī'i'cite'kā'tamag^{kwe}': 'Pemāte''siwenⁿⁱ,'" kī'cite-'kā'tāpena mā'nⁿⁱ,'" ä''ciwā^{dte}ci negu'ti'. "Au'," ä'i^{dte}ci'meg i'n i'ni mīneta nāta'winōnⁿⁱ'. "Cewā'na mā'na wī'swi'tōt^A', nyāwe'nwi kī'wa^{dte}cā'e'gunān^{na}'. Mā'ni nā''ka nyāwuguni'megu 30 wī'wī^{dte}ci'tōw^{wa}'. Kegime'si'me i'na'i kī'A''tōpen^{na},'" ä''ine^{dte}ci wānātawinō'nitci'g^{ki}'. "Wī'na wī'ā^{dte}cimōwa na''ina'i wī'wāpi-mamātota'mugwānⁿⁱ', maniyu' wī'mamā'totag^{ki}', nyā'wuguni wī'pemiwa^{dte}cā'nōtā^{dte}i'. Cewā'na kīnāna'megu kī'wāwī'se'-nipen^{na}'; ä'gwi kuta'ga wī'pe''kī^{dte}ci'nⁿⁱ'. Mō'cagi'megu kīnā'n 35 ä'ciwī^{dte}ci'so'tīyagwe kī'wāwī'seni'e'gunāna mā'na wī^{dte}ci'sō'-magwa,'" ä''inā^{dte}ci uwī''kānaⁱ'.

Ö'nipⁱ', "Ö' manī'nīna'i wāpage'megu nā'wa'kwāge kī'cimawa-^{dte}ciwe'tōyäg^{kwe},'" ä''inā^{dte}i'. "Wā'na 'ini,'" ä''igu^{dte}i'.

Wā'panig ä'māwa^{dte}ciwe'tōwā^{dte}i'. Ö'ni wā'panigi nāwa''kwānig 40 ä'peminā'tome^{dte}ci wī'wī'se'niwā^{dte}i'. Ö'nipⁱ', "Nā'i', manī'meg āmi'ca'wiwā^{dte}ci āyī'gi wī^{dte}ci'sō'magwig aiyā'pī''tcina' a'cemā'-megu wa^{dte}cā'eti''kāgo^A'. Ä'gwigā'i kägō^A' a'ce'megu wī'tepā'-

Then they all went away. They took along that medicine in different directions. They placed the medicine away very carefully. Some (said) to their husbands: "We have divided up the medicine," was what they told them. "Our fellow-clansmen⁶⁶ gave it to us," they said among themselves.

It was known all over that they had been given medicine by that man.

Then when they were to hold a gens festival the men went on a big hunt. And the women's husbands went out hunting game for them. Those who talked much were ashamed, but they ordered their husbands to hunt turkeys for them. They hunted turkeys and killed them too. And they (the women) also ordered them to take it over to that place. And they did so. They took them over there.

Then, it is said, when they had their gens festival they were told quietly by him, "Be quiet," they were told. "It is nothing to me, and this medicine has been given us; the White Buffalo gave us his own heart. He is the same one who gave us this sacred pack and likewise the medicine," he told them.

Then it is said after they had the gens festival one of his gens fell down dead. Surely he was dead. Then they let that thing soak in water for him. That dead person was made to drink it. Soon, it is said, his eyes eventually became natural. That he was brought to life, is a fact; he surely was alive. Then, it is said, they actually believed it to be true.

Then, it is said, "This is what we shall call it: 'Life,' we shall call this," so one said. "All right," said the one who gave them the medicine. "But this person who named it must give us four feasts. And he shall live with this four days. We must all put it there," those who had medicine were told. "He will tell when he shall begin to worship it, for this is how he shall have to worship, by giving feasts for four days. But we shall feast ourselves; there will be no outsider. We of this gens only will be given feasts by our fellow-clansman," he told his friends.

Then, it is said, "Well, at this time, to-morrow at noon, after you have brought it in all together," he told them. "All right," he was told by them.

The next day they brought it in together. Then the following day at noon they were invited to feast. Then, it is said, "Now, this is the way our fellow-clansmen ought to do also once in a while, and then you might cook for each other. Of course it is nothing but

⁶⁶ A convenient if not strictly accurate translation.

tamägwe ki''sönwāw āmu^dtei'ca'wiyäg^{kwe}. Āgwigä'' A''penä^dtei', me'cena''megu kabō'twe wa^dtcā'eti''kāgo'^A. Ī'n ā'cine'gutenwi-witamō'nagōw^{we}. MA'n āmu^dtei'ca'wiyäg^{kwe}. Negu'ti ma'netōwa nana'ā'netamwa mī''sōnanⁿⁱ; āmitä'pi'āgw ī'n ā'ca'wiyäg^{kwe}.

5 "A''penä^dtc u'wiyā' ī'n ina'nō'kyātē', ī'nini tātā'pi'ātē', me'ceme-gunā''ini ta'cime'tome'tosāne'niwi's^A. Īnigä'' āmu^dtcime'to'sāne'-niwi^dteⁱ: ī'nini mī''sōnani nāna'ānetami'ni^dtcini kenwā''ci wī'me'to'sāne'niwiw ināne'megutē'. 'Āgwigä''i, 'ini i'ca'i'cawig^{ku}!' ine'-nagōw^{we}.

10 "A'ce'megu kewita'mōnep^{WA}, na''ikegi wī'i'cime'to'sāne'niwig^{ki}, me'sōtāwegä'wīna'megu ki'ā^dteimo''enepw A'cka'^dtcimā''i,' ā'inā^dteⁱ.

Ō'nipi wāpanigi'megu nā'ka'^dtc ā'wa^dtcā'e'gowā^dteⁱ. Nyāwu-gunaga'tenig ī'ni nā''k ā'awa'awa'tōwā^dtc unātawi'nōnwāw^{wi}.

15 Kemige'si'meg ā'awa'tōwā^dteⁱ. Īnī'nip ā'cite'kāta'mowā^dtc ā'ciwī'swi'tō'^dtc īn^{NA}; 'pemāte''siwenⁿⁱ'' ā'cite'kāta'mowā^dteⁱ.

Ō'nipⁱ, kabō'tw ā'mawa'^dtcimā^dteci me'to'sāne'niwaⁱ. Me'sōtā-

we'meg ā'ā^dteci'mo'ā^dteⁱ: "Na'i', ma'ni negu'ti nā''ikeg^{ki}; ma'n i'ca'wiyāgw āmi'citā'pi'āgw negu'ti ma'netōw^{WA}, ā'gwi nī'cwi

20 mane'towag^{ki}, cā'cki'megu negu'ti, nāna'ā'netaga ma'n ā'cite-'kā'netiyagwe ki'sō'nenānanimā''i. Neguti'megu nāna'ā'netam^{WA}. Ī'na^dtcā' āmitāpitā'pi'āgw aiyā'pi'teina'i wa^dtcā'e'tiyäg^{kwe}.

Āgwigä''nīna wī'wa^dtcā'iyäg^{kwe}, nā''k ā'gw A'penä^dteⁱ; me'cena'-megu kabō'tw ī'n ina'nō'kyā's^A; 'Pena'nin ī'ni nī'icaw^{wi}, 25 inā'netag u'wiyaw^{wi}. Awita^dtcā''i ke'ka'wā'sa manetowa'nⁿⁱ; cā'cki'megu 'wī'seni'g^{ku}, ī'n āmi'nowā^dteⁱ. Īni'megu cā'cki kī'ci'se'ninit ā'mi'taⁱ, 'Na'i' natawinā'nāgwāgu tcāg ānāgōme'-nagōw^{we}, ī'n ā'minā^dteⁱ. Cā'ck īni'meg ā'cinī'cō'igini kana'-wīnanⁿⁱ.

30 "Īnā'mi'ta'i wī'na tā'pe'si^dteci mī''sōnani nāna'ā'netag^{KA}, āgwiku'-^dteci mā'A'ni kīnā'na ketepāneta'magwini ki'sō'nenānanⁿⁱ. Neguti'-megu ma'netōwa nāna'ā'netam^{WA}. Me'tō'^dteci wī'anema''kunig^{ki}.

'Ma'ni ma'ni wī'A'kug^{ki}, 'ā'citā'ā^dteciⁿⁱ, īni'megu'u ā'A'kunig ā'gwi nā'nāga^dtc anemiwāwītegwate'niginⁿⁱ. Aiyā'īnina'meg

35 ā'pōni'ai'yōtāg ī'ni mī''sōnⁿⁱ. Īnina'megu nepō'iyag^{kwe}. Ā'gw āwa'si'mā'ā'gwi me'to'sāneniwā'iyagwīn īnina'meg^{ku}. Īni^dtcā-

'wā'^dteci me'sōtā'w aiyā^dteimo'e'nagōw^{we}, ma'ni me'tenō'i nā''keg ā'ine'nagōwe me'sōtāwiwa^dtcā'e'tiwenⁿⁱ. 'Ō, ma'ni nāne-

'kāneta'mugwān īnā'nāna wī'tā'pi'tōt u'wiyaw^{wi}. Āguwī'yā'ani

40 wī'tāpi'ā^dteci wīna'megu kā'sipi wī'tāpi'tō'i'w u'wiyaw^{wi}. Īni'megu cā'ck ānā^dtcime'nagōwe wī'me'sōtāwi'megu'uke'kā'ne-tamäg^{kwe}."

merely to show that you love your gens name.⁶⁷ You should not do it all the time, but just sometimes, you should cook for each other. That is one thing I tell you. This is why you ought to do this. One manitou has the control over the names; verily it is he whom you should worship, it is he whom you would please by doing that.

"If anyone does that all the time, if he pleases him, he might simply live on and on. That is why he would live long: he would be blessed by that one who has control over the names to live a long time. I do not tell you, 'Do that!'

"I am simply telling you this, the only way to live, although I shall inform you all later on," he told them.

Then, it is said, again the next day he cooked for them. After four days were up, they each took away their medicine. All of them took it away. So they called it the way that person named it; "life" was what they called it.

Then, it is said, soon he called the people together. He related to them all: "Now, this is one, the only way; if you do that, you could please one manitou, not two manitous, but only one manitou, the one who has control of what we call each other—that is, our names. One being has control over them; it is he whom you could please if you cook for each other once in a while. You are not to cook for me, and not (for each other) all the time; just sometimes some one might do that; whoever thinks of his life, 'I will just do that.' He would not have to name the manitou; only 'eat,' is all he has to say. Then the only thing he should say after the people have eaten, 'Now, you may each go home, all of you who are my different relatives.' Those are the only two speeches.

"Then the one who has the control over the names would be pleased, for we do not own these, our names. One manitou has control over them. It is just the same as how long they will continue to be. 'This one shall be so long,' when he thinks thus, it is that long and will not be mentioned any longer. That name is no longer used at that time. At that particular time is when we die. We shall not live any longer. That is why I tell this to you all, that this is the only way, the general cooking for each other. Whoever thinks of this is the person who will make his life happy. He will not make anybody else happy but himself only. That is all I have to tell you. The reason why I have called you together is so you all could know about it."

⁶⁷ A trifle free.

‘Ö, nī’na nemī’cātā’nem ā’ā’dteimu^{dte}ci kī’kā’nenān ā’mē’sōtāwī’-
meguwītamō’nag^{kwe}, ā’cimegumenwī’genig ā’ināneme’nag^{kwe},
ā’i’tiwā^{dte}ci ne’niwag^{ki}.

Wīna^{dte}cā’ipi kīgā’nu^{dte}cini pe’ki’meg ā’tcāgi’megupyānu’tāgu-
5 ^{dte}ci. Me’to’sāne’niwa’i kegime’sipimegā’pe’e nīminiwa’i. Me’to-
sāne’niwa’i neguta’kā’ip ā’i’ci’ana’wini^{dte}ci me’to’sāne’niwa’i
na’ina’megu ke’kāneme’gu^{dte}cini wī’kī’gānu^{dte} inīna’ipi’megu pyā-
yāni^{dte}ci. Cā’ckigā’wīna me’gupi wī’nī’mini^{dte}ci, inīme’gupi’cā’cki
wā^{dte}ci’pyāni^{dte}ci. I’kwāwa’igā’ipi tēātācāgimegunīmi’niwa’i. Na-
10 inā’tcā’ipi wī’nīmi’tēi’gā^{dte}cin ā’āne’kō’agi’meg uwi’gewāw^{wi}.
‘Ā’māwa^{dte}cigā’megu wī’napi kenu’tānig^{ki}, cewā’napi kī’kī’ki’meg
āwa’s ā’a’kota’wā’tō^{dte}ci. Pe’ki’meg ā’mī’cātāne’moni^{dte}ci na’ina’
wī’kīgā’nu^{dte}cini me’to’sāne’niwa’i.

Ugyānigā’ipi pe’ki’meg ā’metemo’ā’ini^{dte}ci. ‘Ā’kī’cāgu^{dte}ci’megu-
15 wāpe’ckyānig uwi’ne’san i’na mete’mo’ā’ā. Ō’nip ugwi’sanⁿⁱ,
“Ci, negwī’i, awi’ta wā’yātuge ka’cki’u’wīyā’ā’uwi’wī’kap^ā,
ā’pwāwī’uwiwā’iyanⁿⁱ?” ā’inā^{dte} u’gwi’sanⁿⁱ. Cā’cki’meg
ā’ānige’tāgu^{dte} u’gwi’sanⁿⁱ. Pāpegwamegu’ nā’ka^{dte}ci me’cena’-
ina’iwinī’g i’n ā’igu^{dte}ci. Nāyāpi’meg ā’cimegu’tē ā’i’ci’megu-
20 ^{dte}ci. Nā’ka’megu’cā’ck ā’apanā’nemā^{dte}ci ugyā’nⁿⁱ. Ō’nip inīna-
i’winigi nā’ka’^{dte}ci inī’meg ā’i’ci’megu^{dte}ci, cā’cki’pīn ā’wā’pamā^{dte}
ugyā’nⁿⁱ. Ō’nipi pō’si’megu māmai’yā’wīmā’ i’n ā’igu^{dte}ci.
“Na’i, ‘anā’^o, mā’n ā’ta’cī’ka’wīyani wī’uwi’wīyānⁿⁱ. Nemā’ne-
ci’ta nī’na wī’uwi’wīyānⁿⁱ. Mā’ni wī’na ā’pwāwī’uwi’wīyān
25 āgwi’mego kīgō’i māne’ci’ta’ māninⁿⁱ. Mā’ni wī’n uwi’wīyān
ā’tā’sagu’meg āmī’cimāne’ci’tamānⁿⁱ,—nī’namā’megu kā’si’p
i’ni nete’citā’^o. Mā’n ā’nī’cōgā’iyagwe me’ce’megu keta-
cīkakakanō’netīpen^{na}. I’ni wī’n uwi’wīyān^{no}, me’tenō’ku’meg
aiyō’ ā’a’wi^{dte}cini nī’w^{wa}, ā’mī’ta’i ka’ckigā’kīnā’nakakanō’-
30 netīyag^{kwe}. Āgwigā’man i’ni ke’kāne’tagini me’to’sāne’nīw^{wa};
i’ni wā’^{dte}ci pwāwimāne’ci’tag^{ki}. Ke’kānetagegā’mana māne’ci-
tas^ā. Kīnaiyu’manī wānatō’ka’megu tā’ci’kā’tīgini wī’uwi’-
wīyāni kete’ne’tōne tā’tag^{ki},” ā’inā^{dte}ci ugyā’nⁿⁱ. “Na’i,
negwī’i, āgwiku’ i’ni kīgō’ i’cimā’ne’cāgin uwiwe’tīwenⁿⁱ.
35 Kīnaiyu’man uwi’wīyān^{no}, awitagā’ina’ u’wīyā’ā māne’ci-
mene’s^ā. I’nⁿⁱ,” ā’inā^{dte}ci u’gwi’sanⁿⁱ.

“Anā’^o pe’ki’megu keme’tēiwī’tamōn^{no}. Ā’gwi wī’kyātamō’-
nānini wā’^{dte}ci cāgwāne’moyānⁿⁱ. Ā’i’kwāwīyāgwe ne’cā’gwānemu
wī’wī^{dte}ci’e’nagōw^{we}. Me’ce wī’na kī’cinēpō’iyanⁿⁱ, inā’mī’ta’i
40 wī’uwiwī’wānān uwi’wīyānⁿⁱ. Mā’ni wī’n i’nug ā’gw ā’pī’tcinā’-
sāyani wī’uwiwī’yāninⁿⁱ. Inīna’megu wī’uwi’wīyāni kī’ca’ce’-
noyan^{no},” ā’inā^{dte}ci ugyā’nⁿⁱ. I’nip ā’pōni’megu^{dte}ci.

Ō’nipi’ cā’ck ā’a’sipiwi^{dte}ci’egu^{dte} i’na wī^{dte}ci’sō’mā^{dte}ci’i.
Cā’cke’si’a’i nenī’w ā’nana’i’ka’mini^{dte} i’ni wī’giyāpī. Metemō’
45 ā’a’kawā’pamā^{dte}ci. Ā’mī’cātā’nemu^{dte}ci mete’mō’ā’ā. A’penā-

"Oh, I am very glad that our friend has told it and told us all in general, and that he thinks of us in a good way," the men said to each other.

It is said whenever he gave a gens festival all the people came to him. All the people would dance. When the people went out on a hunt, when they knew he was to hold a gens festival, they would surely come at that time. They merely wanted to dance, that was all they came for. All the women danced. So when he was to give a dance he would put an addition to his wickiup. His was the longest there was, but nevertheless he made it still longer. The people were very glad whenever he was to hold a gens festival.

His mother was a very old woman. The old woman's hair was very white. Now it is said she said to her son, "Well, my son, is it because you could not marry any one that you do not marry?" she said to her son. Her son only laughed at her. A little later again he was told the same thing. Just as he had been told, he was then told. Again he only laughed at his mother. And it is said that again at the same time (of day) he was told the same thing, and he only looked at his mother. Then it is said he was told again much earlier. "Now, mother, you are trying to get me married. I am ashamed to get married. When I am not married I am not ashamed of anything. Now if I got married there would be that of which I would be ashamed—that is, I myself only think that way. When we are living together, the two of us, we can be talking with each other freely. And if I were married the only time we could talk with each other would be when my wife was here. These people do not know that; that is why they are not ashamed of it. If they knew about it, they would be ashamed of it. Now I understand you to unconcernedly persuade me to get married," he said to his mother. "Now, my son, marriage is not at all shameful. Now if you were to marry, why, no one would make you ashamed by what he said. That is all," she said to her son.

"Mother, I shall tell it plainly to you. I will not keep secret from you why I am unwilling. I do not want to be with you women. Of course after you are dead, then I might get married if I am going to marry at all. But now while you are alive I shall not get married. After you are gone is the time I shall marry," he said to his mother. Then, it is said, he was bothered no more.

Then, it is said, all those of his gens lived with him. The maidens took care of that wickiup of the man. The old woman watched them. The old woman was very glad. Always she was instructing them how

^dtei'meg ä'kegye''kimä^dte unāpā'miwen ä'ci'genig^{ki}', nā'ka'^dtei
wī'ināne'māni^dtei wī'unāpāmemānigwā'inⁿⁱ'; wī'tepānāni^dtei'megu
wī'wigä^dtei'megupeme'nāni^dte'. "Keme'sānemāpena'ku'i ne'ni-
wag^{ki},'" ä'i'nāni^dte'. "Ninaiyō ī'n ä'ca'wiyāni na'ina'i wānāpā/-
5 miyānⁿⁱ'; nā'ka'^dtei na'ina'meg ä''cenu^dtei ne'nāpām^{ma}', ä'gwi
nanā'ka kuta'ga wī'wī^dtca'wiwag i'citā'ä'yāninⁿⁱ'. ī'n āmi'ca'-
wiyäg^{kwe}', i'ckwā'se''itig^{ke},'" ä'inā^dte'.

Ō'n ī'nin u'gwi'sanⁿⁱ', "Kā'ta wī'na mā'a'gi kō'ci''semagi
wī'ke'tcināne''ckima^dte inānemī'yāganⁿⁱ'. ī'ni wī'i'ci'a'ne'kō'ki',
10 pwāwimegukägō''i'cināne''ckima^dteinigā''i', mā-
'kwā^dtei'megu ka'nōnat^e. U'wiyā'a nā'ka'^dtei ke'kā'nemate
ne'niwani kakanō'netit^e, pwāwī'megukägō''inat^e; pwāwigā''ina-
'i'ciga'a'mawate ne'niwa'ⁱ. Pe'kiyuwīnamegā'pe'e ketaiyīgwāmā-
^dtei'megōpw ä'metemo'ä''iyāgw ä'nānānā'imāgwe mā'n ä'pī'teigi/-
15 'iteig^{ki}', inigā''i pyā^dtei''aiyäg^{kwe}'. ī'nugi^dtca' mā'n A'pī'te''siwen
i'kwāwī^dtca'i'citā'āgani keke'kā'netāp^{wa}'. Ō'ni mā'n ä'ci'giteig
āne'ta kewaniwa'nimāpwa 'Mani nī'n ä'cima'kwāte''siyānⁿⁱ','
ä'inā^dte ugyā'nⁿⁱ'.

Ä'pōnikägō''inā^dtei me'temō'^a. Ke'tename'gup ä'ane''kāgu^dte
20 ä'wa's i'ci'. Apinapi'meg āne't ä'gwi na'ināgwā'wā^dteinⁿⁱ'.

Ō'ni wī'na neni'w ä'a^dtei'mo'a^dte ugyā'nⁿⁱ', "Nī'nyā'wugunāt^e;
A'ce'megu nī'kiyukiyu'se','" ä'inā^dte'.

"Au','" ä'igu^dte ugyā'nⁿⁱ'.

Wā'panigi mā'maiy ä'nāgwā^dte'. Aiye'meg ä'ki'ciki'ci'ta'wute'
25 umā'ke'sā'anⁿⁱ'; waninawe'meg ä'u^dteipyātā'ka'wu^dte'. "MA-
'anigā''i wī'pe'se'ka'maninⁿⁱ,'" ä'inegu^dte ī'ni' wī^dtei'ā'wā^dte'i'.
Ä'nāgwā^dte'.

Ō'ninig ä'mō'cagi'kwāwiwā^dtei'meg i'kwāwag^{ki}'. Ä'wīgā^dtei-
nāgwī'tōwā^dte ī'ni wī'giyāpī'. Metemo'ä'agā''ipi'cā'cki'meg ä'api/-
30 'api^dte'; ä'pōni'megukägō'i'ci'tā^dte'. Cā'ckipi'meg ä'ta'ci'ā^dtei'ā/-
^dteimu^dte ä'māmatāgwā'^dteimu^dte'. Ä'pwāwigā''megukägō'kā'i'ci-
'āno'ānō''kāni^dte'. Ō'nipi kwīyena'meg ä'ki'cimenwināgwī'tōwā-
^dte ī'ni wī'giyāpī', ä''pyāni^dtei tepe'ki nanōpe'ka'megu kägō''
ä'wāwī'kwāpi'tānig^{ki}'. Mani'megu me'cena'megu nāta'swimīwa-
35 'ci'wenan ī'na' ä'a'tānig^{ki}'.

Wā'panigi nāwa'kwānig ä'tō''kīni^dte'. Nyāwini'siwegā'i'pīni'
cā'cke'si'ä'a'i wī^dtei'e'gowā^dte'. Inigigā'ipime'gōnin ä'ta'segi
mīwa'ci'wenanⁿⁱ'; nyāwini'siwā'ta'seg^{ki}'. Ō'ni negu'ti metemo-
ä'a'meg ä'api^dte ä'a'tāg^{ki}'.

40 Tō'ki^dtcipīnⁿⁱ', "I'ckā'sā''etig^{ke}', aiyo'' māwa'^dteig^{ku},'" ä'inā-
^dte'. Ä'māwa'^dteimī^dte ä'api^dte'. "Mā'ani'ku'i ke'gime'si nā/-
neguti wī'nawa'^dtei'awa'tōyāgw ä'uwigī'yāgwīnⁿⁱ'; wā^dteinatome/-
nagōw^{we}'. Ä'pene'meg i'ci'senwi kägō''i','" ä'inā^dte'. "Ketcāwi/-

married life was, and how they would think of whom they were to marry; that they should love him, and take good care of him. "We are benefited by men," she told them. "That is what I did when I got married; and soon as my husband was gone, I never thought of living with another again. That is what you ought to do, girls," she told them.

Then her son said, "Do not ever think of scolding these, your grandchildren, very badly. That is the way they will become attached to you, if you do not scold them at all. If you do scold them, speak to them quietly. And if you know of any one talking with a man, you must not say anything to her; and do not ever speak badly(?) about men to them. You old women have certainly the reputation of instructing (girls) who come to this age, for you have passed that. So you know at this age women's thoughts. And some of you who are of this age often fool them, telling them, 'This is how quiet a person I was,'" he told his mother.

Then the old woman said nothing more to them. To be sure, then she was better liked by them. Some of them never departed at any time.

Then the man told his mother, "I shall be gone four days; I shall merely be walking around," he said to her.

"All right," his mother said to him.

The next day early in the morning he went away. His moccasins had already been made for him; they were brought to him from everywhere. "These are what you are to put on," he was told by those who lived with him. Then he started out.

Then those women were women alone. They fixed up that wickiup to look better. The old woman only sat down; she ceased doing anything any more. It is said that she merely told stories. She told some very interesting stories. She never ordered them to do any work. Then, it is said, just at the time they had made that wickiup look nicely, he returned that night with many bundles of things. It consisted of several bundles which were there.

The next day at noon he woke up. There were fourteen young girls living with them. That, it is said, was the number of those bundles; there were fourteen of them. And one (of the bundles) was where the old woman was sitting.

It is said when he woke up, "Girls, come together here," he said to them. Then they came together where he was seated. "Each one of you is to take one to where you live before (you go); that is why I summoned you. Each thing is alike in them," he said to them. "I

megi'cimī'nenepwa ma'ni kī'genān ā'menwi''kamāg^{kwe'}. I'ni
wā^{dte}itāpi'e'nagōwe nā''nīn^{na'}; ā'tāpi''iyāgwe ma'na ne'gy
ā'a'se'mi'āg^{kwe'}," ā''inā^{dte}i.

Ā'awa'awatōta'mowā^{dte}i wani'naw ā'aneme''kāwā^{dte}i cā'cke/-
5 sī'ag^{ki'}. Iyā''i pyāyā'wā^{dte}in ā'uwi'giwā^{dte} ā'wāpata'mowā^{dte}i.
Mi'cāte'siweni^{dte}i'ipī'. Kī'cina'i'setō'wā^{dte}in ā'nā'gwāwā^{dte} ite'pī'.
Kegime'sigā''meg ā'ma'kwā'te'siwā^{dte}i.

Metemo'ā'a'gā' ā'na'i'se'tō'i^{dte}i'. "Uwiyā'A^{dte}cā'' pyā^{dte}cinā'ka'-
dteiwī^{dte}tei'e'nag^{kwe'}, ma'ni nī'awatō'ta'aw^{wa'}," ā'cika'nawi^{dte}i
10 na'ina'i nā'i'setō^{dte} uwi'kwāpi'^{dte}cigan^{ni'}.

Ō'nipi kabō'twe nā'ka'^{dte} i'na' ā'pyā^{dte}ciwī'tāni^{dte}i negu'ti'
cā'cke'si''ā'an^{ni'}. Inī'pīn ā'mīnā^{dte} i'nīni cā'cke'si'an^{ni'}. U'gwi-
'san^{ni'}, "Kemi'cātā'nemwi' ā'mīnā^{dte}i kete'ckwā'se'e'menān^{na'}.
Kemenwitō'tawāw^{wa'}. Kemenwinawā''āwagi wātāne'siteig^{ki'}. Inī'-
15 ku'i nete'ci'tā'e nā''nīn^{na'}," ā''inā^{dte} ugyā'n^{ni'}.

Kimiwagā' winapīn ite'p ā'mawiwī^{dte}tei''iwā^{dte}i'. Kabō'twe
winwā'w ā'pyātata'u'guni^{dte}i wātāne'siteig^{ki'}. Ō'n ugyā'n i'n
i'kwāw ā'ā^{dte}ci'mo'ā^{dte}i': "Ite'piyu netā'pi'a nemi'cā'menān ā'a'-
gōtāg^{ki'}. Iyā'tcā' newī'^{dte}ei'iw^{we'}," ā''inā^{dte} ugyā'n^{ni'}. Ō'n^{ni'}, "Kō's
20 ā'ine'nugwān i'ni wī'i'ca'wīyan^{ni'}," ā''ine^{dte}i'. Ō'ni pyā'yāni^{dte}
ō'san ā'ā^{dte}cimo''eme^{dte}i'. "Cī', nī'na wā'na kāgō'i nī''ināw^{wa'}.
Kakatā'ni'iyō nete'ci'tā'e^{dte}cā'' nī'n^{na'}. Nāpiwā'na ma'kwā'^{dte}i-
'cā'cki," ā''ini^{dte}i'.

I'nip ā'nāgwā^{dte}i'. Ō'n iyā''i pyāyā'^{dte}i kwīyena'megu, "Na'i',
25 nō'ci'semeti'g^{ke'}, pyā'g aiyō''i mawatā'gwapigu kī'wita'mōnep^{wa'},"
ā'i'neme^{dte}i'. Winagā'' iyā'' ā'mawinana'api^{dte}i'. "Na'i',
nōmagā'wā'megu kī'ā^{dte}cimo''enep^{wa'}. Inigā''megu wī'i'cigenw
ā'ine'nagōwe ma'n inu'g^{ki'}. Kī'ke'ki'nō'sup^{wa'}," ā''inā^{dte}i'.
"Ma'ni ku'^{dte}i', na'ina'i wāpi'unā'unāpā'miyāgw i'ni, wī'ana'ana-
30 pi'nenāg^{kwe'}; kī'ana'pi'supwa'meg^{ku'}," ā''ini^{dte}i metemō''ā'an^{ni'}.
"Nana'win ā'gw inī ke'kāneta'māgin^{ni'}," ā''inā^{dte}i'. "Cā'cki'megu
metā'kwi netunāpā'mipen^{na'}, inu'gi wī'n inī'megu wī'i'ca'wi-
yāg^{kwe'}," ā''inā^{dte}i'. "Iniku' wīna'meg^{ku'}," ā''inā^{dte}i'. 'Ā'apa-
'apanā'nini^{dte}i'. "Wā'na ma'na," ā'igu^{dte} i'nī'i cā'cke'si'a^{i'}.

35 Ō'nīnini ne'niwan ā'pyā^{dte}ci'pīti'gāni^{dte}i'. "Ā'ta'megu kematā-
gwapa'apanā'nip^{wa'}?" ā'i'gowā^{dte}i'. Ōnīpi'na neni'w i'nin
ugyā'n^{ni'}, "Anā''e," ā''inā^{dte}i', "pe'ki'megu menwitō'tawi kō'ci'-
'semag^{ki'}. Kāgō'kā' i'cimāmyā'cikanō'nate kīna'megu ma'ni
kī'tōtagi kīya'w^{wi'}, kepōniyu'mani kāgō' i'ci'tā', cā'cki'megōn
40 a'awi'a'wīyan^{ni'}. Mā'agi'meg i'ckwā'sā'agi wī'i'ci'taiyane'e nīy
ā'cī'tātēig^{ki'}," ā''inā^{dte} ugyā'n^{ni'}. "Īni^{dte}cā'nīna wā'^{dte}i', 'Ma-
'kwā'^{dte}i kanō'ci', i'nenān^{ni'}, anā''e," ā''inā^{dte}i'.

have given you equally alike, because you have taken good care of this our dwelling. This is why I make you happy; because you have also made me happy by helping my mother," he said to them.

Then, it is said, the maidens each carried them away on their backs, going to the different directions. When they arrived at where they lived they looked at it. Lo, it is said that it was finery. After putting it away they departed thither. All of them were quiet.

The old woman also put hers away. "If anyone comes to live with us again, I will let her take this away," she said in her talk when she was putting her bundle away.

Pretty soon again, another young girl came there to stay. Then she gave it to that little maiden. Then her son (said): "You have made me happy by giving it to our girl. You treat her very nicely. You have gratified them whose daughter she is. That surely is what I thought," he said to his mother.

It is said that she (the girl) had ran away secretly to go there to live with them. Pretty soon they whose daughter she was (saw her) coming with a load on her back. Then that woman related to her mother: "I have been over there, where our sacred pack hangs. I am going to live with them there," she said to her mother. Then, "Do whatever your father says to you," she was told. Then when her father came he was told the story. "Well, I will say something to her. I think that would be a good thing. Surely she will probably be quiet staying there. Only be good," he said.

Then she started out. Now just at the time when she arrived there, "Now, my grandchildren, come here and sit together. I am going to make (something) known to you," they were told. She also went there and sat down. "Now, I shall give you instructions for a little while. What I am about to say to you this day will happen so. You will recognize it that way," she told them. "This is it, when you each begin to take husbands unto yourselves they will dress each one of you in finery; you will be dressed up in finery," the old woman said. "Of course we know nothing about it," she said to them. "We just simply each take a husband unto ourselves, but at this time that is what you are to do," she said to them. "That is all I have to tell you," she said to them. They were all laughing. "O, that is her, eh," she was told by those young maidens.

Then that man came in. "What makes you laugh so gaily?" he said to them. Then, it is said, that man said to that mother of his, "Mother," he said to her, "you treat your grandchildren very nicely. If you say anything bad to them you will indeed treat this your body (evilly), for you no longer do anything; you are just simply staying here. These little girls are they who do all the work you had been doing," he said to his mother. "That is why I say to you, 'Speak quietly to them,' mother," he said to her.

Wīnagā'nā'ip ā'kī'cāgu^{dte}'megu'ane'kāgu^{dte}'. "Kō'senē'n^{na}," ā'igu^{dte} ī'nī' cā'cke'sī'aⁱ; ke'tena'megu ā'tepā'negu^{dte}'.

Ō'nipi kabō'tw ā'kī'gānu^{dte}'. Ke'te'n ā'pwāwitawe'nigā^{dte}' mete'mō'ā^a. Cā'cke'sī'ā'agi'meg ā'taweni'gāwā^{dte}'. Cā'cki'-
5 megu me'tā'kw ā'pemi'nowī^{dte}' mete'mō'ā^a. Ō'nipi māmi'cī'a' ā'anawi'tō^{dte}'megu wī'pwāwiwā'pamā^{dte}', ugwi'sani'gā' ā'ta'cī'a-
'ckina'wā'ā^{dte} ī'n ā'i'cawī^{dte}'. Pe'kigā'wīnapimegā'pe' ā'ke'cā-
'dte'kwāwī^{dte}'. Ō'n ī'nina' ā'kiki'cī'u'cā'cke'sī'emi^{dte} ā'pōnike-
'cā^{dte}mete'mō'ī^{dte}'.

10 Ō'nip ā'wāpiki'gānu^{dte} ī'na nenī'w^{wa}. Ā'māne'citā'ā^{dte}'megu tā'tagi wī'na kī'gānut^a, ā'a'sāmi'a'kawā'pini^{dte} ugyā'nⁿⁱ. "Pe'-
'ki nī'kā! negy ā'sāmi'megu kwā'kwāwī'cawī^{wa}," ā'cī'tā'ā-
'dte'. "Ō' me'cegā' negy ā'a'sāmi'megumetemō'ā'ī^{dte}' wā^{dte}'-
megupwāwineno'tawī^{dte}," ā'inā'nemā^{dte} ugyā'nⁿⁱ.

15 Ō'nipi pe'ku'tānig ugyā'n ā'a'sāmine'pāni^{dte}'. Ā'nepō'inite'e'-
megu āyā'cine'pāni^{dte}'. Ō'n ā'wā'pamā^{dte} ā'tcāgi'megōpime-
gunanāni'ekwipīgā'ckā'nite' ugyā'nⁿⁱ. "Ō' pe'ki'megu ne'gya
nepō'īw^{wa}," ā'inā^{dte}' wī^{dte}'ego'wā^{dte}'. Ā'tcāgi'megumai'yōni^{dte}
ī'nī' wī^{dte}'ā'wā^{dte}'.

20 Ō'nip ā'ānō'kā'kyā^{dte} ugyā'ni wī'pīta'ome^{dte}'. Ō'n ī'na' ā'api'a'piwā^{dte}', ā'wāpipyā'tōni^{dte}' wī'cikegi'cini^{dte}' me'to-
'sāne'niwaⁱ. Katawi'meguke'gime's ā'pyāni^{dte}' me'to'sā ne'niwa'
ā'pyā^{dte}cmāmā^{dte}cinā'ike'kāne'māni^{dte} ā'cināgu'sini^{dte}'.

Ā'wāpinana'ī'tā'ā'nite' ānō'kā'ni^{dte}' inigā'wī'napīn ā'kī'cī'a'seni-
25 wī'nite'e'. "A'seniwigwā'ni mā'mana!" ā'ini^{dte}'. Ā'mīnawāpa'-
māwā^{dte}', ā^{dte}cā'megu pe'ki^{dte}'meg ā'kī'cī'megutcāgiku'ku'seni'-
wini^{dte}'.

Ō'nⁿⁱ, "Na'ī', me'ce'na'ī kā'ta kīgō' ī'cimi'cā^{dte}'ī'yāgāg^{ku}," ā'ī^{dte}' wāgi't^a.

30 Kī'cāne'kāwā^{dte}' wāne'kāteig ā'nā'nāwā^{dte}'. Ō'nip ā'tcāgō'-
nāwā^{dte}'. Sa'sāgipi'megu īyā'ī pyā'nāwagi wī'ta'cipīta'wāwā^{dte}'.

Ō'ni' cā'ck ā'wīwe'nāwā^{dte} ā'sā'g^{ki}. Kī'ciwīwe'nāwā^{dte}', "Na'ī',
pā'kīgwā'cime'ku na'ī'," ā'ī'yowā^{dte}'. Kā'te'siteigi mā'n
ā'cipā'kīgwā'cī'māwā^{dte} ā'a'ce'noni^{dte}'ā^{dte}'ī! "Āgwiyāpi mā'ni,"

35 u'wīyā' ā'ī'ciwā^{dte}' pā'kī'gwānāt^a.

Ā'wāpa'māwā^{dte}', ke'tena'meg ā'kī'cī'a'ce'nonite'e'. Ō'nipīni
wānā'gw ā'nāyāpimatagwāme'kwa'tōg^{ki}. Kī'cimatagwāme'kwa'-
'tōwā^{dte} ā^{dte}cā'megu īniyā'ga' cā'cke'sī'ā'ag ā'mai'yōwā^{dte}' pe'ki'-
meg^{ku}. Ā'anawi'tōwā^{dte}' wī'pwāwimai'yōwā^{dte}'. Ō'ni kegime-
40 'si'megu nānyā'wogun ā'pwāwiwī'se'niwā^{dte}'.

Kī'cinānyā'wugunipwāwiwī'se'niwā^{dte} ā'ne'ckime'gowā^{dte} ī'nini
ne'niwanⁿⁱ. "Na'ī', netāne'setig^{ke}, ā'ce ku'meg ī'n ā'kwī'genig
ume'to'sāneni'wiwenⁿⁱ. Ā'gwi kanāgwa'megu, pīgā'wike'kyā'-
w^{wa}, pōni^{dte}cā'meguma'ka'tāwīg^{ku}," ā'inā^{dte}'. Ā'pōnima'katā'-
45 wīni^{dte}'. Ō'ni wī'n ā'ne'cine'niwī^{dte} ī'na'ī, mō'cagigā'megu'
cā'cke'sī'ā'a'ī, kegime'sigā'meg ā'ma'kwāte'sini^{dte}'.

It is said he was also very much liked by them. "Our father," was what those young girls said of him; they really loved him.

Soon, it is said, he gave a gens festival. Sure enough the old woman did not have to clear the things away. The young girls did all the clearing. The old woman just simply started to go out. Then she was unable not to look at the ceremonial attendants, thus making her son weary by acting so. She used to be a very kind-hearted woman, it is said. Then after having the maidens she no longer was a kind-hearted old woman.

Then that man commenced his gens festival. That man who held the gens festival was rather ashamed, because his mother was watching very closely. "Gracious! my mother is behaving too badly," he thought. "It may be because my mother is too old a woman, is why she does not mind me," he thought of his mother.

Then it is said that night his mother slept too much. She had died while sleeping. Then he looked at his mother and found that all her ribs had slipped out of joint. "O, my mother is really dead," he told those who lived with them. All of those with whom they were living wept.

Then it is said he hired (persons) to bury his mother. Then they remained sitting there, while the people brought the things with which she was to lie. Nearly all the people came to know how she looked for the last time.

When those whom he hired began to dress her suitably, it is said she had already turned into stone. "She has turned into stone!" they said. When they looked at her closely, behold, she had certainly completely turned into a granite rock.

Then, "Now do not dress her up in finery in any way," said he whose mother she was.

After they had dug the grave, the diggers went over to get her. Then, it is said, all of them carried her. It is said that they brought her with difficulty yonder where they were to bury her.

Then they only wrapped her up in buckskin. After wrapping her up, "Now uncover her face," they said among themselves. When the older people uncovered her face, lo! she was gone. "She is not here," said some one who uncovered her face.

Then they looked at her; truly she had already disappeared. Then, it is said, they refilled that hole. After it was filled up, then the young maidens wept bitterly. They were unable to refrain from crying. Then all of them did not eat a thing for four days.

After they had not eaten in four days, they were reproved by that man. "My daughters, that is just the end of her life. It can not be helped, she died of old age, so stop fasting," he told them. So they fasted no more. Then he was the only man there, for they were all young maidens, and all of them were quiet.

Pretty soon their chief (said): "Eventually, I am getting tired of this place, always staying at the same place. We are acting like blind people now. Of course no one has any control of me, I myself have the control over our lives. And so as many of those who also think that way, may go with me, for I am going to move to a new pleasant location, not very far away from here," he told the people. It is said he made some of them willing by his words. "It can not be," said some. "I shall indeed remain here and live humbly with them," they said. Now it is said again he was told by the greater number of people, "O, I am going with you." He stated the time when he was going to move. "It will be at that time," he said to them.

Then his son found out that he was doing that, for it is said he was not living with him, it is said he was at a distance. "Well, father, I suppose you have already forgotten me," he said to him. "If you think of me now, I am not sick yet. If you thought of me, you would not have been thinking of moving," he was told.

"Gracious! as if you would get sick in any way again! It is all right now," his father (said).

"Now, do not ever again wish to think of him," he said to (his father). "You will surely have to bring your head here to pray to him if you are in any way in danger. You will not take care of as many as shall go with you. That is what I have known you to do in the past. For myself I shall remain right here," his son said.

"It would be better for you to go with me, my son. We then might always see each other about; and you might see fresh things; right here there is nothing."

"I can not possibly do it," his son said.

"O, ho! Surely you will do that," he said to (his son)

Then it is said the people moved. And it is said a few of them remained; those same people who had worried over (the one blessed) remained.

After they had been gone four days: "Now we shall follow our chief," he said. "We shall go wherever he goes," he told the people.

"All right," they said.

"We shall move at this time, in four days; surely at that time," he said to them.

At that time they moved. They followed those who moved, after they had gone eight days. They camped on their way in the same places the (others) had camped in succession. Pretty soon, those in the lead began, each and all of them, to get sick. Nearly all of them became sick. One out of so many was well. They stopped, for they

ä'pwāwī'megukā'cki'ā'miwā^{dtc}i'. 'Ö'nip ä'ä'ckami'megu'ä'kwama-ta'mowā^{dtc}i'. Iyā'mā'agi'gä' ä'amiwā^{dtc}i'meg ite'pⁱ. Ö'n ä'ckami'megu 'ä'ä'ane'ki'iwā^{dtc}i pwāwī'ä'kwama'tagig^{ki}. Ö'nip utōgimā'mwāwan ä'anō'kāne'gowā^{dtc}i pete'gi'cⁱ. "Ma'ni wī'5 inäg^{kwe}: 'Kenātawinō'nipi kenatawānetā'māgōpī,' ki'ināpwa nānīmī'enā'g^{kwa}. Wī'na^{dtcā}i wī'ugimāwī'w^{wa},' ä'i'ciwā^{dtc}u'gimāw^{wa}.

Ö'nipi pete'g ä'i'pa'owā^{dtc} änō'kā'netcig^{ki}. Cä'wine'ki ne'pāwā^{dtc}i'. Wā'panig ä'nagi'cka'wāwā^{dtc}i'ni' ämī'ni^{dtc}i'. İnini-10 megu ä'mawinā'wāwā^{dtc}i'. "Na'i', keme'kwānetā'māgōpi kenātā'-winōnⁿⁱ. Tcāgi'meg ä'kwama'tamōg i'niyāg^{ka}. İni^{dtcā}' ä'cipyā^{dtc}i'anō'kā'ci'yame^{dtc}i ketōgimā'menān^{na}. 'İ'ni wī'inäg^{kwe},' nete'gunān^{na}. 'Wī'na^{dtcā}i ki'utōgimāme'māpen^{na},' ketegwa^{dtcā}i,' ä'i'nāwā^{dtc}i'.

15 Ö'n i'nini wāyō'si'ni^{dtc}in ä'pyāni^{dtc}i'. "Kā'ci^{dtcā}' inā^{dtc}i'-mowag^{ki}?' ä'ini^{dtc}i'. Ä'ā^{dtc}imo'eme^{dtc}i'. "'Ö'; wā'na'ini. Na'i', kā'ta wī'nā'sā'A^{dtc} inānemī'yāgani nō's^a, āgwiku'megu kāgō'i pa'ci'megu ke'kā'netaginⁿⁱ. İ'ni yu "Au', inā'te', nā'sā'ate^{dtcā}i', me'ce wī'na nō'magāwe tāpi'i'yāgap^a; ini'meg 20 ā'mi'ta'i pōninene'kā'netag^{ki}, mō'tci ma'ni nā'ta'se'nw ā'tā'-pi'A^{dtc}i'. Ägwi'megu kanā'g^{kwa}; kepemi'megu wāpi'kaneg^{kwa}; i'n ā'cawi^{dtc}i', ä'ina^{dtc}i'.

Ö'nip ä'ā^{dtc}i'mo'ā^{dtc}i'ni' me'to'sāne'niwaⁱ, "Na'i', ā'gwi kīnā'na kāgō'i wī'ci'A'penāwene'ka'i'yagwinⁿⁱ. A'penāwene'kā'-25 gwā'ig ā'gwi wī'me'ci'e'nagwinⁿⁱ,—cewā'n aiyō'megu ki'ta'ciki'cā'-wīpen^{na}. U'wiyā'A wī'wa^{dtcā}nōtāw^{wa}. Kī'tatagwi^{dtcā}'meguwī-se'nipen^{na},' ä'inā^{dtc}i' wītāme'gu^{dtc}i'.

Ö'nⁿⁱ, "Nī'n^{na},' ä'i'ciwā^{dtc}i' negu'tⁱ. Sā'sā'si'meg ā'wa^{dtcā}-nōtā^{dtc}i'. Ö'nipi kegime'si'megu ā'wī'se'niwā^{dtc}i'. İnigi'gä' änō-30 'kānā'igig ā'wī'pu'gāwā^{dtc}i'. Ö'ni ki'ciwī'se'niwā^{dtc}i', "Ma'ni wī'inegwa nō's^a: 'Kīnā'megu kegwi'sa kā'sipi ne'cki'gāmōwa wī'mi'ke^{dtc}i'eneg^{ki}; wīnā'megu kegwi's^a, ā'gwi kuta'g^{ka}. Ägu'-wiyā^a, ki'ināpwa nō's^a, nīnā'ku^{dtc}i' ne'cāgwā'nemu wī'mi'ke^{dtc}i'e^{dtc}i'. İ'ni^{dtcā}' nī'na wī'u^{dtc}ike'ka'wiyāg^{kwe},' ä'ina^{dtc}i'.

35 İ'nipi wī'nānig ā'pe'nowā^{dtc}i'. Ä'piti'gāwā^{dtc} ä'tcitapi'ini^{dtc}i'.

"Cinā'g^{kwa}!' ä'ini^{dtc}i'.

"Mani^{dtcā}' ä'i'ciwā^{dtc}i' kegwi's^a: kīnā'megu kegwi'sa ne'cki'-gāmōwa wī'nā'sā'eneg^{ki}, kīnāmā'megu kā'sipⁱ, āgwigā'i kuta'-gaⁱ. Kīnā^{dtcā}'megu kene'ckinawā'ā'petug^{ke}. 'Ma'n ä'i'40 kīnā'megu kegwi's^a, ki'ināp^{wa}, i'wa^a. 'Wī'pwāwikāgō'i inā'-nemā^{dtc}i' mā'A'nⁿⁱ, i'wa^a, nīnā^{dtcā}'megu nī'ne'ckā'nemeg^{kwa}, i'wa^a."

"'Ö', wā'na'ini!"

"Wī'pyāwagigā'wīnā'meg^{ku}, cewā'n^{na} 'ā'gwi kīnā'na wī'ā-45 kwamata'magwinⁿⁱ, i'niwan i'nini kī'kāne'nānanⁿⁱ."

were unable to move on. Then they became sicker. The others were moving right along toward them. Those who were not sick grew less in number. Then it is said they were ordered by their chief. "This is what you must tell him: 'It is said your medicine is desired of you,' you are to tell the one who used to make us dance. He will be the chief," so said the chief.

Then, it is said, those who were employed ran back. They slept at half way there. The next day they met those who were moving. They went straight to him. "Now, your medicine is being thought of. Those people all are sick. That is why our chief has sent us hither. 'You shall tell him that,' he told us. 'Verily we shall have him for our chief,' he truly said of you," they told him.

Then he whose father (the chief) was, came. "What have they said?" he said. Then he was told. "O, yes. Now, do not think of saving my father, for he does not know a single thing. For if you say, 'All right' to him, even if you make him well, of course for a short time you might please him; then he would no longer think about it, even when you have pleased him several times. It cannot be helped; he just goes ahead and leaves you; that is what he does," he said to him.

Then, it is said, he told the people, "Now, we shall not be affected in any way by disease. We shall not catch it from those who have the disease, but we must settle the matter right here. Some one is to give a feast. All of us indeed are to eat together," he said to those by whom he was accompanied.

"O, I (will do it)," said one. He prepared a feast in haste. Then, it is said, all of them feasted. Those who had been sent also ate with (the rest). Then after they ate, "You must tell my father this: 'Your own son has forbidden you alone to be doctored; it is your own son, no other person. No other person,' you are to tell my father, for I am unwilling that my father should be doctored. That is why you should name me," he told them.

Then it is said they started out. They entered where (the chief) was sitting.

"Well!" he said.

"This is what your son says: your own son has forbidden that you be made well, that is, you yourself alone, not others. You must have made him angry. 'This is what your own son said, you tell him,' he said, 'So he would not have anything against this person,' he said. 'He may hate me,' he said."

"Oh, that is it!"

"However, they will come, but 'we shall not get sick,' said that friend of ours."

Ō'ni wā'panig ā'pōnī'e'tini^{dtc}ī'. Īte'p ā'ānu'tawā^{dtc} ō'sanⁿⁱī'.
 "Cinā'gwa, 'anō'se', ā'gw ina' mā'ni ta'cimenwimenwipemāte'si'-
 yāgo' i'ni yō'w^{we}; wā'^{dtc}pei pe^{dtc}cimenā'niyōw^{we}, 'anō'se'. Na'i',
 nīna^{dtc}ā'megu nene'ckigāmu wī'nā'sā'eneg^{ki}ī'. Mā'a'gi wī'n ā'gw
 5 i'nagini kutāga'g^{ki}; kīna^{dtc}ā'megu kā'sipⁱī', ā'inā^{dtc} ō'sanⁿⁱī'.

"Ō', negwī'ī, nepīgi'ckānetaku' mō'tcī', negwī'ī, ā'me'to-
 sānenī'wiyānⁿⁱī', negwī'ī'. Ketāpi'i^{dtc}ā'meg i'n ā'tōta'wiyānⁿⁱī',
 negwī'ī'. Āwa'si'megu pe'gi'ckyāw ā'me'to'sā'nenī'wiyānⁿⁱī', inugi-
^{dtc}ā'man aiyō'megu nī'ta'cipōnime'to'sā'nenīw^{wi}ī'. Kī'cetu-
 10 nāmoyānemegōn'ī wī'nepō'iyānⁿⁱī', ā'inā^{dtc} u'gwi'sanⁿⁱī'.
 "Cāwā' negwī'ī', menwī'megume'to'sāne'niwin^{nu}ī'; ā'penā^{dtc}pei'megu
 kī'nene'kā'nemāwa me'to'sāne'niw^{wa}ī', i'niyu wī'ugimā'wiyānⁿⁱī'.
 Kī'n ini'megu māmā^{dtc}igi wī'ināne'meneg^{ki}ī'. Kī'pene^{dtc}ā' ugi-
 māwi'eneg^{ki}ī', ā'penā^{dtc}pei'megi kī'nene'kā'nemāwa keme'to'sā'-
 15 nenīm^{ma}ī', i'nina' i'cime'kwāne'meneg^{ki}ī'. Ō' pwāwigā'ime'kwāne-
 meneg^{ke}ī', āwa'si'megu kī'menwīkī'wīt^{at}ī'. Ī'nⁿⁱī', negwī'ī', cā'ck
 ā'nenān inu'g^{ki}ī'. Īni'meg ā'cika'cki'tōyāni wī'nenānⁿⁱī',
 negwī'ī', ā'igu^{dtc}ī'. Ā'ne'peni^{dtc}ī'.

"Sā'sā'si'megu pīta'u'k^uī', ā'ī'neme^{dtc}ī'. Kegeni'meg ā'pīta'-
 20 ōme^{dtc}ī'. Kī'cipita'ōme^{dtc}ī', ā'ckutā'w ā'tane'cānig i'na'ī
 tepe'ke'. Me'cena'megu nyā'wugun i'na' ā'tane'cānigi pe'kutā'-
 niginⁿⁱī', ā'ā'pini^{dtc} ō'sanⁿⁱī'.

Ō'nip ā'ā^{dtc}pei'mo'ā^{dtc}pei wāyō'si'ni^{dtc}ein i'niya nenī'w^{wa}ī': "A'ckutā'w
 īn ā'penāwenigā'inⁿⁱī'; ā'mī'cātānemō'miga'k ā'ugimāwine'tawā'-
 25 miga'kī', i'nini wā'^{dtc}i'cikeg^{ki}ī'. Na'ī', māni^{dtc}ā' āmī'ca'-
 wiyag^{kwe}ī'. Aiyō'ī pepe'tci'ma' i'ciki'kigātā'we kegime'si'meg^{ku}ī'.
 Nyāwuguni^{dtc}ā' ā'gwi wī'pītigātī'yagwinⁿⁱī'. Ō'ni nyāwugu'-
 naga'ke wī'tatagwiwī'se'niyag^{kwe}ī'. Nāpī'meg i'ni wī'nene'kimagwe
 30 wī'utōgimāmī'wagwān^{na}ī'. "Ō' mā'na wī'utōgimā'memag^{kwe}ī',
 wī'inag^{kwe}ī', ā'inā^{dtc} i'nin ugimāwi'u'ckina'wā'anⁿⁱī'.

Ō'nip i'n ugimāwi'u'ckī'nawā' ā'negu'ti'ā^{dtc} ute'kwāmanⁿⁱī'.
 Ā'mawā^{dtc}pei'megu wāwene'sini^{dtc}ī'.

Ō'nip ā'ā^{dtc}cimu^{dtc} i'na' nenī'w^{wa}ī', "Me'sōtā'wi kī'ā'mīpen aiyō'-
 'megu ke'tcin^{ne}ī', cewā'n iyā'ī kī'cipō'nīyagwe nyā'wugun ā'gwi
 35 wī'pītigātī'yagwinⁿⁱī'. Ō'ni kī'cinyāwugunaga'k i'ni me'ce'na'ī
 wī'pīpītigā'tiyag^{kwe}ī', ā'inā^{dtc}ī'. "Īnina'kā'ī wī'utōgimā'-
 memagwa wī'wā'pamag^{kwe}ī'. Mā'na māgwā'ē', ānānemā'-
 wagwān^{na}ī', i'nānāna wī'utōgimā'mag^{kwa}ī', ā'inā^{dtc}pei me'to'sāne'-
 niwa'ī'. Ā'mī'cātāne'moni^{dtc}ī'.

40 Ō'nip ā'kī'kī'gāwā^{dtc}ī'. Nyā'wugun ā'pwāwipītigā'tiwā^{dtc}ī'.
 Nyāwugunaga'tenig ā'pwāwi'u'wiyā'a'āyā'ci'ā'kwa'matag^{ki}ī'.
 Ā'tcāgi'meguki'cinā'sāwā^{dtc}ī'. Ā'tatagwiwī'se'nyāwā^{dtc}ī'.

Then the next day they camped with each other. He (the chief's son) went over to his father. "Well, father, you are not now continuing to live as healthy lives as you did there; that was why formerly I forbade you, father. Now I myself have forbidden that you be made well. I do not say it to these others; it is you yourself alone," he said to his father.

"Well, my son, I am discouraged about my life anyway, my son. You have pleased me by treating me like that, my son. There is more trouble in my living, so now I shall cease living right here. As soon as I am finished talking, then I shall die," he said to his son. "But, my son, lead a good, righteous life; you are always to think of the people, for now you shall become the chief. Certainly they will think that of you. If you are made a chief, think always of your people, that is, if you are remembered that way. And if you are not thought of that way, you will live a better life. That is the only thing I say to you, my son, at this time. That is all I am able to tell you, my son," he was told. Then (his father) died.

"Bury him, right away," they were told. He was buried in a hurry. After he was buried, a fire was burning there that night. It kept burning there for four days during the nights, where his father was laid.

Then that man (who was blessed) told the person whose father (the dead) was: "The fire is that disease; it is happy because it has slain a chief, that is why it is like that. Well, this is what we ought to do. Let us move yonder in a distant place, all of us. Then we must not visit each other for four days. Then when the four days are up, we shall have a feast together. Thus we can deliberate better as to whoever shall be our chief. 'O, this person whom we shall have for our chief,' is what we will say to him," he said to that chief's young man.⁶⁸

Now it is said that chief's young man had only one sister. She was the prettiest of them all.

Then it is said that man said, "We are all to move away, near here, but after we have camped there we must not visit each other for four days. Then after four days we can visit each other," he told them. "At that time we shall see whom we shall have for our chief. Whomever we think 'this person perhaps,' is he whom we shall have for chief," he told the people. They were very happy over it.

Then they moved to a new location. For four days they did not visit each other. At the fourth day no one remained sick. They had all become well. Then it is said they feasted together.

⁶⁸ Idiomatic for chief's son.

'Ö'nipi kī'ciwī'se'niwā^{dte}i', "Na'i', kegime'simegō'ni wī'mī'cāte'-
'siyag^{kwo}'. Ī'ni wī'utōgimā'miyag^{kwo}'. Mō'tciyu''megu nī'na
ne'mī'cāmi nī'nō't^A. Wī'tāpe'siyagwe wī'u^{dte}i'ca'wiyag^{kwo}'.
Pe'ki^{dte}cā''megu kwīyena'meg ānānemā'wagwān ī'nāna wī'utō-
5 gimā'memag^{kwa}'. Ā'gwi wī'nanō'ckwā'ī'yagwinⁿⁱ','ā''inā^{dte}i me'to-
'sāne'niwa'ⁱ'. Ā'mī'cātāne'moni^{dte}i'. Ī'nip a'mī'cāte''siwā^{dte}i'.
Waninawe'meg ā'ta'citā''āwā^{dte}i wī'ugimā'miwā^{dte}i'. Ne'niwag
ā'ke'tcimī'cāte''siwā^{dte} ā'agāwāta'mowā^{dte}i wī'ke'ka'u^{dte}i'. Ō'ni
kī'cināwa''kwānig ā'mawā''ckāwā^{dte}i'. "Na'i', ī'niyāpi wī'wāpa'-
10 tūyagwe wī'ugimā'wigwān^{na}','ā''ini^{dte}i ne'niwanⁿⁱ'. "Upyāni-
^{dte}cā''megu,'ā''ini^{dte}i'.

Āne't ā'kiwime'tciwāpa'māwā^{dte} ī'nini ne'niwanⁿⁱ'. "Cinā'g^{kwa},
mā'a'gi wī'wāpamā''sutcigi pa'citō''ā'agi mene't^A; wī'ne'tō'-
piwag^{ki}','ā''ine^{dte}i'. Ā'cki'meg ā'kiwike'tcawa'ī'mināgu''siwā-
15 ^{dte}i'. Āne'ta ne'p ā'anō'kā''kyāwā^{dte}i wī'kwāpa'a'mawu^{dte}i'.
"Au','ā''ine^{dte}i'meg^{ku}'. Ā'wā'pame^{dte}i'. 'Ö'ni negu't ā'kana'-
wini^{dte}i': "A'sā'mipa'citō''iwag^{ki}','ā''ine^{dte}i'

'Ö'nip ā'a^{dte}i'moni^{dte}i wāmī'cāmit^A: "Na'i', mā'ni ne'mī'cāmi
kā'cki'ā'cowane''kīgwān^{na}','ī'nāna wī'utōgimā'memag^{kwo}','ā''inā-
20 ^{dte}i'. "Kegime'si^{dte}cā''megu kī'ku'^{dte}cawip^{wa}','ā''inā^{dte}i'. Ō'nipi,
"Ke'ki'nawā^{dte}i mā'netowanī kā'kāneme'gugwān^{na}','ī'nāna wī'ka-
'cki'ā'cowa'ne'kīt^A','ā''inā^{dte}i'.

Ö'nip ā'wāpiku^{dte}ca'wiwā^{dte}i', ā'pwāwi'meguka'cki'ā'cowane'-
'kiwā^{dte}i'. Kabōtwe'meg ī'niya nā'pō'it u'gwi'san ā'ku^{dte}ca'wini-
25 ^{dte}i'. Ā'ka'cki'ā'cowane''kīni^{dte}i'. Ā'wī'ckwā'wāga'ki wāwāga'-
'agig ā'mī'cātāne'mowā^{dte} ā'kī'ci'utōgimā'miwā^{dte}i'. Ō'nipi'meg
ā'kī'gānu^{dte} ā'nīmī''tcigā^{dte}i'. Ī'nin ā'kanakana'wini^{dte}i'. "Ö',
neme'cō'mē'sag^{ki}, nī''kānag^{ki}, māmāto'muteig^{ki}, 'ō' nō'^{dte}i',
mane'towanⁿⁱ, nō'^{dte}i', ā'māmāto'māwō^{dte}i', nō'^{dte}i', wīnwā'w^{wa},
30 nō'^{dte}i', ā'keteminā'gowā^{dte}i'. Nō'^{dte}i', negu'ti', nō'^{dte}i', 'ō' nō'^{dte}i',
mī'sōnⁿⁱ, nō'^{dte}i', ānegi''ku'ckamowā^{dte}i', nō'^{dte}i', ī'ni nō'^{dte}i',
ānegi'kwāneme'gowā^{dte}i', nō'^{dte}i'. Īni'megu, nō'^{dte}i', wī'ca'wi-
yānⁿⁱ, nō'^{dte}i'. 'Ö' nā'ka nō'^{dte}i', 'ō' nō'^{dte}i', ā'cowi menu'-
'tanōni wā'wu^{dte}i', nō'^{dte}i', myā'cikanōne'nugwān^{na}, nō'^{dte}i', 'ō'
35 nānō'tā, nō'^{dte}i', 'ō' wī'anemi'a'kwi'tā'āw^{wa}. Nō'^{dte}i', 'ō'
nō'^{dte}i', me'^{dte}i', nō'^{dte}i', pō'sipwāwipōnimenugwānⁿⁱ, nō'^{dte}i',
'ō' wī'na nō'^{dte}i', naiyā'nen^{wi}, nō'^{dte}i', utō'tāwenⁿⁱ, nō'^{dte}i',
'ō' nō'^{dte}i', wī'a'wotam^{wa}, nō'^{dte}i'. 'Ö' ī'niyātu'g ā'igu'te'^e,
nō'^{dte}i', 'ō' nō'^{dte}i', nā'ina'ⁱ, nō'^{dte}i', ā'kanō'negu^{dte}i', nō'^{dte}i'
40 'ō' mā'netowanⁿⁱ, nō'^{dte}i', āne'mē^{dte}cinⁿⁱ. Nō'^{dte}i 'ō' nā'ka,
nō'^{dte}i', 'ō' mā'ni nā'k^A, nō'^{dte}i', 'ō' nō'^{dte}i', ānāne'menānⁿⁱ,
nō'^{dte}i'. 'Ö' nana'w^{wi}, nō'^{dte}i', 'ō' kīyu'sā't^A, nō'^{dte}i', cī'

Then it is said after they had feasted, "Well, we must all dress up in our best. Now we shall have a chief. I shall even carry my sacred pack on my back. That we shall be happy, is the reason why we shall do this. The one of whom we think the most is the one we shall have for our chief. We shall not do this aimlessly," he said to the people. They were very happy. Then it is said they dressed up in fine clothes. Men all over were wishing to be the chief. The men dressed up in their very finest as they desired to be named. Then they all gathered in the afternoon. "Well, now we are to look at each other (to see) who will be the chief," said the man. "Slowly," he said.

Some of them were looking closely at that man. "Well, these old men are the ones who will be looked at first; they will sit together," they were told. Behold as they went about they looked more and more like persons of advanced years. Some ordered water to be dipped for them. "All right," they were told willingly. Then they were being looked at. Then one spoke out: "They are entirely too old men," they were told.

Then it is said the owner of the sacred pack spoke: "Now, who ever can step over this, my sacred pack, is the one whom we shall have for chief," he said to them. "Verily, all of you try it," he told them. Then it is said, "It will show who is known by the manitou, he is the one who will be able to step over," he told them.

Then it is said they began to try, but they could not step over. Pretty soon the son of the man who died tried it. He was able to step over. There was a great noise of people whooping, as they were glad that they had a chief. Then at once it is said he (the one blessed) gave a gens festival and a dance. That person (who was the new chief) gave a speech. "Oh, my grandfathers, my friends, who are worshipping, so be it,⁶⁹ the manitou, so be it, they worship, so be it, by whom they were blessed. So be it, of one, so be it, gens, so be it, as many as belong to it, so be it, so many were blessed by him, so be it. That is just what will happen to me, so be it. And the lands across,⁷⁰ so be it, the side of whosoever has spoken meanly to you, so be it, shall continue to end with their desire unfulfilled. So be it, so be it, so be it, if he does not stop annoying you with his talk, so be it, so be it, he shall instead be cursing his own town, so be it. So be it, that was what, so be it, he probably had been told, so be it, when he was spoken to, so be it, by the manitou, so be it, who is so called. And, so be it, this is another way, so be it, that I bless you, so be it. Lo, the person who walks about in lonely places, so be it, succeeds in

⁶⁹ "So be it" is a rendition of the mystic word *nōdātē*: see Jones's Fox Texts, p. 336, footnote 1.

⁷⁰ That is, another set of Indians. The word is archaic.

- nāta'gi negutwāpyä'g^{ki}, nō'dtcⁱ, 'i'nⁿⁱ, nō'dtcⁱ, äyī'g^{ki}, nō'dtcⁱ, nō'dtcⁱ, 'ō' 'änāne'menānⁿⁱ, nō'dtcⁱ. Īniyātu'g^{ke}, nō'dtcⁱ, 'ō' nō'dtcⁱ, 'änāne'megute^o, nō'dtcⁱ. 'Ö' nā'k^A, nō'dtcⁱ, ma'ni, nō'dtcⁱ, ä'Anemiwigä^{dtc}ine^{dtc}cātama'wigwānⁿⁱ, nō'dtcⁱ, 'ō' nō'dtcⁱ, ä'awatenama'wiyanⁿⁱ, nō'dtcⁱ, äyī'gi wī'n^{na}, nō'dtcⁱ, 'ō' pemāte'siwenⁿⁱ, nō'dtcⁱ, 'ō' nī'inā'nemāw^{wa}, nō'dtcⁱ. 'Ö' nā'k^A, nō'dtcⁱ, ä'awatenama'wiyanⁿⁱ, nō'dtcⁱ, nā'kwāpetama'wigwān^{na}, nō'dtcⁱ wigä'tataga^{dtcā}, nō'dtcⁱ, ina nā'ini'meg^{ku}, nō'dtcⁱ, wī'inā'nemag^{ka}, nō'dtcⁱ. 'Ī'ni nō'dtcⁱ, yātu'g^{ke}, nō'dtcⁱ, 10 'ō' ä'igu'te^o, nō'dtcⁱ, 'ō' nā'ina' nō'dtcⁱ, känōnegute^o, nō'dtcⁱ, mane'towanⁿⁱ, nō'dtcⁱ, nā'ina' nō'dtcⁱ, myāna'ōnā'dtcⁱ, nō'dtcⁱ, 'i'ninⁿⁱ, nō'dtcⁱ. Ma'niyātu'gegä' nō'dtcⁱ, ä'wāwītamāgu'te^o, nō'dtcⁱ, 'ō' nō'dtcⁱ, ma'ni mī'cā'm^{mi}, nō'dtcⁱ. Ke'tena^{dtcā}, nō'dtcⁱ, 'ō' nā'ta'senw^{wi}, nō'dtcⁱ, ä'mē'sāne'tamag^{kwe}, nō'dtcⁱ. 15 'Ö' nō'dtcⁱ, ma'ni, nō'dtcⁱ, mī'cā'm^{mi}, nō'dtcⁱ, 'ō', 'A'penā'dtcⁱdtcā', nō'dtcⁱ, 'ō' nō'dtcⁱ, kemenwinō'dtcⁱ 'ō' nō'dtcⁱ me'to'sāneni-wi'e'gwipen^{na}, nō'dtcⁱ. 'Ö' nō'dtcⁱ, ma'na, nō'dtcⁱ, 'ō', keme-'cōme'senān^{na}, nō'dtcⁱ, 'ō' nō'dtcⁱ, uketeminawe'siwenⁿⁱ, nō'dtcⁱ. Īni^{dtcā}nō'dtcⁱ, nī'na wā'dtcⁱ, nō'dtcⁱ, nanō'ek^{we}, nō'dtcⁱ, 20 ine'inetunā'moyānⁿⁱ, nō'dtcⁱ. Wā'dtcⁱ, nō'dtcⁱ, nā'pⁱ, nō'dtcⁱ, wītamō'nagōw^{we}, nō'dtcⁱ, wī'u^{dtcinō}'dtciwī'ciginawā'ckā'gwi-yag^{kwe}, nō'dtcⁱ 'ō' nō'dtcⁱ, wī'se'niwenⁿⁱ, nō'dtcⁱ, ma'netowag^{ki}, nō'dtcⁱ 'ō' nō'dtcⁱ, ä'awatena'mawū^{dtc}, nō'dtcⁱ. 'Ö' i'niku' wī'i'cinō'dtcimenwinā'wā'ag^{kwe}, nō'dtcⁱ 'ō' nō'dtcⁱ, ma'- 25 netōw^{wa}, 'ō' nō'dtcⁱ, i'niku', nō'dtcⁱ, ä'inag^{ki}, ina'inā'nō'dtcⁱ, ka'nōnag^{ki}, nō'dtcⁱ, ma'na, nō'dtcⁱ, kō'ci'se'menān^{na}, nō'dtcⁱ. Ī'ni^{dtcā}, nō'dtcⁱ, 'ō' nō'dtcⁱ, wī'i'tini^{dtc}, nō'dtcⁱ, 'ō', ma'netowaⁱ, nō'dtcⁱ. 'Ö' i'ni^{dtcā}nō'dtcⁱ wī'i'ci, nō'dtcⁱ, mī'kwina-wātā'gāyag^{kwe}, nō'dtcⁱ, käteminā'gātcig^{ki}, nō'dtcⁱ, wigä'- 30 'siyag^{kwe}, nō'dtcⁱ. Ī'ni^{dtcā}nō'dtcⁱ, ne'kⁱ, nō'dtcⁱ, pemetunā-monō'ka'tawag^{ki}, nō'dtcⁱ, 'ō' nō'dtcⁱ, ma'netowanⁿⁱ, nō'dtcⁱ, mā'kwā'nemātcig^{ki}, nō'dtcⁱ, ä'neni'wiyanⁿⁱ 'ō' nā'ka'dtcⁱ kīnwā'w i'kwätig^{ke}, ä'i'dtc A'cki'u'gimāw ä'ekigit^A. 'Ö'nip ä'menwinawā'megu^{dtc} i'ni wāmī'cāmit^A. "Īni'kuⁱ," 35 'ä'ci'tā'ä^{dtc}, ä'kakanōta'mawū^{dtc}. Ö'ni kī'cikigā'nowā^{dtc}, ite'p ä'ä^{dtc}ci ne'ci'ka'meg i'na' ä'a'wini^{dtc} ä'tcāgi'megumawī'Anenwī'-nite^o. I'kwā'wa'i' sīpō'g i'cⁱ.

- 'Ö'nip ä'wāpikanō'neti^{dtc}. "Cinā'g^{kwa}, nī'kā'n^{ne}, pe'ki'megu kemenwā'dteim ānā'dtcⁱmoyan ä'kakanōtama'wiyanⁱ neki'gānōnⁿⁱ. 40 Nemī'cātā'nem^{mu}. 'Īni'ku'i, nete'ci'tā^o. Īni^{dtcā}'meg A'penā-dtc i'ca'wi'kanⁿⁱ, nī'kā'n^{ne}, ä'inā'dtcⁱ. 'Ö'nipⁱ, "Pe'kigā'meg ä'menwānetamo'wagwān āmi'ci'āta'piyagw ä'wī'kenwā'cawī'-wagwānⁿⁱ, ä'inā'dtc utōgimā'mwāwanⁿⁱ. "Ī'n āmi'cimenwa'-wiyag^{kwe}, ä'inā'dtcⁱ.

getting one slice,⁷¹ so be it, that is (a way) I bless also you, so be it. That was probably, so be it, how he had been blessed, so be it. And again, so be it, the person who continues to handle carefully for me, so be it, the things you hand over to me, so be it, him also, so be it, I shall, so be it, bless him with life, so be it. Moreover, so be it, the person, so be it, whoever receives and eats for me what you have handed me, so be it, who eats it up carefully, so be it, I shall, so be it, bless him the same way, so be it. That was what, so be it, he was probably told by him, so be it, when he was, so be it, spoken to, so be it, by the manitou, so be it, when he obtained mercy from him, so be it. Then, so be it, this probably was mentioned to him, so be it, this sacred pack, so be it. Truly for several times, so be it, we have received benefit from it, so be it. And, so be it, this, so be it, sacred pack, so be it, has, so be it, always, so be it, given us, so be it, healthy lives, so be it. And, so be it, it is our grandfather's, so be it, blessing, so be it. That verily, so be it, is the reason, so be it, I speak aimlessly, so be it. This is why, so be it, I relate it to you, so be it, so it (the food) shall also, so be it, have a strong effect on our bodies, so be it, the food, so be it, which is, so be it, offered to the manitous, so be it. In this way we shall, so be it, please, so be it, the manitou, so be it, and that was, so be it, what I said to him, so be it, when, so be it, I spoke to, so be it, this, our grandchild, so be it. So that is, so be it, what the manitous, so be it, will say to each other, so be it. Then that is the way, so be it, we shall make them, so be it, mindful, so be it, give the blessing, so be it, if we are careful, so be it. That is as long, so be it, as I shall, so be it, speak for them who thought of the manitou, so be it, you men and you women," said the new and the young chief.

Then it is said the person was very much gladdened who owned the sacred pack by the way (the other) spoke. "That is very good," he thought, because it was being spoken for him. Then after they finished the gens festival, he went over there and he was all alone, all the rest who lived there had gone swimming. The women (had gone) toward the river.

Then, it is said, he (and the other) began a conversation together. "Well, my friend, what you said is very good indeed, in the speech you made for me in my gens festival. I am proud. 'That is very good,' I thought. So you should do this always, my friend," he said to him. Then, "We could move to a new location wherever we like the best, wherever we could be a long time," he told their chief. "That is the way we could do the best," he said to him.

⁷¹ The hidden meaning is, that he will kill enemies, obtain victory.

Ō'nip ä'ä^{dtci}/mo'ä^{dtc} ume'to'säneni'maⁱ: "Na'i', ki'āta'pipen^{na}; ä'gw aiyō'i wī'awī'yagwinⁿⁱ," ä'inä^{dtci}. "Inigä'megu ki'ca'-wipen^{na}," ä'inä^{dtci}.

Wā'panig ä'ā'miwā^{dtci}. 'Upyāni'meg ä'anemu'tāwā^{dtci}. Me-5 'ce'megu nanō'ckw ä'āwā^{dtci}. Wā^{dtci}pagi'ci'monig i'āwag^{ki}. Kabō'twe', "Aiyō'i," ä'yowā^{dtci}. Ä'wāwene'tenig^{ki}. Pi'tawā-'ki'gip i'n ä'pō'nīwā^{dtci}. Ä'ke^{dtci}'tanigi ta'kep āpe'ta'wā'kiw A'penä^{dtci}pagi'megōnⁿⁱ. Ä'ā'pe^{dtci}kiwī'tāwā^{dtc} u'ckina'wā'ag^{ki}.

Ōni'p in u'gimāw ute'kwāman ä'ka'nōnā^{dtci}. "Na'i', ne'si'ⁱ, 10 ma'na nī'kā'na nī'mīnāwa kiya'wⁿⁱ. Ki'wī^{dtci}ta'wiwāw i'ni ma'n ä'ki'ci'giyanⁿⁱ. Ina'megu me'tenō'i mānwā'nemaga wī'uwī'tā'-wiyānⁿⁱ. Wā^{dtci}dtcā'ini'i'nenāni ne'si'ⁱ," ä'inä^{dtc} ute'kwāmanⁿⁱ.

Kenwā'ci'meg ä'pwāwikana'wini^{dtci}. Cā'ck ä'ta'ci'umamāginā'-moni^{dtci}. A'cka^{dtci}meg^{ku}, "Me^{dtci}yātuge nīnā'na' ca'cāpwā'ci 15 wī'menwā'nemi^{dtci}. Menwā'nemite', yō', anwā^{dtci}'kā^a," ä'inä^{dtc} u'se'sā'anⁿⁱ.

'Ō'nipⁱ, "Na'i', wā'na mī'cā'te'sin^{nu}," ä'inä^{dtci}. Ä'ki'cāgu-^{dtci}nā'gu'si^{dtci} cā'cke'si' ä'mī'cā'te'si^{dtci}. Inigä'i'p in ite'p ä'ä^{dtc} u'gimāw i'nin ä'a'wini^{dtci}. Ä'menwiwa^{dtci}owā^{dtci}'gāⁱ. 20 'Ō'nipⁱ, "Na'i', nī'kā'n^{ne}, mawinatawiwī'se'nitāg ä'uwī'giyāg^{ke}," ä'inä^{dtci}.

"Au'," ä'ini^{dtci}.

Ä'nā'gwāwā^{dtci}. Ke'tci'ne pyā'yāwā^{dtci}, ä'api^{dtci}'kwāw ä'ma-winana'api^{dtci}. "Cinä'g^{kwa}, nī'kā'n^{ne}, aiyō' nana'apin^{nu}, 25 ki'uwī'wi ne'si'mā^a," ä'ine^{dtci}neni'w^{wa}. Ma'n ä'iciwā'pamā^{dtc} ä'ki'cāgu^{dtci}nāgu'sini^{dtc} ä'ta'ci'apanā'ni^{dtci}. Ō'ni pemi^{dtci}nā'w ä'mawinana'api^{dtci}. "Na'i', nī'kā'n^{ne}, ki'wī'tamōn^{ne}," ä'inä^{dtc} uwī'kānanⁿⁱ, "na'i', ketuwī'kāni'tipen^{na}. Ma'ni me'tō^{dtci}dtcā' 'megu nā'nin ute'kwāmāgōmī'yāgā'a yō'w^{we}; i'n āminā'gōmag^{ki}, 30 ä'inä^{dtci}. "Cinä'g^{kwa}, ma'ni ku^{dtci} me'cena'mani nī'ce'nw ä'ki'citāpi'iyāg^{ke}. Wī'na nā'k äyigi'megu, 'netā'pi'eg^{kwa}, nete'cinō'tawāw^{wa}. Ini^{dtci}cā'megu nī'kā'n^{ne}, wī'u^{dtci}uwī'-wiyānⁿⁱ, ki'uwīwi'megu^u, nīna'ku'i kemenwā'nemene wī'uwī'-tāwe'menānⁿⁱ. Ki'uwīwi^{dtci}cā'megu nī'kā'n^{ne}. Ä'pe^{dtci}imawin- 35 ana'apinu keta'pīnāg^{ki}," ä'ine^{dtci}megu'u neni'w^{wa}. Kenwā'ci'-meg ä'api'api^{dtci}. Kabōtweme'gup A'nenāg ä'u^{dtci}ckikanō'negu^{dtc} ugyā'n iniyā'ne me'sōtāwe'meg ä'kā'cke'ta'wome^{dtci}, "Ka'cinā'-g^{kwa}, ma'ni yō'w ä'iyānⁿⁱ: 'Ki'ci'a'ce'noyan^{ne}, i'ni wī'natawi-wī^{dtci}ta'wiwag i'kwā'w^{wa}, kete'ciyōw^{we}. Ka'ci^{dtci}cā' ke'te'caw 40 ä'ta'ci'cāgwāne'moyan aiyō'mā'meg^{ku}? Me'cena'ina'i kekiwi'u-sā'pamen^{ne}. Inugi^{dtci}cā' uwī'wi'kanⁿⁱ," ä'igu^{dtci}. "A'penā'-

Then it is said he told his people: "Now, we are to move to a new location; we shall not remain here," he told them. "Surely we must do this right now; to-morrow we shall move," he said to them.

The next day they moved. They traveled on slowly. They went quite aimlessly. Toward the west was the direction they went. Pretty soon, "Here," they said among themselves. It was a nice spot. They camped on a flat between hills, it is said. Halfway up the hill was a running spring. The young men frequented that place all the time.

Then, it is said, that chief spoke to his sister. "Now, my younger sister, let me give you away to this friend of mine. You will live with him, for you are now grown up. He is the only fellow whom I desire to be my brother-in-law. That is why I say this to you, my younger sister," he said to his sister.

For a long while she did not say a word. She was only breathing very heavily. Later on, "Well, I do not suppose he would admire anything like me. Of course if he admires me, I would be willing," she said to her older brother.

Then, it is said, "Well, dress up in your finery," he said to her. The maiden looked very beautiful when she was dressed up in finery. Then, it is said, that chief went over there where that fellow was. They cooked a fine meal. Then, according to the story, "Now, my friend, let us go over to see if we could eat where she and I live," he said to him.

"All right," he said.

Then they started out. When they came near where the woman was sitting, he went over and sat down comfortably there. "Well, my friend, sit down here comfortably. You will marry my young sister," the man was told. When he looked up at her, she looked very beautiful as she was laughing there. Then he went and sat down on a different place. "Now, my friend, I shall explain to you," he said to his friend, "now we are friends together. So, in the same way, I should have her as my sister; that is the way I ought to be related to her," he said to him. "Well, this is twice that you have made us happy. And also I heard her say, 'he has made me happy.' So that is why you are to marry her, my friend, you must marry her, for I want to have you for my brother-in law. So marry her, my friend. Go ahead and sit down in your place," the man was told anyway. He sat there for a long time. Pretty soon from the smoke-hole, his mother spoke to him, and she could be heard all over, "Well, this was what you said before: 'After you are gone, then I shall live with a woman,' you told me before. So what is the matter with you that you are unwilling here? For I am always looking at you from a little ways. So you should get married now," she told him. "I

^dtcī mā'ni kemenwāto'tamōn uwīwe'tīwenⁿⁱ," ā'igu^dtcī'. Ā'pwā-wigā'megunā'wāwā^dtcī'. Īninigā'megu wī'nap ugyāni'meg ā'ci-ci'moni^dtcī'. Ā'pemipa'segwī^dtc īte'p ā'mawinana'api^dtcī'. Īyā'i mawinana'api^dtc ā'tcāgino'wīni^dtcī'. Īnipi'nin i'kwā-
5 wanⁿⁱ, "Ma'sā^dtcī'megu kepa'kitā'aiyō'i wī'pyā^dtcinana'a'piyan ā'a'piyanⁿⁱ," ā'igu^dtc ī'nini' cā'cke'sī'anⁿ". "A'cemā'i keke'tci'-megukanō'nāwe'sī'," ā'igu^dtcī'.

Ō'nipi pe'ku'tānig ā'nā'gwāwā^dtcī', ā'uwī'giwā^dtc ā'cī'wenā^dtc ī'nin i'kwāwanⁿⁱ. Wā'panigi wīnwā'wā' cā'cke'sī'ag ī'na'
10 ā'u^dtcitō'kīni^dtcī wāwene'sī'ni^dtcin ā'ki'ci'uwīwi^dtcī'. Cewā'nap āgw unī^dtcāne'sī^dtcinⁿⁱ. Ī'na neni'wa mā'kwā^dtcī'meg ā'uwīwe'-tīwā^dtcī'.

Īni'g uwīwe'tī'agi neni'w ā'ke'twā'we'sī^dtc i'kwā'wa tcāgi'meg ā'i'cina'ī'tā^dtcī', ō'n ī'ni' i'kwāwa' ā'tepā'negu^dtcī me'tō^dtcī'meg
15 ā'ke'tci'kwāwi^dtcī'. Ā'mawa^dtcimī'negu^dtcī mī'cāte'sīwenⁿⁱ. Kī'cimawa^dtcimī'negu^dtcī', ā'a'watō^dtc uwī'gewāg^{ki}. Ō'n utawā'-māwan ā'mīnā^dtcī'.

Ōni'p īna neni'w ā'penā^dtcī'megu māmenwina' ā'anemi'ā^dtcī'ā-^dtcī'mo'ā^dtcī wī^dtcī'sō'mā^dtcī'ī'. "Kanakana'wiyāgw īnigā' mā'nⁿⁱ
20 nō'^dtcī' ō' nō'^dtcī'ī' ī'n āmipwāwī'a'cenowī'tōyāg^{kwe}. Ino'wāgan ā'penā^dtcī'meg ī'n āmī'aiyō'tātāg ī'ni mā'netowika'nawīnⁿⁱ. Īni'megu wī'ino'ino'wāyāg^{kwe}. Me'tō^dtcigā'mani wā^dtcī'nowatw ā'cikana'wiyagwe māmātomo'yagwinⁿⁱ.

"Ō' mā'a'ni naga'mōnan āmī'megu wī'ciginene'kāneta'māgwinⁿⁱ.
25 'Keki'cigā'mā'a'ni ke'kāneta'pwatug^{ko},' āgwi'mā'ine'nagōw^{we}. 'Ā'gwi nanā'ci wī'ne'ckikanōne'nagōw^{we}. Ī'n ā'ca'wiyānⁿⁱ. Wī'tcāwa'pī'tcigā'meguke'kāne'tamāgw ī'ni nī'n ā'pe'kinatawā-neme'nagōw^{we}, wī'pwāwī'uwīyā'akuta'gi'ī'cike'kā'netag^{ki}. Wī'na neguti^dtcā'megu ke'kāne'tamāgw ī'ni nī'n ā'cimegunatawāneme'-
30 nagōw^{we}. U'wīyā'a wī'pwāwīwani'menāg ī'n ā'ci'agāwāne'-nagōw^{we}," ā'īnā^dtcī'. "Nā'ka'^dtcī wī'wī'cigi'meguki'cāgu'^dtcite-pā'tamāg^{kwe}, ī'ni nā'ka'^dtcī ā'ciwī'cigi'agāwāne'nagōw^{we}," ā'īnā-īnā^dtcipā'pe'.

Ō'ni kabōtwe'meg ā'mīnawāne'māwā^dtc āne't⁴. "Ā'gwi nī'kai-
35 yowā'pe' ī'n i'cawī'te'." Īnugi'megu kīkī'ci'uwīwi^dtcī', pe'k ā'penā^dtcī'megu ketā^dtcī'ā^dtcimo'e'gunān^{na}," ā'ī'yowā^dtcī'. Ke'tenagā'megu wī'n ā'ke'kānetamowā^dtcī'megu naga'mōnanⁿⁱ.

Ō'nipi me'ce' negutenw ā'penā'winigi negu't ā'sāgā'^dtcimu^dtcī'c:
"Netā'pa'wa, nī'ka newīya'tā'egwi nōte'g^{ki}. Ā'aniwā'nema'ki
40 waninawe'megu ketenā'ci'nepen^{na}, netenā'pa'wa," ā'ī^dtcī'. Ō'nip ā'wāpa'cime^dtcī'meg^{ku}, wīnā'gā' ā'ā^dtcimu^dtcī'meg ānā'pa-wā^dtcī'. Ō'nip⁴, "Nyāwugunaga'k ī'nini wī'ī'cike'gip⁴," ā'ī'ciwā-^dtcī'meg^{ku}.

have always spoken well about married life to you," he was told. They could not see her at all. Surely his mother's voice spoke thus when (some one) spoke thus. He got up and went over there and sat down. When he went there to sit down all came outside. Then it is said that woman said to him, "You barely made up your mind to come and sit down where I am sitting," he was told by that young maiden. "It is because they had to talk to you a long time (to persuade you)," he was told.

Then, it is said, that night they started out, and he took that woman to where they lived. The next morning the young girls (saw) a very beautiful (girl) woke up from there and that he had married. But it is said that he had no children. That man and she were married very quietly.

Of that married couple the man was a successful hunter and the woman knew how to do all kinds of work, and she was loved by those women just as if she were a grown woman. They collected and gave her presents of finery. After she had been given presents collectively, then she took the things home. Then she gave them to her brother.

Then, it is said, that man always every once in a while, continued to give instructions to his fellow clansmen. "Whenever you are giving a speech, contrive not to let this be absent, 'so be it, oh, so be it.' That saying should always be used, that is a manitou-word. So that is what you must always say. It seems as if this is easy, namely, the way we speak in our worship.

"And you ought to think seriously to remember these songs. 'Probably you have learned these (songs),' I have never said that to you. I shall never speak unkindly to you. That is the way I do. What I very much desire of you is that you know them equally alike that no one shall know them another way. That you know them in one way is what I desire of you. That no one will fool you, is what I want of you," he told them. "And that you would love them very strongly is another thing I desire very much of you," was what he usually told them.

Then pretty soon some people noticed him. "He has never before done this. Now since he has been married, he has been always instructing us," they said among themselves. Truly indeed they knew the songs.

Then, it is said, one time in summer, one person reported a terrifying story: "I had a dream, a wind worried me terribly. There was wind which blew very hard, and we were blown in all directions, I dreamed," he said. Then, it is said, he was made fun of, but he told what he had dreamed. Then, it is said, "In four days, it is said, that will happen," so he said.

A'kwiya'megu wā'ci'sā'āmāgō'mā^{dtci} ā'wāpa'ci'megu^{dtci}.
 'Ō'nipi ne'sugunaga'tenig^{ki}, "Ōnī'yātuge wāpa'ge wani'nawe
 kiwitanā'cinag^{kwe}," ā'igu^{dtci}. "'Ō' nī'na wī'na me'ce'meg
 ā'inā'cino'wānānⁿⁱ," ā'ini^{dtci}. 'Ō'nipi wā'panigi nāwa'kwānig
 5 ā'pyā^{dtci}wi'ya'ckināgwa'tenigi negwā'na'kwa'ki'. Ā'ki'meg ā'sā-
 'ge'siwā^{dtci}. Kabō'tw ā'nāta'mowā^{dtci} māmye'cime'tegōn
 a'pēmā'senig^{ki}. A'nīpyān ā'papagwa^{dtci}wāyā'senig^{ki}. Ī'nip
 ā'sāge'siwā^{dtci}, magwa'kiwan ā'pegepege^{dtci}cāyā'senig^{ki}.

Īnīpī'ni mī'cā'm ā'mamātota'mowā^{dtci}.

- 10 "'Ō' kena'kumen^{ne}," ā'i'gowā^{dtci}. "Ma'ni nemī'cā'menānimā'i
 ki'mawita'ci'ā'pi'āpw^ā," ā'inā^{dtci} māmī'camā'gu^{dtci}. "Kegeni'-
 megu," ā'inā^{dtci}. Kegeni'meg ā'āpi'ckwi'sa'tōwā^{dtci}. Īnigā-
 'me'gupi ke'tcin ā'pyāmiga'tenig^{ki}. Īnī'pīn i'ni wāmī'cā'mitag
 īte'p ā'inā'samī'gāpā^{dtci}. Ā'ka'naka'nawī^{dtci}: "Neme'cō'me-
 15 'setig^{ke}, nō'^{dtci}, 'ō', 'aiyō', nō'^{dtci}, ma'kwā'^{dtci}, nō'^{dtci}, 'ō'
 ki'pe'me'kāp^{wā}, nō'^{dtci}, 'ō', sāgi'ī'yāgāg^{ku}, nō'^{dtci}, 'ō', keme'to-
 'sāneni'mwāwag^{ki}, nō'^{dtci}. Ma'kwā'^{dtci}dtcā nō'^{dtci}, wī'peme'-
 'kaiyāg^{kwe}, i'ni nō'^{dtci}, ā'ci' nō'^{dtci} natawāne'menāg^{ke}, nō'^{dtci}.
 'Ō' nō'^{dtci}, ma'ni, nō'^{dtci} 'ō' nō'^{dtci}, nemī'cām^{mi}, nō'^{dtci},
 20 i'ni nō'^{dtci}, wā'^{dtci}, nō'^{dtci}, 'ō' me'cki'setō'nagōw^{we}, 'ō'
 nō'^{dtci}, wī'nāwu'gwi'yāg^{kwe}, nō'^{dtci}, ā'peme'kaiyāg^{kwe}, nō'^{dtci}.
 Ī'ni nō'^{dtci}, wā'^{dtci}, nō'^{dtci}, ā'ci'setō'nagōw^{we}, nō'^{dtci}, neme-
 'cō'me'setig^{ke}, nō'^{dtci}. 'Ō' nō'^{dtci}, tāpwāwiketeminō'tawig^{ku},
 nō'^{dtci}, kīnwāwa'ku'i nō'^{dtci}, kemanetowī'p^{wā}, nō'^{dtci}. Ī'ni-
 25 dtcā' nō'^{dtci}, wā'^{dtci}, nō'^{dtci}, me'cena' nō'^{dtci}, mamātome'-
 nagōw^{we}, nō'^{dtci}. Ī'ni dtcā' nō'^{dtci} 'ō', i'citā'ā'g^{ku}, nō'^{dtci},
 'ā'ci' nō'^{dtci} 'ō' mamātome'nagōw^{we}, nō'^{dtci}. Īnī'megu nō'^{dtci},
 i'cawig^{ku}, nō'^{dtci}; wī'pwāwiku'wīna'sāgi'sā'gi'āg^{kwe}, nō'^{dtci},
 'ō' kete'ci'megōp^{wā}, nō'^{dtci}. Ī'ni nō'^{dtci}, 'ā'ciki'cowā'nenāgwe
 30 'ō' ki'^{dtci} nō'^{dtci} manetō'wāwag^{ki}, 'ō' nō'^{dtci}, na'ina' aiyō'i
 pagī'sā'kwi'menāgwe ki'cimanetō'wāwag^{ki}. Īni dtcā'kā' nī'na wā'-
 dtci me'ce'na'i mamātome'nagōwe, neme'cō'me'setig^{ke}," ā'inā^{dtci}.

Ke'tena'meg ā'nigaw ā'inānema'tenig^{ki}. Ā'nenyā'ckwā'senig
 i'niy ā'aniwānema'tenig^{ki}.

- 35 'Ō'nipi māmī'camā'gu^{dtci}cinⁿⁱ, "Na'i', ki'peme'cka'wāwagi māmī-
 'cama'wa^{dtci}g^{ki}," ā'inā^{dtci}. "Me'ce'megu ta'sw ā'a'tō'gwā'ig
 aiyō'i wī'pyā'tōwagi kāgō''i; nī'kīgā'nopen^{na}. 'Kī'kīgā'nupwap'i',
 i'ni wī'peminā^{dtci}mo'ā^{dtci} me'ce'meg^{ku}, 'aiyō'meg ā'uwi'ge'-
 'iyānⁿⁱ, ā'i'^{dtci}.
 40 Īnīpī'meg ā'wāpitaweni'gāni^{dtci} cā'cke'si'a'. Nōmagepī'meg
 ā'ki'cinawa^{dtci}wetōwe^{dtci} wī'se'niwenⁿⁱ. 'Ō'nip ā'wāpikīgā'nowā^{dtci}
 ā'nīmī'ī'wāwā^{dtci}. Ā'mā'nāni^{dtci} me'to'sāne'niwa' ā'tā'pi'ā^{dtci}.
 'Ō'nip ā'wāpika'naka'nawī^{dtci}: "'Ō' ma'ni, nō'^{dtci}, 'ō' nō'^{dtci},
 nenemi'cā'menānⁿⁱ, nō'^{dtci}, ā'me'sāne'tamag^{kwe}, nō'^{dtci}, wī'na

He was made fun of more than ever by those in the relation of uncles (mother's brothers) to him. Then, it is said at the third day, "Now probably to-morrow we shall be blown all over," he was told. "O, I don't care where I shall be blown," they said. Then, it is said, the next day at noon time dreadful-looking clouds were approaching. They were very much frightened. Pretty soon they saw large trees blown by. The elms were blown out by the roots. Then, it is said they were frightened, for the hills were blown all to pieces.

Then, it is said, they prayed to that sacred pack.

"O, I shall answer you favorably," they were told. "This, our sacred pack, is yonder, you go and untie it," he told those who were ceremonial attendants for him. "Hurry up," he told them. They untied it in a hurry. At that time, it is said, it was coming close. Then, it is said, that person who owned that sacred pack stood up facing it. Then he made a speech: "My grandfathers, so be it, go by here, so be it, quietly, so be it; you might frighten, so be it, your people, so be it. So we want you, so be it, to go by quietly, so be it. So be it, that is why, so be it, I spread, so be it, this, so be it, my sacred pack, so be it, for you, so it will see you, so be it, when you are going by, so be it. That is the reason why, so be it, I set it out like that for you, so be it, my grandfathers, so be it. So be it, believe and bless me, so be it, for you are the manitous, so be it. So be it, that is why, so be it, I freely, so be it, pray to you, so be it. So feel and think as, so be it, I pray to you, so be it. So do that, so be it; you have been instructed, so be it, never to, so be it, frighten them, so be it. That is what has been planned for you, so be it, by your fellow-manitou, so be it, when you were declared to be free here,"⁷² so be it, by your fellow manitous. That is why I freely pray to you, my grandfathers," he told them.

Truly the wind blew to opposite directions. The storm which blew hard was blowing to different directions.

Then it is said, to his ceremonial attendant, "Now you go around to the places of those whom you attend ceremonially," he told him. "They are to bring here whatever they have; we are to hold a gens festival. 'You are said to hold a gens festival,' is what you must tell any of them as you go by, 'right here where I live,'" he said.

Then it is said at once the young girls began to clear things away. In a short time the food had been brought together. Then they commenced their gens festival, and they gave a dance. There were many people, for he had made them happy. Then, it is said, he began speaking: "O, this, so be it, our sacred pack, so be it, we have

⁷² That is, on this earth.

nō'dtcⁱ; 'ō' ma'netōw^{wa}, nō'dtcⁱ, 'ō' ī'ni nō'dtcⁱ, 'ä'ī'ci'dtcⁱ
 wī'na nō'dtcⁱ, 'ō', nō'dtcⁱ, na'ina' nō'dtcⁱ, 'ō' wītamawī'dtcⁱ,
 nō'dtcⁱ, na'ina' nō'dtcⁱ, 'ō' keteminō'ta'wite'e', nō'dtcⁱ. 'Ö'
 nō'dtcⁱ, ke'tena'dtcā' nō'dtcⁱ, ma'ni, nō'dtcⁱ, 'ō' māne'n^{wi}, nō'dtcⁱ,
 5 ī'ni ma'ni nō'dtcⁱ, 'ä'pemi nō'dtcⁱ me'sāneta'mag^{kwe}, nō'dtcⁱ.
 Ī'nugi nō'dtcⁱ, nī'nagā' nō'dtcⁱ, ä'pī'tci nō'dtcⁱ wā'wanā'dtcⁱ nō'dtcⁱ.
 täpi'e'gwiyanⁿⁱ, nō'dtcⁱ, wā'dtcⁱ, nō'dtcⁱ, inanō'kyäyāni nō'dtcⁱ,
 ä'me'sānetamā'gäyAk^{kwe}, nō'dtcⁱ, 'ō' ma'ni nō'dtcⁱ, umī'cā'm^{mi},
 nō'dtcⁱ 'ō' ke'tena'dtcā' nō'dtcⁱ, 'ō' nō'dtcⁱ, neke'kā'nemeg^{kwa},
 10 nō'dtcⁱ, 'ō' ma'netōw^{wa}, nō'dtcⁱ.

"'Ö' ī'ni'dtcā'nō'dtcⁱ, 'ō' ä'ci-nō'dtcⁱ-'ō'-nā'pi-nō'dtcⁱ-'ō'-wīta-
 mō'nagōw^{we}, nō'dtcⁱ. 'Ö' wī'na'dtcā' nō'dtcⁱ, 'ō' ma'netōw^{wa},
 'ō', wātā'panig^{ki}, nō'dtcⁱ, äpi't^ä, nō'dtcⁱ, ī'na nō'dtcⁱ, māmāto'-
 maget^ä, nō'dtcⁱ. 'Ö' nā'ka nō'dtcⁱ, cāwanō'g äpi't^ä, nō'dtcⁱ,
 15 äpi't^ä, nō'dtcⁱ, 'ō' äyī'g^{ki}, nō'dtcⁱ, 'ō' nō'dtcⁱ, māmāto'-
 maget^ä. 'Ö' aiyā'nīwe'dtcā' nō'dtcⁱ, 'ō' pemāte'siwenⁿⁱ, 'ō' neta'-
 'ci-nō'dtcⁱ-kanō'negōg^{ki}. 'Ö'n ā'ka, nō'dtcⁱ, 'ō' nō'dtcⁱ, wā'dtcⁱ,
 nō'dtcⁱ-pagi'ci'monig^{ki}, nō'dtcⁱ, äpi't^ä, nō'dtcⁱ, äyī'g^{ki}, nō'dtcⁱ,
 māmāto'maget^ä. 'Ö' nā'ka, nō'dtcⁱ, wā'dtcⁱ, nō'dtcⁱ, ke'si'-
 20 yānig^{ki}, nō'dtcⁱ, māmāto'maget^ä. Aiyā'nīw^{we}, nō'dtcⁱ, 'ō',
 nō'dtcⁱ, pemāte'siwenⁿⁱ, nō'dtcⁱ, 'ō', natotā'sage'dtcⁱ, nō'dtcⁱ
 wī'inānetamō'nag^{kwe}.

"'Ö'ni kī'cetāmā'enāni nō'dtcⁱ, 'ō' nō'dtcⁱ, pemino'wā'cigiwā'-
 'megu, nō'dtcⁱ. Īni'megu peminenamā'gäyāge ma'ni nekī'cetā'-
 25 menānⁿⁱ.

"Nā'k^ä, nō'dtcⁱ, wī'pwāwi-nō'dtcⁱ-ta'ci'kāgwi'iyag^{kwe}, nō'dtcⁱ,
 ä'pe'nāwenⁿⁱ, nō'dtcⁱ, ī'ni nō'dtcⁱ, ä'ci-nō'dtcⁱ-natotā'sage'dtcⁱ,
 nō'dtcⁱ, 'ō' ma'netowag^{ki}, nō'dtcⁱ. Īni'dtcā'megu wī'inānetama-
 wī'yame'dtcⁱ, ī'n ä'ī'nage'dtcⁱ. 'Ö' mā'ā'gi pyä'tōtci'g uwī'senī'wen-
 30 wāw^{wi}, inu'g^{ki}, nō'dtcⁱ, nīgā'ni, nō'dtcⁱ, 'ō' me'ckine'dtcā'ta'wut-
 cig^{ki}.

"'Ö' nā'ka'dtcⁱ, nō'dtcⁱ, 'ō' māmē'dtcine'meg^{ku}, nō'dtcⁱ, wī'na
 nīgā'ni ma'netōwa kāmō'naget^ä, nō'dtcⁱ, ägwi'dtcā' wīnā'na kägō'
 i'cina'satawinatotā'sa'ge'dtcinⁿⁱ. Cä'cki'meg ā'penāwe menwime-
 35 'to'sānenī'wiwen ī'n ä'cinatotama'wage'dtcⁱ, menwinatawā'piwen
 ō'nⁿⁱ, nō'dtcⁱ. Nā'k^ä, nō'dtcⁱ, ma'nⁿⁱ, nō'dtcⁱ, uta'kī'm^{mi},
 nō'dtcⁱ, ä'anemiku'kwā'kāpatā'ni'tō'dtc ī'ni nō'dtcⁱ, ä'ciwīnanato-
 tama'wage'dtcⁱ ma'kwā'dtcⁱ, nō'dtcⁱ, wī'inānemī'yame'dtcⁱ, nō'dtcⁱ.
 Wīnaiyō nō'dtcⁱ, 'ō' ma'netōw ā'neme'dtcⁱ, nō'dtcⁱ, mawa'dtcⁱ-nō'-
 40 'dte-nīgā'nīw^{wa}. Wīna'dtcā'nā'ī nekī'cā'wemeg^{kwa}, ī'ni'dtcā' wā'dtcⁱ
 kīnā'gwi māmāto'mage'dtc ī'ni wī'inā'netagi ma'ni ketōtāwe'ne-
 nānⁿⁱ; ī'ni, nō'dtcⁱ, ä'cike'cā'dtcinatotā'sage'dtcⁱ.

received benefit from it, so be it; he the manitou, so be it, when he spoke to me, so be it, when he instructed me, so be it, he took pity on (my prayers), so be it, and blessed me, so be it. Truly, so be it, we have, so be it, many times, so be it, gotten good from it, so be it. Because, so be it, at this time, so be it, it has made me happily excited, so be it, is the reason why I am performing this ceremony, so be it, because we have, so be it, gotten good from this, so be it, his sacred pack, so be it. Truly, so be it, the manitou, so be it, knows me, so be it.

“That is the way, so be it, I am relating, so be it, this to you. He, the manitou, so be it, who is in the East, so be it, is the one we are worshipping, so be it. And, so be it, the one who is in the South, so be it, is one whom we also worship, so be it. And, so be it, life is what they alike spoke to me about, so be it. And, so be it, the one, so be it, who is in the West, so be it, is one, so be it, we also worship, so be it. And, so be it, the one, so be it, who is in the North, is one we also worship, so be it. We pray to them alike for life, so be it, to bless us that way.

“Our cooked food, so be it, so be it, has blown out,⁷³ so be it. That is the way we hand out, so be it, this our cooked food, so be it.

“And so be it, that disease, so be it, will not afflict us, so be it, is what we pray, so be it, to the manitous, so be it. To bless us in that way is what we say to them. Those who have brought in their eatables, so be it, are they, so be it, to whom you first, so be it, hold your hand open, so be it.

“And the last time, so be it, it is the head manitou to whom we speak, so be it, but we do not pray to him in any way startling. It is always merely for healthy life, that is what we pray to him for and good vision, so be it. And, so be it, as he continues to change the appearance, so be it, of this earth of his, so be it, we ask him, so be it, to think quietly, so be it, of us, so be it. For he, so be it, is the leading one, so be it, of those who are called, so be it, the manitous. He has also made a promise to me, so be it; that is why we freely worship him, that he might think that way of our town; that is the way, so be it, we ask him kindly.

⁷³ Meaning unknown.

“‘Ö wī’na nō’^{dte}i’, nekanō’negwa wī’pwāwinōte’ku’^{taw}i^{dte}i’,
nō’^{dte}i’. ‘Me’ce’megu, nō’^{dte}i’, nanā’wā’kam^{mi}’, nō’^{dte}i’, kī’ta-
‘cimamā’tom^{mi}’, i’ni, nō’^{dte}i’, ä’i’ci^{dte}i’, nō’^{dte}i’. Ī’ni^{dte}cā’ nō’^{dte}i’,
me’cena’ nō’^{dte}i’, wā’^{dte}i nato’tā’sagi ma’kwā’^{dte}i-nō’^{dte}i-me’to-
5 sāneni’wiwenⁿⁱ’, nō’^{dte}i’, wī’na nō’^{dte}i’, ä’nīgānima’netowi^{dte}i’,
nō’^{dte}i’. Wīna^{dte}cā’ nō’^{dte}i’, kanō’nāgwāni wāpe’ckiku’pi^{dte}cine’nu-
‘sōni wī’anemiketemināgā’ni^{dte}inⁿⁱ’. Ī’ni^{dte}cā’i wā’^{dte}i kīnāgwi
kanō’nage^{dte}i’, wī’na nā’i uka’nawīnⁿⁱ’, nō’^{dte}i’, ‘ä’tagwi’setō^{dte}i’,
nō’^{dte}i’, neketeminawe’si’weneg^{ki}’, nō’^{dte}i’, i’ni wā’^{dte}i’, nō’^{dte}i’,
10 nā’wī’na nō’^{dte}i’, tā’gwi-nō’^{dte}i-mamāto’mage^{dte}i’. Ī’ni^{dte}cā’wīna
cā’ck ä’cinatotā’^{sage}dte’i ma’kwā’^{dte} Anemiku’kwā’kā’piwenⁿⁱ’,
nō’^{dte}i’.

“Wī’pwāwi^{dte}cā-nō’^{dte}i-nanā’ci-nō’^{dte}i-maiyā’ckā’gwi^{yag}we nā’-
‘ciwāg^{ki}’, i’n ä’cinatotā’^{sage}dte’i. Īnu’g ä’sāgi’e’gwiwā^{dte}i ketapeno-
15 eme’nānag^{ki}; i’ni^{dte}cā’ ä’cikeginatota’mawagi wī’pwāwi’megumai-
yā’ckā’gwi^{yag}we^{ki}; i’ni pe’ki natota’mawag^{ki}. Tā’ni^{dte}cā’i wī’i’-
‘cikegi wī’ano’^{taw}i^{dte}i’? Ä’cimagi’megu wī’i’cawīw^{wa}’, ä’ciku^{dte}i-
menwi’genigi wī’n ānā’nemi^{dte}i’. Ī’ni^{dte}cā’megu’ cā’ck ä’ci’na’äg
ä’ci’genigi natota’mawag^{ki}. Wīna’megu nā’in ute’citā’āgani
20 wī’pwāwinatota’mawu^{dte}i myāne’tenig^{ki}; i’cikana’wigwānⁿⁱ,
‘a’penāwe’megu, nō’^{dte}i’, menwi’genig^{ki}, nō’^{dte}i’, wī’anemi-nō’^{dte}i’-
natotā’^{sage}dte’i’.

“Ī’ni nō’^{dte}i’, wī’i’ci-nō’^{dte}i-natotā’ciyāg^{we}’, nō’^{dte}i’. Me’-
‘tenō’ⁱ, nō’^{dte}i’, iniyātu’g^{ke}’, nō’^{dte}i’, ä’ci-nō’^{dte}i-kanawi’tē’^e, nō’-
25 ^{dte}i’. Ī’ni^{dte}cā’i wā’^{dte}i i’n i’ci-nō’^{dte}i-nato’tā’sag^{ke}’, nō’^{dte}i’. Wī’na
nō’^{dte}i’, pe’k ina nō’^{dte}i’, mawa’^{dte}i’, nō’^{dte}i’, ke’tcinatotā’^{sage}-
^{dte}i’, nō’^{dte}i’, ä’ka’nawi^{dte}i kākaka’nawit^{ka}’.

Ö’nip ä’wāpikigā’nowā^{dte}i’. Me’ce’meg ä’pemi’nāgwā^{dte}i’. “Mā-
me’ci’ka’meg awi’ta kägō’ i’ci nī’na nene’kāne’minā’^{ka}’, ä’ci’tā’ä-
30 ^{dte}i mami’ci’^{ka}’. Wā^{dte}ci’pī’nāgwā^{dte}i’. Öni’pīna kī’cetu’nāmu^{dte}i’:
“Ka’ci nemami’ci’em^{ka}’, ä’inā^{dte}i kuta’gā’a’i. “Ci! nāgwā’-
waiyā’piyōw^{we}’, ä’inⁱ^{dte}i’. “Ö’ kägō’ku’megu i’cike’tcimyā-
‘cipemāte’situg^{ke}’, ä’i’ciwā^{dte}i wā’natō’k^{ka}’.

Ö’nipi kī’cimegu’ukigā’nowā^{dte} ä’a’cenoni^{dte}i’meg^{ku}’. “Ka’ci-
35 ^{dte}cā’ i’ca’wītug^{ke}’, ä’i’ci’tā’ä^{dte}i’.

Ö’nipi kabō’twe nanawi’megu ä’nāwu’tiwā^{dte} umami’ci’emanⁿⁱ.
“Cinā’g^{ka}’, ka’ci^{dte}cā’iyō’we ke’tē’caw ä’pwāwi’i’na’i’aiyāpami’-
pyaiyanⁿⁱ’, ä’inā^{dte}i’.

“Ö’ mā’ni’iku’iyō’w ä’citā’āyānⁿⁱ, ‘ci me’ce nī’k aiya’nīwe
40 neta’cikiwikiwi’t^{ka}? Ägwīgā’wī’na mā’ni kägō’megu i’cikanōtama’-
wiginⁿⁱ,’ netē’citā’e^{dte}cā’i yō’w^{we}. Ī’ni kabō’twe pemino’wiyānⁿⁱ.
Ä’katawimegu’sāgi’^{dte}ciyān inī’meg ä’mē^{dte}ci mowi’meguno’wiyānⁿⁱ.
Cā’ckⁱ, ‘Nī’kā’n^{ka}’, netē’ci’tā’^e. Ī’ni. ‘Ö’ mā’ni wī’na kemī’cā’mi
wī’n āgwi’megu kägō’i wī’i’ci’ākwa’ta’māninⁿⁱ, ä’citā’ā’yāninⁿⁱ.
45 Ī’n ä’citā’tāyānⁿⁱ, nī’kā’n^{ne}. Ī’ni’meg ä’mē^{dte}ci māne’moyānⁿⁱ,
inugi wī’n ā’gwi wī’mē^{dte}ci mānemo’yāninⁿⁱ, ä’kī’cowā^{dte}i’meg^{ku}’.

"He has spoken to me, so be it, that he would not fail to hear me, so be it. 'You may worship me in the most lonely place,' so be it, that is, so be it, what he said to me, so be it. That is why I, so be it, pray to him for quiet, so be it, life, so be it, because he is the head manitou, so be it. He must have, so be it, spoken to, so be it, the White Buffalo to continue to give us blessings. That is why we freely speak to him, because that was his promise, so be it, which he placed in my blessing, so be it; that is why, so be it, we are also praying to him, so be it. That is merely what we pray to him for quiet changes of the seasons in the future, so be it.

"That what is a dangerous thing, so be it, may never come to us, so be it, is what we pray to him for. At this time our children have been frightened; so I ask him that that kind of a thing shall never strike us; that is what I mainly ask him for. How verily will he lie to me in the way it will be? He will do just as I tell him, for he thinks of me in a righteous way. That truly is the only way I ask of him. It is his own thought that he be not asked an evil thing; thus he must have spoken, that we continue to pray for, so be it, so be it, the righteous things always, so be it.

"That, so be it, is the way, so be it, you must pray to me, so be it. Only, so be it, was that, so be it, the way he spoke, so be it. That is why I pray to him that way, so be it. Him, so be it, we pray to, so be it, most of all, so be it," was the way the spokesman said in his speech.

Then they began their gens festival. He (the attendant) went away and left. "Probably I am not thought of in any way," thought the ceremonial attendant. That, it is said, was why he left. Then, it is said, when (the speaker) stopped speaking: "Well, what about my ceremonial attendant," he said to the others. "Gracious! he has gone," they said. "O he probably may be feeling badly in some way," he said unconcernedly.

Then, it is said, when they were finished with their gens festival he was still gone. "Pray, what is the matter with him," he thought.

Then, it is said, pretty soon he and his attendant saw each other in some lonely place. "Well, what was the matter with you, that you did not come back over there?" he said to him.

"Well, this was what I thought, 'Well, why am I just staying around all the time? I have in no way been spoken to,' I thought formerly. That was why I soon went out. I did not go out angry. When I was really obliged to attend to nature, then I went for good. I only thought, '[He is] my friend.' That is all. I do not desire that I shall in any way be angry at your sacred pack here. That is what I thought, my friend. Then I hated to do so, but now I shall not hate to do so," he promised.

Ī'nipi kī'ci'megukī'gānu^{dtc} u'wīwanⁿⁱ: "Awitai'yātuge ka'ckima-wāpata'gago'a peminā'nema'ke'o," ā'igū^{dtc}. "Cī', me'cena'megu mawiwāpata'gago'a," ā'inā^{dtc} u'wīwanⁿⁱ. Ō'nip ite'p ā'i'cinī'-ciwā^{dtc} me'cena'megu mamagā'kwa'kin ā'kiwakīwā'gwatāg^{ki}; 5 āne'tapi papā'sigā'senugwānⁿⁱ. A'ki'gā'i mamawage'se'nwi pe'ki'-meg^{ku}. Wā^{dtc}ci'cāgwāne'moni^{dtc}. "Īni^{dtc}cā'kā' nī'na wā^{dtc}cin-ana'wikīwītā'iyānⁿⁱ, ā'cāgwāne'moyāni wī'ta'citepato'a^{dtc}cigani'-wiyāg^{ke}. Ā'pegī'ckāne'tamāni wā^{dtc}ci nanawi'megu kīwī'taiyāg^{ke}," ā'inā^{dtc}.

10 Ō'nipi wīna'megu nenī'wa pīne'c ā'nene'kā'nemā^{dtc}ci me'to'sāne'-niwaⁱ. Ā'gwigā' "Nīna'nāⁱ," wī'ināne'megu^{dtc} umī'cāmeg āpi'-ni^{dtc}iⁱ. Ō'nip A'cka^{dtc}ci'meg ā'ke'kā'nemā^{dtc} ānāne'megu^{dtc} umī'-cāmegi nā'meg āpi'ni^{dtc}iⁱ. Ke'tename'gup ā'māne'citā'āni^{dtc}iⁱ, māmā'kā^{dtc}ci'megu wī'mamāto'meme^{dtc} ā'cinatawāneta'mini^{dtc}i'na' 15 āpi'ni^{dtc}iⁱ umī'cāmeg^{ki}. Ō'nipi kegime'si'meg ā'nowī'wenā^{dtc}iⁱ. Ā'kwīnatawī'icīgwā'ckāni^{dtc} i'na' āpi'ni^{dtc}iⁱ umī'cāmeg āpi'ni-^{dtc}iⁱ.

Ōni'meg ā'pyāni^{dtc}ci wāpine'nu'sōnⁿⁱ. Ō'n i'ni' ā'pa'sepa'segwī-^{dtc}ci'sa'eme^{dtc}iⁱ. "Māgwā'megu āiyāpōtānage'cā'wāgwānⁿⁱ; ā'gw 20 ā'ine'nagōwe wātāwī'icawī'yāgwīnⁿⁱ," ā'i'neme^{dtc}iⁱ. Ō'nipⁱ, "Nī'namā'i kewāwānāne'menepw āiyō' ta'sw ā'piyāg^{ke}," ā'i'neme-^{dtc}iⁱ. Ā'gwigā'i'pīna'i kāgō'megu wī'icikana'wini^{dtc}iⁱ. Īnigā'-wīna mā'n ānā'nemā^{dtc}ci uwi^{dtc}ime'to'sāne'niwaⁱ. Ō'ni kīnwā'wa māmā'kā^{dtc}ci'megu wī'mamāto'menāg^{ke}, ā'i'citā'āyāg^{ke}. Ī'ni 25 nī'n ā'ci'ānwāneme'nagōw^{we}. Ā'gwigā'wīna wīnwā'wa pīne'-sāneti'so'wā^{dtc}cinⁿⁱ. Īyā'i wī'mawita'ciwī^{dtc}ime'to'sānenī'gāwā-^{dtc}ci nīnāna'meg i'n ānena'mage^{dtc}iⁱ. Nete'citā'e'goⁱ, wā^{dtc}ci'megu pyā^{dtc}cipe'noyānⁿⁱ. Pwāwigā'initōtō'nagōw^{we}, kāgeyā'meg i'ci'-megumyā'neteg inānemi'yā'gāgo'a mā'a'gi keme'to'sānenīme'- 30 nānag^{ki}. Wīna'megu mā'na pāme'nenāgw īna'megu tepāne'-menāg^{ke}, ā'i'neme^{dtc}iⁱ. "Īni^{dtc}cā'i nā'k ā'ca'wi'yāg^{ke}, kī'pōni'-meguwī^{dtc}tca'wiwāp^{wa}. Na'ina'meg ā'āiyāpamu'tāgwānⁿⁱ, i'na'i wī'pāgi'nenāg^{ke}. Cewā'n īni'megu wī'kiwakīwāgwā'soyāg^{ke} ā'gwigā'ina'i wī'ka'cki'āiyāpami'ā'yāgwīnⁿⁱ. Īni'megu wī'ca'- 35 wiyāg^{ke}.

"Kāgō' i'ciwāwāne'ckā'itā'āyāg^{ke}. Ā'cimā'imenwī'genigi wī'i'-ci'a'se'mī'āgwe mā'a'gi keme'to'sānenīme'nānag^{ki}. Ā'gwigā'i wī'kegyā'ckatawā'nemāgw u'^{dtc}cīna'i A'se'nāgwīnⁿⁱ. Ke'tcināwe'-megu mā'netowāgi mānāgeginō'itcig āiyō'i keta'se'guwāwag^{ki}," 40 ā'i'neme^{dtc}i'na' āpi'ni^{dtc}i'ni mī'cāmeg^{ki}.

Then, it is said, as soon as he was finished with his gens festival, his wife said: "Might we not perhaps be able to go over and see where the storm went by?" he was told. "Well, we might go over and see it," he said to his wife. Then, it is said, they went over there together and there were even very large trees lying around; some, it is said, were lying with great fissures in them. The earth had large holes in it (caused by the wind). That was why he was unwilling. "That is why I am staying around in a lonely place, because I am unwilling that we should be depended upon. I thought it too much trouble, that is why we are staying around the lonely place," he said to her.

Then, it is said, that man began to think about the people. He was not to be thought of as "I too," by the beings who were in his sacred pack.⁷⁴ Then after a while he knew what the beings who were inside of his sacred pack thought of him. Truly they were ashamed of themselves, because those who were in his sacred pack wanted to be surely worshipped. Then, it is said, he took them all out. Those who were there in his sacred pack did not know what expressions to make on their faces.

Then at once a white buffalo arrived. Then they were each one jerked up. "You must have crooked ears; you have never done what I told you as you should," they were told. Then, it is said, "I have control over you, as many of you as are in here," they were told. They said nothing. "That is just exactly what this person thinks of his fellow-people. And that you are to be worshipped truly, is what you want. That is what I reprimand you for. Why they do not think themselves clean. That they may go there to live with the people is what we want them to do. I truly thought so, and that is the reason I started over here. If I did not do this to you, finally you would think in an evil way toward these our people. He, this person who takes care of you, is he who owns you," they were told. "Now truly if you ever do so again, you will discontinue being with him. Whenever he moves back, he will cast you away at that place. But you shall remain lying there, and you will not be able to go back. That will surely happen to you.

"That is, if you in any way think wickedly. You are to help these our people in a righteous way. You are not placed there to be stingy toward them. The large manitous themselves, personally, have placed you here," the beings who were in his sacred pack were told.

⁷⁴ A literal translation; real significance unknown.

"Āgwi^{dtcā}' aiyo'u^{dtciwāpi} nā'ka'^{dte} wī'nene'kānetama'wāgwāni myā'neteg^{kī}. Menwī'genigi ku'^{dte} inā'netit īni'megu pe'ki wī'i-'ci'a'se'mi'a^{dte}'; īnigā'ninā'na wī'menwinawā'iyāg^{ko}. 'Īni'ku' ānāne'mage^{dte}', ī'ni wī'i'citā'āyāg^{ko}. Ī'ni wī'na pwāwī'ini-i-5'ciwītō'kawāgw āgwi'megu wī'i'cimenwinawā'iwāgānⁿⁱ," ā'i'-neme^{dte}'.

Īni^{dtcā}'ipi ke'tena'meg ā'wītō'kāgu^{dte}'; ā'pōnikāgō'ī'ci'a'-nōme^{dte}'. Īnigā'wī'napi wā'^{dte} āno'ā'nōme^{dte}', keyā'A'p ī'ni' ā'cāgwāne'moni^{dte}ci keyā'A'p. umī'cām wāg āpi'ni^{dte}ci uwīyā'ā-10'ai'yaⁱ'.

Ī'nip A'penā^{dte}ci'meg ā'nene'kā'nemā^{dte} uwī^{dtcime}'to'sāne'-niwaⁱ', ā'ci'megumenwī'genig ā'ci'a'pe^{dte}cinene'kā'nemā^{dte}ci wī'i-'ca'wini^{dte}'.

Ō'nipi kabō'twe nā'ka'^{dte} ā'ke'kā'nemā^{dte}ci wī'i'ca'wini^{dte}'i, 15wī'a'penāwene'kāni^{dte}'. Ā'ā^{dtcimo}'ā^{dte}ci'meg^{ku}. "Manī'yāpani wī'i'ca'wiyāg^{kwe}', kī'a'penāwe'ne'kāp^{wā}," ā'īnā^{dte}'. "Cewā'na mā'ī'ye wī'aneminā'moyāg^{kwe}," ā'īnā^{dte}', ā'ā^{dte}ci'ā^{dtcimo}'ā^{dte}ci'-meg^{ku}. Īni'meg ā'ī'ca'wini^{dte}'. Ā'pemā'mowā^{dte}', ā'cigwī'cigwī-'kata'mowā^{dte} uwīge'wāwanⁿⁱ. A'cka'^{dte} ā'pyānuta'mowā^{dte}', 20'awiyātuge'meg ā'ī'ci'senig uta'īne'mwāwāⁿⁱ. "Me'cena'megu nāyā'p uta'īne'mig^{ku}', keki'ciku^{dte}ci'apipemā'mopen^{nā}'; īnugi^{dtcā}'i kī'nāyāpi'megu'u'uta'īne'metāp^{wā}," ā'īnā^{dte}'.

Ō'nip i'ci'megu'u menwikīwī'tāwā^{dte}'i, kabōtwe'meg ā'paga-mipa'oni^{dte}ci wāpine'nu'sōn ā'uwigiwā^{dte}ci'meg^{ku}. "Na'īnugi'megu 25kī'amīp^{wā}'; aiyo'megu pyā'migatwi nā'ka'^{dte} A'pe'nāwenⁿⁱ', cewā'na kī'a'cowīpwa'megu' cā'cki ma'ni' sī'pōw^{wī}', agā'mā'egi me'ce'na'ī wī'pō'nīyāg^{kwe}. Kātagā' u'wīyā'a menā'cku'nō'ki^{dte}ce nyā'wugunⁿⁱ. Tāpi'wā'nāni nō'magāw^{we}. Cā'cki'meg A'pe'ni'ag āmi'amwā'amwāgwigi nā'ka'^{dte} A'cki'pwā'ag^{kī}', ī'n i'cinī'cwaīyag 30āmimāmī'^{dte}ciyāg^{kwe}. Ma'ni wī'n ā'gwi wī'menwawī'yāgwini pwāwitāp wā'ta'wiyāg^{kwe}. Kī'kī'cāgu^{dte}ci'tōpwa'megu kī'yāwāw ā'cine'ckime'nagōw i'ca'wiyāg^{kwe}. Mani nā'k ā'cimenagōwe'-megu i'ca'wiyāg^{kwe}, pe'ki'megu kī'tāpitōpwa'megu kī'yāwāw^{wī}. Cīnā'g^{kwa}, kī'anemi'megune'ckitip^{wā}. Ā'cimeguna'ike'nō'ig ī'ni 35wī'anemi'ā^{dtcimo}'e'tiyāg^{kwe}," ā'īgu^{dte}ci wāpine'nu'sōnⁿⁱ. Īnipi'-meg ā'ā'^{dtcimu}'^{dte}'.

Me'to'sāne'niwag ā'sāge'siwā^{dte}'i, īni wīna'meg ā'ca'wīwā^{dte}'i. Ō'nip ā'pwāwika'cki'ā'kwamata'mowā^{dte}'i.

Ō'ni negu'ti neni'w ā'ci'cā^{dte}'i. Kī'ci'a'cka^{dte}ci'winig ā'matā-40'kwi'ne'sā^{dte}ci me'ckwipe'nāwanⁿⁱ. Ā'mē'ckwipī'wāni^{dte}'i. Ā'ma-wi'meguwa'^{dtcā}'u^{dte}'i. Ā'ana'gwini^{dtciyu}'gā'ī'. Kī'ciwa'^{dtcā}'u^{dte}'i, ā'wāpi'senyā'iwā^{dte} ā'ta'sō'gāwā^{dte}'i.

"Never again from now on think in an evil way toward them. If they think righteously toward each other, then you must help them very much in that way; then you will please us also. 'That is the way we bless them,' we shall think. And if you do not aid them in that way you will not in the least please us," they were told.

Then, it is said, they really aided them; then they were never again refused anything. This was why they had been refused, because those kinds of furs who were in their sacred pack were unwilling.

Then he constantly was thinking of his fellow-people, thinking all the time of a good way for them to do.

Then, it is said, soon he again knew what was going to happen to them, namely, that they would be stricken with disease. He informed them without reservation. "This is what is going to happen to you; you will be stricken with disease," he told them. "But we shall flee in that direction," he told them, informing them each one of them without reservation. That very thing happened to them. They fled, deserting their dwellings. Later on, when they came back, their things were just as they had been. "You may at last simply have them back, for we have already fled; now, verily, you may at last re-own them," he told them.

Then, it is said, after they were staying there pleasantly, pretty soon a white buffalo came running to where they lived. "Now to-day you must move right now; again the disease is coming, but you must only cross this river, on the other shore you may camp. And let no one eat meat for four days. For that is a short time. You can just be eating the potatoes and sweet potatoes, these two things you may eat. If you do not believe me, you will not be doing right. You will cause an awful fate on yourselves if you do what I forbid you. And if you do this as I tell you, you will do a great good for yourselves. Well, you can continue to scold each other. You can continue to direct each other a way which is good," he (the one blessed) was told by the white buffalo. Then, it is said, he at once told it.

The people were frightened, but they did so. Then, it is said, they could not be sick.

Then one man went out hunting. Later on he killed a red turkey without arms. It had red feathers. He went on to cook it. It was quite fat. After he had cooked it, then those who were living together began eating.

Ō'n inā'ga wāmī'cāmit ā'kiwimeguma'sagō^{dte}i'tā'ā^{dte}i'. Ä'ci-wāpe'sigwā'nip ā'sāgi'tā'ā^{dte}i'. U'wīwan ā'ā^{dte}i'mo'ā^{dte}i'. Kabō'-twpē ā'pyāni^{dte}i negu'ti ne'niwanⁿⁱ'. "Kī'kā'nenānagi kāgō'ipi'-megu 'i'ca'wiwag ā'tā'sōgāwā^{dte}i'meg^{ku}'," ā'ini^{dte}i'. "Kā'ci-5^{dte}cā' i'cawitu'gā'ig^{ki}," ā'i^{dte}i'. Ä'pō'sigā'megu'sāgi'megu^{dte}i'. Ite'p ā'āwā^{dte}i'. "Cīnā'g^{kwa}," ā'i'nāwā^{dte}i'. Ä'pwāwi'uwī'yā-'anikana'wini^{dte} ā'pemimegupīti'gāwā^{dte}i'. Kegime'si'meg ā'kī-'cinepō'ini'te^e. Ō'nip Ape'no'ani me'ce'meg āneginō'i'ni^{dte}ini kāwag ā'nā'sā'ini^{dte}i'. Ä'mawī'nānā^{dte}i', ā'ka'ckiwi'ina'megunā'-10 'sā'ā^{dte}i'.

Ä'ā^{dte}i'moni^{dte}i': "Me'ckwipenāwā'ku'i nepanā^{dte}i'gunān^{na}.'" ā'ini^{dte}i'. "I'n ā'A'mwage^{dte}i'. Kī'ci'megu'A'mwage^{dte} ini'meg ā'wāpama'tamāg^{ke}. I'na nā'ci'yamet^e," ā'ini^{dte}i'. Ä'nā'gwāwā-^{dte}i', ā'awa'nāwā^{dte} i'nini kwīye'sā'A'nipⁱ'.

15 'Ō' i'n iyā'megu pyā'yāwā^{dte} uwī'gewāg^{ki}, i'nipi waninawe'-meg ā'tā'cinepō'ini^{dte}i'. Pe'ki'meg ā'kī'cāgu^{dte}i'megukegeni'-nāwā^{dte}i me'to'sāne'niwag^{ki}. Wīnagā' ā'pī'te'si^{dte}i'meg ā'mane-tō'kā'su^{dte}i māne'meg ā'kī'cinepō'ini^{dte}i'.

Ä'anwā'wā'wā^{dte} A'ku'kōnⁿⁱ'. Mani'meg ā'ci'anwāwā'igā^{dte}20 ā'pōninēpō'ini^{dte}i'. Māne'meg ā'nepō'ini^{dte}i'. Äne'ta nī'cw ā'A'ckwī'nāwā^{dte}i neguti'gamig^{ki}, āne'ta kegime'si'meg ā'nepō'-i'wā^{dte}i'. 'Ō' āne'ta nā'ta'swī'gamig ā'pwāwi'megu'aniwāwime'ce'-siwā^{dte}i'. Utōgimāmāwāwani'na' ā'uwī'gini^{dte}i pwāwime'ce'si'ni-^{dte}inⁿⁱ'. "Cī'ci'wī'!" ā'i'yowā^{dte}i'.

25 Ä'māwā^{dte}i'wā^{dte} ā'ckwinā'itcig^{ki}. Ō'n ā'A'ci'gawu^{dte}i wī'a'-wīwā^{dte}i'. "Nyā'wugun aiyō'i kī'u'wīgipw^e," ā'ine^{dte}i'. "Kī-'cinyāwugunaga'k i'ni wī'matōte'caiyāg^{kwe}," ā'ine^{dte}i'. Ō'nipⁱ, "Mā'agi'gā'i nānepō'itcigi kātā'megu māteni'yāgāg^{ku}; 'ināna'-megu me'tenō'i wī'ka'ckikiwiwā'pamāgwe tēnawā'magwig^{ki},"30 ā'inā^{dte}i me'to'sāne'niwāⁱ'.

Ō'nipi nyā'wugunaga'tenig^{ki}, ā'mawī'A'ci'tōwā^{dte}i matōte'cā'-wigān ā'me'cānig^{ki}. Ō'ni'cwā'ci'g A'senyāni memyā'cā'nigin ā'me-'ckwanō'sa'mowā^{dte}i'. Kī'ci'megume'ckwanō'tānig^{ki}, ā'wāpipīti'-gāni^{dte}i'. "Kī'apapi'pwa ketō'ce'kī'tāganwāw^{wi}," ā'inā^{dte}i'.35 "Kātā'gā' u'wīyā'A nōta no'wī'ki^{dte}e; māmā'kā^{dte}i'megu nyāwe'-nwi kī'ci'sigena'omāg^{ke}, 'i'ni wī'no'wīyāg^{kwe}," ā'inā^{dte}i'. "Nōtā'gā' u'wīyā'A nowī'te^e, manī'meg i'ci'nowīt i'ni wī'ne'pō'i-^{dte}i'," ā'inā^{dte}i'.

Ō'nip ā'wāpikakanō'nā^{dte} i'nin A'senyānⁿⁱ: "Ō' neme'cōme-40 'senā'te^e, nō^{dte}i'. I'nug^{ki}, nō^{dte}i' 'ō' nō^{dte}i', kī'mīwe'ckama'-wāwag^{ki}, nō^{dte}i', mā'A'g^{ki}, nō^{dte}i', kō'ci'semag^{ki}, nō^{dte}i', A'pe'nāwenⁿⁱ, nō^{dte}i'," ā'inā^{dte}i'. Ä'sīge'na'ag A'se'nⁿⁱ'. 'Apinap āne'ta wī'māmenata'megin ino'wāwag^{ki}, ā'ne'ciwimenāgwa'-tenig^{ki}. Ä'ciyāgwa'tenig uta'penā'wenwāw^{wi}. Pe'kipi'meg45 ā'sāginuta'wāwā^{dte}i'. I'na' ā'witcig ā^{dte}i'panagi^{dte}i'meg ā'ino'-

Then again the one who owned the sacred pack was suspicious in his thought. It is said he became frightened in his heart though he knew not why. He told his wife about it. Pretty soon, it is said, one man came. "It is said, our friends, something has happened to those who were together in one wickiup," the man said. "Pray what may be the matter with them?" he said. He was very much frightened by what had been said. They went over there. "Well," they said to them. As no one spoke they started to enter. They had all died. And it is said a good-sized child was yet alive. He ran to take it, and was able to make it well.

Then it related: "A red turkey verily caused our death," it said. "We ate it. As soon as we had eaten it, we began to suffer pain. He was the one that killed us," it said. They went away (and), it is said, took that little boy along.

Then just as they arrived yonder at their home, then it is said, people were dying everywhere. The people were dying very rapidly. While he was busy conjuring for a miracle, many had died.

Then he beat on a drum. Just as soon as he beat it the people ceased dying. Many were dead. Of some households two were saved, in others all died. And in several wickiups none were affected. Where their chief dwelt they were not affected. "O, O my!" they said among themselves.

Those who were left from death gathered together. Then a place was built for them to stay. "You live here for four days," they were told. "After four days, then you are to take a sweat bath," they were told. Then, it is said, "Do not move those who have died; only at that time we can go around to see those to whom we are related," he said to the people.

Then, it is said, after four days was up, they went out to make a sweat wickiup, which was a large one. Then they heated eight large stones red-hot. After the stones had been heated red-hot, they began to go in. "You are to sit on your clothes," he told them. "Let no one go out before time; it will have to be after I have poured water on them four times, then you may go out," he said to them. "If any one goes out before time, just as soon as he goes out, he will die," he said to them.

Then he began speaking to the stones: "O, our grandfather, so be it. Now, so be it, you will kick the disease, so be it, out, so be it, of your grand children, so be it," he said to them. Then he poured water on the stone. Some of them even made noises as if to vomit for it smelt terribly. That was how their disease smelt. It is said that they were very frightened over them. They who were there made all kinds of talks. Some, it is said, asked for water, and some

wāwā^{dte}l'. Āne'tapi ne'pi nānatu'tamōg^{ki}, ānetagā'ipⁱ, "Newi'-cāpen^{ne}," 'i'wag^{ki}, ānetagā'ipⁱ, "Nenepa^{dte}l'," 'i'wag^{ki}, 'ānetagā'ipⁱ, "Newi'ca'su," 'i'wag^{ki}. Ō'nipi nyāwō'namegi'sigena'a'mawu^{dte} ā'pōni'u'wiyā'akāgō'megu'i'cipaga'nāmu^{dte}l'.
 5 Ma'kwā^{dte}l'meg^{ku}. 'Ō'nⁿⁱ, "Nowi'gu na'i," ā'ine^{dte}l'. Ā'nowi-no'wiwā^{dte}l'. Ā'pō'si'megupināneti'sowā^{dte}l'. Ōnipi'megu nā'ka'-^{dte}l' kutaga'g ā'pītō'tāwā^{dte}l'. Kwiyena'meg ā'menwiteāgipiti'-
 gāwā^{dte}l' ne'niwag^{ki}.

Ō'nipi nā'ka'^{dte} ā'wāpi'ā^{dte}l'mo'e^{dte}l': "Kā'ta 'u'wiyā'a nōta no'-
 10 wi'ki^{dte}l'. Nōtagā'nowite wi'ne'pō'iw^{wa}. 'Āgwigā'kenwā'ci',
 nōmagā'wā'meg^{ku}," ā'ine^{dte}l'. "Nyāwenwi'gā'i nī'sige'na-
 'wāw^{wa}," ā'ine^{dte}l'. "Au'," ā'i'yowā^{dte}l'. 'Ā'wāpikakanōta'-
 mawu^{dte}l': "Ō, neme'cōme'senā'te', nō'^{dte}l'. Ī'nug^{ki}, nō'^{dte}l'
 'ō' nō'^{dte}l', 'ō' kī'mīwe'ckama'wāwag^{ki}, nō'^{dte}l', mā'a'g^{ki},
 15 nō'^{dte}l', 'ō' kō'ci'semag^{ki}, nō'^{dte}l', 'a'pe'nāwenⁿⁱ, nō'^{dte}l'," ā'i'neme^{dte}l'.
 'Īnigā'ipi'meg ā'sigena'a'mawu^{dte}l'. Īnipi'meg ā'wāpwāwāge'siwā^{dte}l'.
 Ī'nipi pe'k āne't ā'kwāgō'ōta'mowā^{dte}l', ā^{dte}l'ciapanagi^{dte} āno'wāteig^{ki}. Kī'cinyāwenwi'sigena'ome^{dte}l',
 ā'pōnipaganā'mowā^{dte}l'. "Na'i, nowinowī'g^{ku}," ā'ine^{dte}l'.
 20 Ā'nowino'wiwā^{dte}l'. 'Īni'megu nā'īnig ā'ca'wiwā^{dte}l'. Ā'pīnā-
 neti'sowā^{dte} ā'pō'si'megumenwipemāte'siwā^{dte}l'.

Ō'nip i'kwāwag^{ki}, "Na'i'ni nā'ka'^{dte}l' kinwā'w^{wa}," ā'ine^{dte}l'.
 "Au'," ā'i'yowā^{dte}l'. Īte'p ā'āwā^{dte}l'. Ō'nipⁱ, "Kī'me'sōtāwi'-
 gā'ime'tciname'ckāpip^{wa}," ā'ine^{dte}l'. "Mō'tei'megu kekōtā'-
 25 'wāwan iyā'i kī'ta'ciketenāp^{wa}," ā'ine^{dte}l'. 'Ā'kī'cāgu^{dte}l'ciyugā-
 'iki'ckape'kutā'yānig^{ki}. Kī'citeāgi'ini'ca'wiwā^{dte}l', "Kī'a'papi'-
 pwa keta'ine'mwāwanⁿⁱ, ā'ine^{dte}l'. "Au'," ā'i'yowā^{dte}l'. Ō'nip
 ā'ā^{dte}l'mo'ā^{dte}l', "Na'i, i'kwāti'g^{ke}, kā'ta nō'ta no'wī'kāg^{ku}.
 Kī'ketemā'gi'tōpwa kī'yāwāwi nō'ta no'wīyāg^{kwe}. Kī'ne'pō'ip^{wa},"
 30 ā'īnā^{dte}l'. "Āgwigā'mani kenwā'ci'; cā'cki'megu mā'ni nō'-
 magāw^{we}. Nyāwe'nwi nī'sigena'wāwa mā'n a'se'n^{ya}. Nā'ka'^{dte}
 ā'gwi wī'pītigā'yāninⁿⁱ. Cā'cki nī'pī^{dte}l'cine'ke," ā'īnā^{dte}l'.
 "Au'," ā'i'yowā^{dte}l' i'kwāwag^{ki}.

Ā'wāpikakanōta'mawu^{dte}l': "O neme'cōme'senā'te', nō'^{dte}l',
 35 'ī'nug^{ki}, nō'^{dte}l' 'ō' nō'^{dte}l', kī'mīwe'cka'mawāwag^{ki}, nō'^{dte}l',
 mā'a'g^{ki}, 'ō' kō'ci'semag^{ki}, nō'^{dte}l', 'ō' a'pe'nāwenⁿⁱ, nō'^{dte}l',"
 'īnā'cikanōta'mawu^{dte}l'. Īnipi'meg ā'sigena'a'mawu^{dte}l'. Īni-
^{dte}l'cā'ipi pe'k ā'wī'ckwā'wāga'k i'kwāwag^{ki}. Ā^{dte}l'ciapanagi^{dte}l'-
 meg ā'ino'wāwā^{dte}l'. Īniyā'e'meg ā'inowā'nite'e ne'niwa' ā'ino'-
 40 wāwā^{dte}l'. Cewā'napⁱ, pe'ki'megu kī'cāgu^{dte}l'meg ā'pī'teiwā-
^{dte}l'meg ā'iciwī'cigo'wāwā^{dte}l' i'kwāwag^{ki}. Apina'meg āne'ta
 mā'yōwag^{ki}. Ō'nipi nyāwe'nwi kī'ci'sigena'a'mawu^{dte} ā'pōni-
 paganā'mowā^{dte}l'.

said, "I am hungry," and some said, "I am cold," and some said, "I am hot." And, it is said, when they were poured the fourth time on it for them, each one ceased uttering any sound. It was indeed quiet. Then, "You may go out," they were told. Then they went out one by one. They felt very clean. Then, it is said, likewise others crawled in. There was just enough room for all the men to enter.

Then, it is said, again they began to be told: "Let not anyone go out before time. If anyone goes out he will die. It will not be long, only a little while," they were told. "I am going to pour water on it four times," they were told. "All right," they said among themselves. Then a talk was begun to be made for them: "O, our grandfather, so be it. Now, so be it, you will kick out, so be it, of these your grandchildren, so be it, the disease, so be it," it was told. Then, it is said, at once water was poured on it for them. Then they began to wail. Then, it is said, some shouted, saying all kinds of things. After (the water) had been poured on it the fourth time, they no longer uttered a sound. "Now, you all may go out," they were told. Then they went out one by one. The same happened to these fellows. They felt very clean, and they were in very good health.

Then, it is said, the women were told, "Now also it is your turn." "All right," they said among themselves. They went over there. Then, it is said, "You will all sit there entirely naked," they were told. "You must even take off your skirts in there," they were told. It was suddenly very dark in there. After they had all done that, "You will sit on your clothes," they were told. "All right," they answered. Then he told them, "Now, women, do not go out prematurely. You will make your lives wretched if you go out before time. You will die," he said to them. "This will not be long; this will be only a little while. I shall pour water on this stone four times. And I am not going in. I shall merely put my hand in," he told them. "All right," the women said among themselves.

Then a talk was begun to be made for them. "O our grandfather, so be it, now, so be it, you will kick out of these, so be it, your grandchildren, so be it, the disease, so be it," that was the way the talk was made for them. Then, it is said, at once (water) was poured on it for them. Then verily, it is said, the women made a great noise. They said all kinds of things. Just exactly what the men had said was what they said. But, it is said, the women screamed just as loud as they could. Some of them even wept. Then, it is said, after (water) was poured on it four times for them, then they no longer uttered a noise.

"Na'i', nowi'g^{ku}," ä'ine^{dte}i'. "Iyā'wina ta'cinana'A'pi'sugu nawa'^{dte}i kekōtā'wāwanⁿⁱ," ä'ine^{dte}i'. Ma'n ä'cipeminowī'wā-d^{te}inⁿⁱ, ini'meg ä'i'ca'wiwā^{dte}i'; ä'pīnāneti'sowā^{dte}i ki'cāgu^{dte}i'-meg^{ku}.

5 "Ö'ni mame'^{dte}inā'," ä'i'^{dte}i'. "Inigä'pe'k i'nigiyu kwä'tagigi-wā^{dte}icpawā'iyō'ikā'kamipiti'gāwā^{dte}i'," ä'ini'^{dte}i'.

Ö'n inigi'megu ä'anō'kāne^{dte}i'.

"Na'i', i'kwätig^{ke}, 'A'ce'megu aiyō'i ki'awip^{wa}; ki'kegyä'-nenāpwa wīnowā'ckāwā^{dte}i, a'wiwāt'," ä'ine^{dte}i', "ki^{dte}i-i-10 kwā'wāwag^{ki}," "Au'," ä'i'yowā^{dte}i'. Ö'nip ina'meg ä'a'wiwā^{dte}i'. "Ki'ciku^{dte}ipitō'tāwāt i'n aiyō'i wītetepāgwa'piyāgwe. sāgi^{dte}i'," ä'inā^{dte}i i'kwāwaⁱ.

Ö'nipi ki'cipitō'tāni^{dte}i ki'citcāgipemina'wīni^{dte}i, 'ä'wāpikaka'-nōnā^{dte}i'. "Na'i', i'nugi ma'ni wīnowī'miga'k A'pe'nāwen i'ni 15 wā'^{dte}i ma'ni tōtō'nagōw^{we}. Kā'ta^{dte}cā' u'wiyā'A wī'nowi^{dte}i i'citā'ä'ki^{dte}e'. Aiyō'megu ki'awip^{wa}. Ki'penegä'i nowi'te wīnepō'iwa'meg^{ku}. Ägwigä'i kenwā'c aiyō'i wīawī'yāgwīnⁿⁱ. Cä'cki'megu nyāwe'nwi nī'sige'na'wāwa ma'na'A 'A'se'ny^A. Wīke'kinō'soyāgw i'ni wā'^{dte}i wītamō'nagōw^{we}. I'n ägwigä'i 20 wī'pitigä'yāninⁿⁱ. Cä'cki'megu nī'pī'^{dte}ine'ke wī'sigena'amō'-nagōw^{we}," ä'inā^{dte}i i'ni i'kwāwaⁱ.

Äne'tap ä'kiwī'säge'siwā^{dte}i'. "Wī'ci'cawī'wāgān i'na ma'nⁿⁱ," ä'citā'äwā^{dte}i'.

Ö'nip ä'wāpikaka'nōnā^{dte}i i'nin A'senyānⁿⁱ. "Ö neme'cōme-25 senā'te, nō'^{dte}i, i'nug^{ki}, nō'^{dte}i, ki'miwe'ckama'wāwag^{ki}, nō'^{dte}i, mā'A'g^{ki}, nō'^{dte}i, 'ō' kō'ci'semag^{ki}, nō'^{dte}i, 'ō' A'pe'-nāwenⁿⁱ, nō'^{dte}i," ä'cikanōta'wā^{dte}i'.

Ki'cipikanōta'mawā^{dte}i ä'sige'na'wā^{dte}i i'nin A'senyānⁿⁱ.

İnipi'meg ä'wāwanāte'sowā^{dte}i i'kwāwag^{ki}. Kiwī'säge'sitcig 30 i'niyāg ä'kiwīwī'kwāwī'kwā'sāwā^{dte}i'. İnip ä'kegyāne'nāwā^{dte}i i'kwāwag^{ki}. "Keta'kyāne'ku'megu 'aiyāniwe ta'c'," ä'ine^{dte}i'. Ä'keta'kyā'nāwā^{dte}i'. Ö'nipi mā'A'g äne't ä'sagi'sagi'pu'gowā^{dte}i i'kwāwaⁱ. Nyāwō'namegi ki'ci'sigena'ome^{dte}i ä'pōni'uwī'yā'-anipaganā'moni^{dte}i'.

35 İnipi', "Na'i', wāpinana'A'pi'sug^{ku}, na'i', kekōtā'e'wāwanⁿⁱ," ä'inā^{dte}i i'kwāwaⁱ. Ä'nowāwanāne'tiwā^{dte}i i'kwāwag^{ki}.

İnipi', i'ni', "Ma'ni mā'A'gi wāwu'tamāg^{kwe}," ä'i'neme^{dte}i'. Ä'māne'citā'äwā^{dte}i i'kwāwag^{ki}.

Ö'nipi', "Nī'na^{dte}cā'i nī'nā'sā'āwag^{ki}, nī'na ku'^{dte}i netanō'kā'-40 nāwagi wī'kegyāne'nenāg^{kwe}," ä'inā^{dte}i'. Ä'nō'ckwā'ta'mawā^{dte}i'. İnipi'meg ägwigä'ipi'na' aiyā'ci wī'ā'kwamata'mowā^{dte}i i'kwāwag^{ki}. Äwā'^{dte}i nāyāpi'meg ä'i'ca'wiwā^{dte}i'.

"Now you may go out," they were told. "You had better stop to put on your skirts in there," they were told. Just as they went out, the same thing happened to them; they felt as clean as possible.

"Now for the last time," he said. "That will be the worst one, because those who were afraid of it, did not go in here straight away," he said.

Then the same ones were ordered.

"Now, women, you just stay here; you hold them if they fall out," they were told, "if your fellow women stay." "All right," they said among themselves. And, it is said, they remained there. "After they have crawled in, then you must sit here crowded in a circle outside," he said to the women.

Then, it is said, after they had crawled in and they all had taken their clothes off, he began talking to them. "Now, the reason why I am now doing this to you, so that the disease will go out. Let no one desire to go out. You are to stay right here. If, however, any one should go out, she will surely die. You do not have to stay here very long. I shall pour (water) on this stone only four times. That you will remember it thereby, is why I tell you. I am not going in. I shall only put my hand in to pour (water) on it for you," he said to the women.

Some, it is said, were frightened. "I wonder what will happen to us now," they thought.

Then he began speaking at length to that stone. "O, our grandfather, so be it, now, so be it, you will kick out, so be it, for these, so be it, your grandchildren, so be it, the disease, so be it," was the way he spoke for them.

After speaking for them, he poured (water) on that stone.

Then, it is said, the women were excited from the heat. Those who were in constant fear, were bumping around (the sides of sweat-lodge). Then, it is said, the women held them. "Just hold them steadily in one place," they were told. They held them steadily. Then, it is said, these were bitten again and again by some women. After (water) had been poured on it the fourth time, each one ceased uttering a sound.

Then, it is said, "You begin to put on your skirts," he told the women. Then the women went out excited at each other.

Then, it is said, "This is where you have been biting them," those (women) were told. The women were ashamed.

Then, it is said, "I shall surely cure them, because I have hired them to hold you," he said to them. Then he licked the places for the women. It is said that at once they no longer had sores.⁷⁵ They were same as before.

⁷⁵ Free translation.

Ö'nip ä'pe'nowā^{dte}'. Änāgwī'inigi'meg īyā' ä''pyāwā^{dte} ä'uwī'-giwā^{dte}'.

Ö'nipi wā'panig^{ki}', "Na'ī, ī'ni wī'kiwiwā'pamagwe tēnawā-mā'ī'yagwigi yō'w^{we},'" ä''inā^{dte} me'to'sāne'niwā^ī'.

5 Ä'pe'nowā^{dte} ä'kiwi'megu'a'si'piwā^{dte} ä'kiwiwāpa'māwā^{dte}'. Äne'tap ä'aiyā'ci'cinō''ini^{dte}', māgwā'epi'meg ä'nepā'nite' ä'ci-'cini^{dte}'. İyā'ipi negu'ta^ī', wānatō'ka'meg apeno''ā'an ä'nā'-wāwā^{dte} ä'ta'cinōnā'kata'wāni^{dte} ugyā'nⁿⁱ'. Ä'nepeni^{dte}cigā'wīnā'-pīni pwāwigā'ī'p īn ā'kwa'mataga ka''ck ape'no'ā'a nā'ōtātā'megu
10 ke'tci'megu nā'ä''kwāpit^ā'. Wānatō'kagā'meg ä'pwāwipa'ciwāpa-me'gowā^{dte} ä'ke'teinō'neni^{dte}'. Pyā^{dte}cipe'kwanāpiniwā'nip ä'wāpa'māwā^{dte}'.

Ö'nⁿⁱ', "Na'ī, atā'penā^{dte} ketōgimā'menān^{na},'" ä'ī'^{dte}'.

Ö'nip ä'atā'pe'nāni^{dte}'. Uwī'tāwan ä'awa'nāwā^{dte}'.

15 Ä'a'kanī'ini^{dte}cī'meg ä'wīnepinenyā'pwāni^{dte} ugyā'nⁿⁱ'. Ä'pego-wā'kwi'tōni^{dte}cigā'īni wī'giyāpi nāpō'ī'ni^{dte}cī' ä'pegopegowigwā'-cini^{dte}'. Nā'ka'^{dte} ī'nin ape'no'ani pegu'g ä'kīwike'kike'kine^{dte}cā'-pini^{dte}'.

Ö'nipi nā'ka'^{dte} ä'nā'gwāni^{dte}'. Ä'kiwiwāpa'māwā^{dte}'.

20 Me'tō^{dte}cipi nāpā'ni^{dte}cī' ä'ina'ināgwa''soni^{dte}'. Neguta'megu nā'ka'^{dte} ä'nā'wāwā^{dte}cī' cā'cke'sī''ā'an ä'ta'ci'ā'kwamata'mini^{dte}'. İni'pīnin ä'awa'nāwā^{dte}'. Ä'wī'kwā'nāwā^{dte}'. Ö' īnini'-meg^{ku}', "Ä'uwī'giyāni nanagutā'gi kī'a'sāp^{wa}'. Netā'ne'sagi^{dte}cā'ī wī'pagō'ci'megutaweni'gāwag^{ki},'" ä''inā^{dte}'. Ö'nip ī'na'
25 ä'a'wane^{dte} īte'pi'ci'.

Wīnwāwagā' ä'nāgwāwā^{dte}cī'meg^{ku}'. İyā'ipi neguta'nā'ī wānatō'ka'megu ä'tane'cānig A''ckutāw^{wī}'. Me'tō^{dte}cī'megu kāyā^{dte}cī' ä'ki'cipe'ta'wāwe^{dte} ä'ine'cānig^{ki}'. İnigā'īp īnā' āwī'ni^{dte}cī'ī kegime'si'meg ä'ape''soni^{dte}'.

30 "Ka'ci'cawitu'gā'ig^{ki},'" ä'ī'yowā^{dte}cī me'to'sāne'niwag^{ki}'.

Ö'nip ä'a'watō^{dte} A''ckwāne''ketāwī ī'na neni'w A'te''te ä'A'-tō^{dte}'. "Nī'ke'kā'neta ma'ni wā'pag ä'ciwāpīke'nugwānⁿⁱ,'" ä'ī'ciwā^{dte}'. Ö'n ä'kī'gānu^{dte}cī nō'magāw^{we}'; īnitā'tag ä'nā'-sā^{dte}'. Ke'tena'meg ä'nā'sā^{dte} ī'na' cā'cke'sī'ā^ā'. Ö'ni nā''k
35 ape'no'ā' ä'yīgi'meg ä'ki'ge'si^{dte}'. Ö'nipi wā'panig ä'ā^{dte}cī'mo'ā^{dte}cī me'to'sāne'niwā^ī': "Ma'ni wī'ci'anō'kāne'nagōwe wīgā^{dte}cī'-megu: wāwī'yāyāg A'se'n ä'ckipagā'pe'ka'ki kī'natu'nā'āpwa men-wine'gi'kwāg^{ki}'. Me'sōtāwe'megu ketanō'kā'nenep^{wa},'" ä''inā^{dte}'.

Ö'n ä'natunā'a'mowā^{dte}'. Mete'mo'ā' ä'me'kag īni'meg ä'ci'-
40 genig A'se'nⁿⁱ'. Ä'a'ka'sa'mowā^{dte}cī sāsā'si'megu. Ä'kegeni'-megume'ckwanō'tānig^{ki}'.

Nā'ka'^{dte}cī matōtā'cāwīwī'giyāp ä'kegeni'meguki'ci'tōwā^{dte}'.

Kī'ci'tōwā^{dte}cīp ä'nō'kāme'ki'se'tōwā^{dte}'.

Ö'nip īnigi tci'paiyag ī'na' ä'piti'gane^{dte}', ä'sīge'na'u^{dte}
45 A'se'n^{ya}'

Then, it is said, they went away. They arrived where they lived early in the evening.

Then, it is said, the next day, "Now we may go around and see those whose relatives we had been," he said to the people.

They started out, all going around in a body to see them. Some of them, it is said, were still lying there, as if they had been asleep, was how they lay. Yonder, it is said, at some spot, they saw a child unconcernedly sucking its mother. She was dead, and yet, it is said, that baby itself, who could crawl and sit up very well, was one that did not become sick. (The baby), unconcernedly, did not even look at them as it was suckling mightily. It was sitting there with its back toward them when they looked at it.

Then, "Now, let our chief take it up," he said. Then, it is said, the latter took it up. He and his brother-in-law took it along.

(The baby) was skinny, and had made the breasts of its mother filthy by its mouth. It had made the wickiup dusty and the corpses lay there with dusty faces. And that baby had made its finger-prints on the dust where had been sitting around.

Then, it is said, they again departed. They went around to look at them. They were lying around as if asleep, it is said. At some spot they likewise saw a young girl who was sick there. Then, it is said, they took her away. They carried her in a blanket. Then the same fellow, "You will place her in the center of my home. I shall have my daughters clear the things away properly," he said to them. Then, it is said, she was taken over there.

They themselves departed. Yonder, it is said, at some place, there was a fire burning unconcernedly. It was blazing as if it had just been kindled. Those, it is said, who were there, all were warm.

"What, pray, is the matter with them?" the people said among themselves.

Then, it is said, that man took a billet burning with fire at one end and set it down in a lonely far off spot. "I shall know to-morrow how this is," so he said to them. Then he held a gens festival for a short time; and presumably made them well. Truly that young girl became well. That baby also was better. Then, it is said, the next day he told the people: "This is what I shall hire you to do carefully: you are to seek a round stone which is green, a good size one. I hire you all," he said to them.

Then they sought it. An old woman found a stone just like that. Then they burned it right away. It heated up red-hot very quickly.

And they made a sweat wickiup very rapidly. After they had made it, they put new earth in it.

Then, it is said, those dead bodies were taken in there, and water was poured on the stone.

Ne'gutenwi kī'ci'sige'na'u^dtcī', ā'a^dtcī'mo'ā^dtc A'senyā'n ī'na
nenī'w^{wa}: "Na'ī', neme'cōme'senā'te', nō'^dtcī', īnu'gi mā'A'g
ā'cinātā'kwā'ci'nowā^dtcī kō'ci''semag^{ki}', nō'^dtcī', 'ō' kī'yaw^{wi},
nō'^dtcī', 'ō' wī'āpe'siwa'nā'pwa^dtcī^dtcā'nō'^dtcī'. Ī'ni nō'^dtcī',
5 ā'ci-nō'^dtcī'-natawā'neme'kī', nō'^dtcī', neme'cōme'senā'te', nō'^dtcī'.
Īni^dtcā'nō'^dtcī', kī'ināne'māwag^{ki}', nō'^dtcī'. Īni^dtcā'nō'^dtcī',
ā'cina'ī'genig^{ki}', nō'^dtcī', wī'u^dtcī-nō'^dtcī'-inā'nema^dtcī nō'^dtcī',
kō'ci''semag^{ki}', nō'^dtcī', 'ā'inā^dtcī'.

A'senyā'n ā'sige'na'wā^dtcī nī'ce'n^{wi}. Ō'ni ne'sō'namegi' sige'-
10 na'wā^dtcī', ā'pwāwī'megu'uwī'yā'anikāgō'ī'ino'wāni^dtcī'. Nyāwō'-
namegi' sige'na'wā^dtcī', ā'pā'kenā^dtcī', ā'nā''sāni^dtcī^dtcī'ī'.
Ā'mī'cātāne'mowā^dtcī ī'nigi ne'niwag ī'kwāwagi'gā'ī'.

Ī'nigā'ipi'niye pe'ki'megu ā'aniwe'cānig^{ki}'; mō'tci'megup ī'niy
A'ckwāne''ketāw ā'pe'cku'nānigi pe''kī kī'cinā''sāwā^dtcī ī'na'ī
15 wāwī'gitcig^{ki}.

'Ō'nip ā'a^dtcī'mo'ā^dtcī me'to'sāne'niwa'ī': "Na'ī', me'to'sāne'-
nītig^{ke}, wā'wītepi kī'pōninene'kāne'māpena tcinawā'magwigi
nāpō'itcig^{ki}'; kutagi'meguku' ī'cinene'kī'tāg^{ku}, wāpageyu'mani
kī'ā'mīpen^{na}, īni'megu mā'A'gi wī'ināgwa''sowagi tcinawāmā'ī'-
20 yagwig^{ki}," ā'inā^dtcī me'to'sāne'niwa'ī'. 'Ō'nipi wīna'megu
"Ō'ni nīna'megu nī'yawi wī'ātotamō'nagōw^{we}," ā'inā^dtcī'.
"Ma'ni^dtcā'ī wī'ī'ca'wiyāg^{kwe}," ā'inā^dtcī'. "Ī'ni mā'A'g ā'cina-
tawā'nemag ā'cike'kāneta'mowā^dtcī mā'ni nemī'cā'menānⁿⁱ,"
ā'inā^dtcī'.

25 "Nīna^dtcā'ī keme'sōtāwī'megutepā'nepew^ā; āgu'wīyā' Atenā-
wāne'maginⁿⁱ. Kī'ku^dtcimegā'pe'ekāgō'ī'ī'ci'kegini kī'yānāni
kekunagwīwe'nepwamegā'pe'e'. Ī'n ā'ta'cine'ckina'wā'agi mā'A'g
ā^dtcīpa'nagi^dtcī ī'cimanetō'ā'ag^{ki}. Īni^dtcā'ī wī'nā'gwayiānⁿⁱ, wī-
mawī'ā^dtcimag ānāneme'nag^{kwe}. Wī'pōnī'megume'to'sānenī'-
30 wiyāg^{kwe}, ā'ināneme'nag^{kwe}. Nī'nāgwa^dtcā'ī māna''ka ke'tcīma'-
netōw ā'awi^dtcī', cewā'n āgwi'megu ke'kāneta'mānin aiyō'
aiyā'pami wī'ī'cipyā'wānānⁿⁱ," ā'inā^dtcī uwī^dtcīme'to'sāne'niwa'ī',
wīna'megu 'u'wīyaw ā'ā'totag^{ki}.

Kī'ci'megu ā'a^dtcī'ā^dtcī'mo'ā^dtcī, ō'n u'wīwan ā'a^dtcī'mo'ā^dtcī
35 wī'ī'ca'wini^dtcī; wī'nānō^dtcī'megu ke''kyāni^dtcī'. Kī'ci'ā^dtcī'mo-
ā^dtcī ō'ni wī^dtcī'ā^dtcī'ī' cā'cke''sī'ā'ī wī'unā'unāpāmini^dtcī'megu
'ā'ī'cīmā^dtcī'. Kī'cīni'cīmā^dtcī', ō'ni wī'pwāwimawī'megu^dtcī',
ā'ī'cīmā^dtcī'. Ī'nigā'ipi'megu ā'pōninā'wāwā^dtcī'. Ō'n ī'ni mī-
'cā'mi kā'kā'netaga naga'mōnan ā'mawīwī'^dtcī'tō^dtcī'. Ke'te'nap
40 ā'pōnī'megu ā'penāwene''kāwā^dtcī'. Me'ce'meg ā'menwime'to-
'sānenī'wīwā^dtcī me'to'sāne'niwag^{ki}. Īni'megu cā''cki mī'cā'm
ā'A'pāne'mowā^dtcī'. Ī'n ā'kwī'^dtcī wāpinenu'swīmī'cām^{mi}. Ī'ni
nī'kā'netig^{ke}, ā'kwā^dtcī'moyānⁿⁱ.

After pouring water on it once, that man spoke to the stone: "Now, our grandfather, so be it, now as these your grandchildren, so be it, are dependent, oh, your life, so be it, oh, pray, breathe on them that they may come to life, so be it. That is what, so be it, they desire of you, so be it, our grandfather, so be it. Therefore, so be it, you will bless them that way, so be it. Therefore, so be it, you will bless your grandchildren, so be it, from now on, so be it, in the only good way, so be it," he said to it.

He poured (water) on the stone twice. Then he poured (water) on it the third time; no one said a word. When he poured (water) on it the fourth time, he opened it, and behold, they were alive. Those men and women were very glad.

Then that (fire) was blazing very greatly; even that billet with fire on one end burst into great flames when those who lived there became alive.

Then, according to the story, he told the people: "Now, people, for a while cease to think of those to whom we are related, who are dead; think of something else, for to-morrow we are going to move, and these, our relatives, will remain lying here just as they are," he told the people. Then he himself, it is said, "Now I shall tell you about my own self," he said to them. "Now this is what you are to do," he said to them. "Now what I desire of these people is that they know the way of our sacred pack," he said to them.

"I truly love you all; I think less of no one. I have always tried to pull you through when something happened to our lives. That was when I made these different kinds of minor manitous angry. Now verily I am going to leave, to go and report what they think of us. They want you no longer to be people. I shall truly depart in the direction where the great manitou is, but I do not know if I shall ever come back here," he said to his fellow people, telling about himself.

As soon as he had told them, then he told his wife, what would happen to her; that she would reach an old age. After he had told her, then he told the young girls with whom he was living to each take a husband unto herself. After he told them that, then he told them not to wail over him. Then it is said they saw him no more. Then the person who knew the songs went over and lived with that sacred pack. Truly, it is said, they had disease no more. The people were simply living healthy lives. They depended merely on that sacred pack. That is the end of the White Buffalo Sacred Pack. That is all, my friends, I have to say.

WÂPE'CKIKU'PI^pTCINENU'SWA 'UNEMA'^pTCĪNEG
U^pTCIGĀ'TE MĪ'CĀ'M Ā'CITE'KĀTĀG^{ki}.

Nī'mitcigi nene'käneme'gwiwā^{dte}i'. Mō'cagi'megu nī'mitcig i'ni
nene'käneme'gwiwā^{dte}i wī'pwāwiwāwane'ckā'itā'āwā^{dte}i nī'miwāt^e;
wī'pwāwimi'ke'tiweninene'käneta'mowā^{dte}i'; ma'kwā^{dte}i'megu wī-
i'citā'e'gāwā^{dte}i'; wī'pwāwikägō'i'ināne'tiwā^{dte}i'; cā'cki'megu
5 wī'mamātomowi'itā'āwā^{dte}i'; A'penāwe'megu mane'towani wī-
'nene'kāne'māwā^{dte}i ne'ki'megu peminīmi'gwā'ig^{ki}.

Nā'ka'^{dte}i wī'pwāwi'megupōne'gāwā^{dte}i ne'ki peminīmiwa'A'-
mowe^{dte}i'. Pe'ki'megu ke'tena'megu wī'nī'miwā^{dte}i', āgwigā'i
māmye'tci kā'tci'gitcigi me'cemegō'na' Ape'no'A'. Me'ce'meg
10 u'wiyā' ā'pī'tci'gigwānⁿⁱ.

Cewā'n Apeno'Ap ā'gwi kā'tcigi'ni^{dte}i' ā'pī'tcināgatawāne'me-
tcig^{ki}. Ā'ape'no'i^{dte}i wā^{dte}icpwāwimāminawi'anemi'cināgatawā'ne-
me^{dte}i'.

Kā'tcitāwe'sitama'tapi pe'ki'megu nāgatawā'nemāpⁱ. Īnigā/-
15 'ināgatawāneme'gwiwā^{dte}i wāpine'nu'sō'imī'cāmāⁱ. Mō'tci'-
megu wī'pwāwipemi'apa'apanāniwa^{dte}i nī'mitcig^{ki}. Nā'ka wī'p-
wāwi'A'sāmike'tcini'miwā^{dte}i'. Kenā^{dte}i'megu wī'peminī'miwā^{dte}i'.

Nā'ka'^{dte}i, ne'niwagi wī'pwāwi'ata'māwā^{dte} ā'pī'tcini'miwā^{dte}i'.
Mō'tci'megu ne'pi wī'pwāwime'nowā^{dte} ā'pī'tcini'miwā^{dte}i'.
20 Cā'ckiku'megu wī'nene'käneta'mowā^{dte}i kenwā'ci wī'me'to'sāneni'-
wiwā^{dte}i'.

O'n i'kwāwagi me'tenō'megu 'ā'cipā'ki'se'tawu^{dte}i wī'ca'wi
wā^{dte}i^o.

Nī'mitcigi wī'na'ku'gāwā^{dte}i'. Me'ce'na'wīna^{dte}ca'meg ā'pī'tciwā-
25 ^{dte}i wī'wī'cigo'wāwā^{dte}i na'ku'gāwāt^e; me'cegā'megō'naⁱ, āgwigā'i
mā'ma'kā^{dte}i kī'gānut^A, me'ce'megō'naⁱ.

I'cimenwinawā'tōwā^{dte}i wāpinenu'swī'unema^{dte}cīnu'kā^{dte}cimi'cā/-
m^{mi}. Kwīyena^{dte}ca' ā'cawit ā'nīmi^{dte} īni'megu wā^{dte}cike'kāne'-
megu^{dte}i mane'towa'i kātemināgā'ni^{dte}i'.

30 Neniwagi'gā' ā'cipā'ki'se'tawu^{dte}i wī'wāwāga'A'mowā^{dte}i'. Cewā'-
na wī'pwāwa'sāmīta'senwiwāwāga'A'mowā^{dte}i'. Me'tenō'megu nāga-
mō'ni^{dte}i' ātawināgā'ni^{dte}i', i'n ā'wāwāga'A'mowā^{dte}i'. I'n ā'ci-
pā'ki'segi ne'niwag ā'ca'wiwā^{dte}i'.

Nī'mitcigi nā'ka tepinā'megu wī'inā'piwā^{dte}i. Wī'pwāwime'ce-
35 gō'na'inā'piwā^{dte}i'.

THE SACRED PACK CALLED THE WHITE BUFFALO'S LEFT-HOOF SACRED PACK.

It thinks over the dancers. That one thinks only of the dancers that they may not feel wickedly in their hearts while dancing; that they may not think of courting in their hearts; that they think rightly in their hearts while dancing; that they may not think (evil) of one another; that they only think of worship in their hearts; that as long as they are dancing they must think all the time about the manitou.

Again, they must not stop dancing as long as the dancing songs are being sung. They must surely dance heartily, not only those who are old but any one of the children. It is the same with regard to anyone (no matter) what age.

Still, it is said that a child is not watched over as much as the older ones are. Because of being a child it is not continually watched closely.

It is said, though, that an old person is watched closely. That White Buffalo Sacred Pack watches over them. Even the dancers must not laugh as they dance along. Moreover, they must not dance too violently. They must dance along quietly.

Again, the men must not smoke while dancing. They must not even drink any water while dancing. Indeed they must only think of existing as mortals a long time.

And the women are only to do that which is open for them.

The dancers must join in the songs. They can sing as loud as they wish if they join the songs; anyone, and not only the one giving the gens festival. It is just anyone.

In that way they please the White Buffalo's Left-foot Sacred Pack. That is the reason why the one who does just right while dancing is known by the manitous who give blessings.

The thing open for men is whooping. Still they must not whoop too many times. Only when the singers are re-singing a verse, then they are to whoop. That is open for the men to do.

Again, the dancers must look straight ahead. They must not look just any place.

Wīpwāwimāne'citā'āwā^{dte}i'. Īni'megu wī'ca'wiwā^{dte} ā'ta'swi-
nīmī'wā^{dte}cinⁿⁱ'. Uwiyā'A'gā'i māne'ci'tā'ātē', ā'gwi menwige-
nigin u'wiyaw^{wi}', wī'nakū^{dte}i kī'ci'enagw ā'gw A'tō^{dte}ini māne-
'citā'āganⁿⁱ'. "Īni^{dte}cā' wī'u^{dte}ipwāwimāne'citā'āyāg^{kwe}." Īn
5 ā'ine^{dte}i'. Uwiyā'A^{dte}cā' māne'ci'tā'ātē', wīnā'megu wī'kī'ci'ōwa
me'tō^{dte}i'. Āgwigā'ini mī'cā'mī'ni wī'nāneme'gwi^{dte}cin ā'penā-
we^{dte}cā'meg^{ku}'.

MA'kwā^{dte} āneminā'nīmit ī'nānāna wī'wāpā'meguta mane'to-
wanⁿⁱ'. Wī'ke'kāne'meguta mā'kwā^{dte} ā'me'to'sāne'niwi^{dte}i'.

10 Ā'gwi wī'wāwane'ckā'āneme'gu^{dte}cinī wī'na mā'kwā^{dte} ānemi'-
nīmita maneto'waⁱ'.

Īnigā'i mī'cā'mi wī'u^{dte}cike'kāne'megwi^{dte}i'. Wī'ā^{dte}cimegwiwā-
^{dte}cā'i mā'netōnāg^{ki}'. "MA'ni mā'na ne'ki pemima'kwā^{dte}ci/-
nīmī^{dte}i'," ī'ni wī'gwi^{dte}cinī mī'cā'miⁿⁱ'. Nā'k^a', wāwāwane'ckā/-
15 'awit īni'meg^{ku}', "MA'ni mā'na ne'ki pemiwāwane'ckā'i'nīmī^{dte}i'.
Ā'gwi negute'nwi mā'kwā^{dte}ci nī'mid^{dte}cinⁿⁱ,'" ī'ni nā'kāna wī'i'-
gwi^{dte}cinī mī'cā'miⁿⁱ'.

Ō'n ā'ape'noⁱ^{dte} u^{dte}cipyā^{dte}ci mā'kwā^{dte}ci peminīmī'ni'mita pa-
'ci'meg ā'ā'pe'tawime'to'sāneniwi^{dte}ci mā'kwā^{dte}ci'meg awi'yātuge
20 pāminīmī'ni'mit^a', nā'ina'i wī'nepō'ite'ē', ā'gwi nepō'i^{dte}cinⁿⁱ'.
Kī'kiwā'megu nā'ina'i wī'nepō'ite'ē'. Māmye'tei'megu wī'nānō^{dte}ci/-
megupōnine'nwāpi^{dte} awi'yātuge'meg ā'peminē'to'sāne'niwi^{dte}i'.
Kāgeyā'megu' cā'ck ā'cegi'ce'gi'cig^{ki}'; ā'ke'kyā^{dte}i'. MA-
'kwā^{dte}ci'gā' ī'na pāminā'nīmit^a'. Kāgeyā'meg ā'ce'gi'cig ā'ta-
25 'cipōni'nāmu^{dte}i'.

Īni'pīni mī'cā'mi nā'ina'i nepō'i^{dte}cin ā'nana'iwe'negwi^{dte}i'.

Wāwene'tenigi wī'pyā'nutag^{ki}'.

Nā'ka^{dte}ci pī'ci'tōwet A'kⁱ', wī'nāwāwā^{dte}ci'megu kātemināgu/-
ni^{dte}cinⁿⁱ'. Wāpe'ekiku'pī^{dte}ci'ne'nu'sōni wī'ā^{dte}cimo'eme^{dte}i', "Mā-
30 'A'gi ke'te'n ānāneta'mō'kigi keketeminawe'siwenⁿⁱ.'" Ī'n īni'-
nīpi wī'i'neme^{dte}ci nā'cawā'ye yō'we kāteminawe'si'ni^{dte}cinⁿⁱ'.

Ī'ni nā'k^a', mī'cāmeg āpi'ni^{dte}ci' wī'nāwāwā^{dte}ci'megu^u'.
Cewā'na wī'me'to'sāneniwāpā'māwā^{dte}i', ne'ki me'to'sāneni/-
wiwā^{dte}ci mā'kwā^{dte}ci'megu pāmināni'miteig ānōtā'tānig ā'ca/-
35 witcig^{ki}'.

Ī'ni wī'ca'ca'wiwā^{dte}ci wīgā'siteigi māmātomeme^{dte}ci'nimā'i
wāpe'ekiku'pī^{dte}ci'ne'nu'sōnⁿⁱ'.

Nā'k^a', nī'miteigi wī'pwāwī'megunōno'owā^{dte}i'. Ī'n ā'cine/-
'ckime^{dte}i'. Kī'ciwī'nānīmī'wā^{dte}cinī kī'ci'megunana'āpī'wā^{dte}cinⁿⁱ',
40 ī'n A^{dte}cā'meg ā'wāpinōno'owā^{dte}i'. Me'ce'na' wīnā'megu ā'kege/-
gāwā^{dte} unōwā'ō'nwāwanⁿⁱ'. Cewā'na me'tenō'megu keti'wi'u'-
^{dte}cityānⁿⁱ'. Ī'nini me'tenō'i kāgegā'wā^{dte}cinⁿⁱ'.

They must not be ashamed. Indeed they must do that every time they dance. One's life is not right when he becomes ashamed, for the one who made us has no shame in his heart. "That, verily, is the reason why you must not get ashamed." That is what they were told. If some one becomes ashamed, he has that experience, as it seems.¹ That sacred pack will not think the same of him (as it does of the others).

Indeed the one who dances quietly and earnestly is the one who will be looked upon by the manitou. (The manitou) will know that he is living quietly.

The one who dances quietly will not be considered wicked by the manitous.

That sacred pack will thereby know about him. It will tell the manitou about him. That sacred pack will say this of him, "This is how long he has been dancing quietly." Again, in the same way this sacred pack will say this of the one who acts wickedly, "This is how this one has been dancing wickedly. He has never once danced quietly."

And the one who always danced quietly from the time he was a baby up to the middle of his life and who yet danced quietly, does not die when the time has come for him to die. Indeed he goes on further when the time has come for him to die. Indeed he will finally have lost his sight while he is still living for a long time. Finally, indeed, he can only lie down; he becomes very aged. He is the one who has danced quietly and in earnest. Finally indeed while he is lying down he stops breathing there.

It is said then that sacred pack will guide him along when he is dead. He will come to a beautiful place.

Again, when this earth is renewed, they will see the one who has blessed them. The White Buffalo will be told, "These are the ones who think earnestly of your blessing." It is said this will be what the one will be told who was blessed long ago.

Again, they are to see those indeed who are in that sacred pack. Yet they are to see them as humans, those that have danced in earnest as long as they lived and who do the things that have been planned.

Those that are careful will always do that whenever the White Buffalo is being worshipped.

Again, the dancers are not to fan themselves. They are forbidden to do this. After they have danced and after being seated, then they (may) begin to fan themselves. Indeed, they could only dance with their fans. Yet these must be only eagles' wings, also eagles' tails. Those are the only things with which they dance.

¹ That is, he will always be bashful.

Ō'ni me'tenō'megu ketiwimī'gōna'i wī'nīma'cka'wāwā^{dte}i',
'ā'cimenwāpame'gowā^{dte}i wāpiku'pī^{dte}ine'nu'sōni nī'miteigi ne'ni-
wag^{ki}'. Ī'nipi kīgāno'we^{dte}cin ī'ni' ā'kē'tcinīma'cka'wāwā^{dte}i'.

Ō'n i'kwāwag ā'wā'cī'owā^{dte}i me'cku'si'ni^{dte}cin ane'mōnanⁿⁱ'.
5 Ī'nip ā'i'cī'tāwā^{dte}i'. Na'ina'megu i'kwāwagi kī'ciwā'cī'o'wā-
^{dte}cini ma'kwā'^{dte}i ā'citā'āwā^{dte}i'.

Winagā'ina wāpiku'pī^{dte}i nenu'sw ī'ni mī'cī'wā^{dte}cini mī'cā'-
mā'an ā'sāmita'swi wī'pwāwī'ci'ā'ka'wāpī^{dte}i'. Ō'nīni mō'cagi'-
megu nīmī't ā'ā'kawāpa'megwi^{dte}i'. Wī'n ī'n ā'cina'ā'netagi
10 wāpiku'pī^{dte}i nenu'swā'.

Negu'ti'it awi'tapi menwi'ā'kawā'pamā'sa me'to'sāne'niwaⁱ'.
Mānwawi'ni^{dte}i' awi'ta ke'kā'nemā'sā'. Nā'ka'^{dte}i', wāwane-
ckā'i'cawi'ni^{dte}i' awi'ta ke'kā'nemā'sā'. Īni^{dte}cā'i'pīni wā'^{dte}i
u'kā'^{dte}i unema'^{dte}inegi mī'cā'mī'tō^{dte}i'. Wīna'megu 'u'wiyawi
15 wāpiku'pī tci'nenu'swā'.

Ō'n āne't ā'atā'penā^{dte}i manetowa'i pā'cigwi'megume'to'sāne-
wi'ni^{dte}i', pwāwi'megukāgō'ina'i'ci'āwā'sā^{dte}cimo'ni^{dte}i', pwāwi'-
megukīmō'^{dte}i'citā'ā'ni^{dte}i' manetō'waⁱ'. Īna'ī'ni' ī'na' mī'-
'cāmeg āpī'ni^{dte}i'. Wī'nāgatawānetcigā'ni^{dte}i'. Cewā'nā'i me-
20 'tenō'megu neguta'megu wī'ci'cīmī'ckawe'sini^{dte}i nāgatawānegā'-
monit^e'.

'Ā'ā^{dte}i'mo'ā^{dte}i wīna'megu wāpiku'pī^{dte}i nenu'swā ma'kwā'^{dte}i
wī'ina'ina'ne'māni^{dte}i'. "Kātemina'wāgwīg ā'gw ā'cimyāne'tenigi
wī'ina'ne'māgwīnⁿⁱ'. Ā'ci'meguki'cāgu^{dte}cimenwī'genig ī'ni wī'ina'-
25 nemāg^{kwe}'. Kīnwāwaiyu'mani: 'Cā'cki'megu mō'cā'gi nā'ta'wi
nī'miteigi wī'nene'kā'nemāg^{kwe}', ke'tenep^{wā}', 'ne'ki wī'aneminā-
nīmī'eti'gwā'ig^{ki}', Nī'namā'i me'tenō'i māmāto'migin ī'nīni
wī'ica'wiyāgw ā'cime'nagōw^{we}'. Cewā'na pe'ki'megu kī'wī'cigi'-
megu'ā'se'mī'ip^{wā}'. Kātagā'i wī'wani'miyāgw ināme'mī'kāg^{ku}'.
30 Nīnagā'i' cā'cki'meg ī'na' nī'āwi wī'nene'kāneta'mawag ume'to-
'sāneniwi'wenwāw^{wi}', ā''inā^{dte}i'. "Mani ta'se'nwi pe'kīni'-
gāyānⁿⁱ', īni'megu wī'anemi'ci'ā'kawāpī'e'nagōw^{we}', ā''inā^{dte}i'.

Īni'pīn ā'kī'ci'āte'sa'pitāgi mī'cāmā'i wāpiku'pī^{dte}i nenu'sw
ute'ka'wāpīⁱ'.

35 Īni'megu ke'te'n ā'cike'kāneta'mowā^{dte}i na'cawai'ye me'to-
'sāne'niwag^{ki}'. Ke'tena'megu ī'n ā'ci'genig^{ki}', ā'cike'kāneta'-
mowā^{dte}i'. Pe'ki'meg ā'ki'cāgu^{dte}citepāta'mowā^{dte}i'.

Me'cemegō'na'i na'ina'i nīmī'wā^{dte}cinⁿⁱ', ina'megu mane'towan
ā'tanāne'māwā^{dte}i pīti'g^{ke}'. Pe'ki'meg ā'nāgata'mowā^{dte}i ī'n
40 i'ca'wiweni māmā'tomōni me'to'sāne'niwag^{ki}'. 'Wāpiku'pī^{dte}i-
nenu'swapi wī'māmā'tomāpⁱ', āyo'we^{dte}cinⁿⁱ', kegime'si'meg
ā'ā'miwā^{dte}i'. Aīye'megu māmā'y ite'p ā'ki'citcāgipitī'gāwā^{dte}i
wī'ta'cikīgāno'we^{dte}cinⁿⁱ'.

And they are only to wear eagle-feathers in their hair, (as) that is the way the men dancers please the sight of the White Buffalo. It is said that they would especially wear these in their hair during gens festivals.

And the women would paint their faces with paint that was red. It is said such was their guise. Whenever women have painted their faces, they would think of that which is right.

That White Buffalo is the one who gave those little sacred packs so that he might not look after too many things. And those watch over a dancer alone. That is the wish of the White Buffalo.

It is said that if he were alone he would not properly look after the people. He would not know those who were doing right. Again, he would not know those who were doing wicked things. It is said this was the reason why he made a sacred pack of his left hoof. Indeed the White Buffalo (had given) himself.

And he appointed some manitous, those indeed who lived uprightly, those indeed who did not exaggerate their speech in anything, manitous who did not (hide) anything in their hearts secretly. Those are the ones who are in that sacred pack. They are the ones to watch over things. Still they were to be a power only in one way, e. g., when they were truly watching.

The White Buffalo himself told them how they must think quietly of them. "You will not think evil of those you bless. Indeed you must think of them in a way that is exceedingly right. I say this to you: 'The dancers are they whom you are to think about only as long as they continue to dance vigorously together.' You are to do what I have said to you, only when I am being worshipped. Still, indeed you must try hard to help me. Do not think of fooling me." As for me, I shall only be there to think about their lives," he said to them. "As many ways as I am different here, indeed just so will I make you watch (for me)," he said to them.

It is said that the little sacred pack, the White Buffalo's watcher, was tied up separately.

Indeed the people of long ago knew it to be truly so. They found out that it was so, true enough. They loved it very much.

At any time they had a dance, they believed that there was a manitou within. Indeed, the people strongly followed that kind of worship. Whenever they would say "It is said the White Buffalo is to be worshipped," every one of them would move. The (people) would have already gone early into the place where they were going to have the gens festival.

Nimiwa'amō'we^dtcinⁿⁱ', āne'tap ā'citā'āwā^dtcⁱ', "Tāninā'i kenwā'ci me'to'sāneni'wīyān^{ne}', i'citā'āwā'gipⁱ'. Ānetagā'ipⁱ', "Keteminawi'n^{nu}', wāpe'ckiku'pi^dtcinenu's^{we}', i'citā'āwagi nīmī'wā^dtcinⁿⁱ'.

- 5 Mā'kwā^dtcime'gupi nī'miwag^{ki}'. Āgwigā'ip u'wīyā'a pemike'tcinī'mi^dtcinⁿⁱ'. Kenā^dtcī'meg ā'nī'miwā^dtcⁱ'.

A'kwiyame'gupi nīgāne'gātcigi pe'ki ke'tcinene'kānetāgu'siteig^{ki}'. I'kwā'wā negu'tiⁱ', ō'ni nī'ci ne'niwagi pepigwā'ckō'n āwāwā'tagig^{ki}', inī'gipi pe'ki'megu māmā'kwā^dtcinī'miteig^{ki}'.

Wī'pwāwimeguno'wiwā^dtc i'eigeni'wipⁱ'. Nīmī'wā^dtcini tepina'meg ā'inā'piwā^dtcī' cā'ckⁱ'.

I'kwā'wā nā'k^a', pe'ki'meg ā'nīmī^dtcⁱ'; nā'ka'^dtcī me'cena'megu wī'na'kugā^dtcī wī'na nīgā'negāt i'kwā'w^{wa}'.

- Ō'n inī'gi mī'cāmeg ā'pītcigi ke'tena'megu ā'anemiketeketemina'wāwā^dtcⁱ'. Me'cemegō'na' ā'ke'kānetamowā^dtcī'meg āne'ta mīcā'm ā'keteminā'gwiwā^dtcⁱ'. Nā'ka ma'kwā^dtcī'megu ā'nānī'miwā^dtcⁱ'. Ā'u^dtcī^dtcā'iketeminā'gwiwā^dtc ā'anemi'megu ā^dtcimo'āwā^dtcī me'cemegō'na'ⁱ'. Ke'tena'meg i'n ā'ci'genig^{ki}'.

- Inī'pini wā'^dtcī māmā^dtcigī'megu ke'te'na ke'kānetā'gwa'ke
20 mane'towag ā'a'kawāpa'māwā^dtcī nīmī'ni^dtcīⁱ'. Inī^dtcā'wīna me'to'sā'neniwa wā'^dtcī ma'kwā'^dtcī aneminā'nīmī^dtcⁱ'. Inīpi wā'^dtcī kī'cāgu^dtcī ku'ta'gi wī'pemiwāwāwane'ckā'egā^dtcⁱ', nā'ka wī'pwāwī'megu'apanā'nemā^dtcī uwī'yā'anⁿⁱ'. Mō'tci'meg uwī^dtcinēni'wāwā' ā'pwāwī'ānīgīgā'ta'wāwā^dtcⁱ'. I'kwāwagi nā'k^a', inī'megu ā'ca'wiwā^dtcⁱ'. Mō'tci'megu ā'pwāwī'apanāne'ti
25 wā^dtcī i'kwāwag^{ki}'.

Inīp ā'ca'wiwā^dtcī ā'ckī^dtcā'ⁱ'. Pe'ki'meg ā'kī'cāgu^dtcīwīgā^dtcināgata'mowā^dtcⁱ'. Ānā^dtcīmowe^dtcī'megu āyā' i'n ā'ca'wiwā^dtcī me'to'sāne'niwag^{ki}'.

- 30 Nā'ka'^dtcⁱ', naga'mōnani nyā'w^{wi}': wī'nene'kānemāwā^dtcī'megu negu'ti mane'towan i'cige'niwan āyo'we^dtcinⁿⁱ'. Kutagi wī'na wī'pwāwī'ci'i'citā'āwā^dtcⁱ'. Kātemināgāni^dtcinī'megu wī'wī'ciginene'kāne'māwā^dtcⁱ'. Wī'mamāto'māwā^dtcī wī'menwime'to'sāneni'wiwā^dtcⁱ'.

- 35 Āgwigā' ai'yagwami wī'mamāto'māwā^dtcⁱ'. Negute'nw ā'penā'winigi nī'ce'nwī wī'mamāto'māwā^dtcⁱ'.

- Cewā'napi sānaga'tenīw i'nina'i mamāto'mowen āyā'iwīgā'siwā^dtcī me'to'sāne'niwag^{ki}'. Api'nap āne'ta mai'yōwagi nā'ina'āyo'we^dtcinī mamā'tomowinaga'mōnanⁿⁱ'. Ānetagā'ipi nanō-
40 ckwe'meg ā'kanō'nāwā^dtcī mane'towan āyo'we^dtcinī naga'mōnanⁿⁱ'. Me'ce'mā'megō'na'ⁱ', āgwigā'i māmākā^dtcī kīgā'nuteig^{ki}'. Me'ce'megu natawāne'tagigī kenwā'ci wī'me'to'sāneni'wiwā^dtcⁱ'. Inīgini'gip i'n ā'ca'witeig^{ki}', me'cemegō'na'ⁱ', i'kwā'w^{wa}', neni'w^{wa}'.

When the dancing songs were begun, some thought in their hearts, "I wish I would live a long time," they thought, it is said. Some, it is said, thought in their hearts while dancing, "Bless me, White Buffalo."

It is said that they danced quietly. It is said that no one danced violently. Indeed they danced slowly.

It is said that the leaders of the dance were the ones who were thought about the most. There was one woman, and two men who blew the flutes; those were the ones who indeed danced quietly.

It is said that it was fixed so they could not go out. While dancing they would only look straight ahead.

Again, the woman would indeed dance in earnest; also the woman who was leading the dance could join in the singing any time.

And those who were in that sacred pack continued to bless each of them, true enough. Indeed some did know that the sacred pack was blessing them. And they would dance quietly. They continued to tell any one why they were being blessed by it. Indeed it was surely so.

It is said that this was the reason why it was known with certainty that the manitous looked after the dancers. That is the reason why the people continued to dance quietly. That was the reason, it is said, why (anyone) was indeed afraid to dance wickedly, and why no (one) would laugh at anyone. They would not even smile at their fellow-men. The women, too, did this same thing. Indeed the women did not even laugh at each other.

It is said that was what they did at first. Indeed, they followed it very closely and carefully. That was when the people still did that which was told to them.

Again, there are four songs: when they are sung there is a rule that they must indeed think of one manitou. They must not think of any other thing in their hearts. They must think intensely of the one who gave blessings. They must pray to him for righteous lives.

They were not to worship him every little while. They were to worship him twice in one summer.

Still, it is said that worship was very difficult when the people were still careful. It is said that some even wept when the worshipping-songs were used. Then some, it is said, spoke out blindly to the manitou when the songs were used. It was any one of them, not only those who were giving the gens festival. It was any one of those who wanted to live long. Those were the ones, it is said, that did that, any one of them, woman or man.

Manigä''i na'gamōn ä''ci'segi negu't':

- Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 5 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 10 Nō'sä kănäwiyānini;
 Nātawāta kănäwiyānini;
 Nānawa'kwi kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 15 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini;
 Nō'sä kănäwiyānini.
- Ne'sōwānōwī ni'n^{na};
 20 Ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 'Ä' 'ä' ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 25 Ne'sōwānōwī ni'n^{na};
 'Ä' 'ä' maiyō + iwä'wi ni'n^{na};
 Maiyō + iwä'wi ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 30 'Ä' 'ä' ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 Ne'sōwānōwī ni'n^{na};
 'Ä' 'ä' ne'sōwānōwī ni'n^{na}.
- 35 Yō nāwī'tapige;
 Nāwī'tapige;
 Nāwī'tapige;
 Nāwī'tapige;
 Yō nāwī'tapige;
 40 Nāwī'tapige ni'kā nīnā nī'kā;
 Nāwī'tapige;
 Nāwī'tapige nīnā nīnā nī'kā;
 Nāwī'tapige;
 Nāwī'tapige;
 45 Nāwī'tapige;
 Me'to'sāneni'A 'ä'nānā' + ime^{dte}i' 'ä'wī'nepeg^{k1},
 Nāwī'tapige;

¹ The real meaning of the song has not been obtained in its entirety. "You go after it for him" signifies "when you go after the enemy for the White Buffalo;" "this earth" means "where the enemy are located."

This is the way one song goes:

Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 You go after it for him, when you speak;
 When you speak from this earth;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak;
 Father, when you speak.²

My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 Mine, makes them weep;
 Mine, makes them weep;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine;
 My tail, mine.³

Here, I sit with them;
 I sit with them;
 I sit with them;
 I sit with them;
 Here, I sit with them;
 Why, I sit with them, I do;
 I sit with them;
 Why, I sit with them, I do, I do;
 I sit with them;
 I sit with them;
 I sit with them;
 When the person was told he was to die,
 I sat with them;

² "My tail" is the White Buffalo's tail. The inner significance of "makes them weep" is "when the enemy are killed, their relatives will weep." It goes without saying that *maiyo + iwā'wi* is a grammatical monstrosity. Observe that lines 5, 12, and 16 correspond, though this is not easily brought out in a translation; the lines "Mine makes them weep," "Mine makes them weep" occupy the exact middle of the song.

- Yō nāwī'tapige;
 Nāwī'tapige nīnā nīnā nī'kā;
 Nāwī'tapige;
 Nāwī'tapige nī'kā nīnā nī'kā;
 5 Nāwī'tapige;
 Nāwī'tapige.
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā;
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā;
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā 'i'yê + nā,
 10 Manê' + towāg^{ki} yō ōtā'kimwāg^{ki};
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā;
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā;
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā 'i'yê + nā;
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā;
 15 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā;
 'Ā'pwe 'ā'pwe 'ā'nemenāni nīnā 'i'yê 'i'yê.

- Nī'ce'nwi kī'cinīmī'wā^dtcin ī'ni mā'A'ni naga'mōnan ā'āiyōg^{ki}.
 Nawa^dtcipi'megu ke'gime'si pī^dtcine'kawāpi' sāgi'^dtc āpi'A'-
 piteig^{ki}.
 20 Ā'nawa^dtcī'ā^dtcī'mo'ā^dtcī mamī'cī'^A: "Wī'ku'menagwe wī'nī'-
 miyā^{kwe}. Īnu'g īni wī'ai'yōtāgi ma'netōw una'gamōnanⁿⁱ. Mā'n
 ā'nī'miyagw ā'A'kawāpame'nagwig^{ki}. Īni^dtcā'i wī'nene'kā'-
 nemagwe ta'swi pīti'g ā'piyag^{kwe}. Wī'ketemāginene'kāne'-
 tamagwe kī'yānānⁿⁱ. Īni^dtcā'megu kī'i'cawip^{WA}," ā'inā^dtcī
 25 mamī'cī'^A.

- "Mā'A'gi nā'ka kīgā'nutcig ī'ni wī'wī'ciginaga'mowā^dtcī'. Īni'-
 megu nā'wīnwāwa wī'citā'āwā^dtcī'," ā'ine^dtcī'.
 Ō'nipi māwa^dtcī'megu kā'te'sit ā'i'ci'sowā^dtc ā'nīgāni'nāgā^dtcī'.
 Mā'ani'p īn ā'ai'yōtāgi naga'mōnanⁿⁱ. Ā'wigā^dtcīnāgāwā^dtcī'-
 30 meg^{ku}. Ā'wī'cigowāwā^dtcīgā'megu kīgā'nutcig ā'naga'mowā^dtcī'.
 Ō'ni nā'ka^dtc ī'kwāwagi kīgā'nutcig ā'wī'cigī'meguna'ku'gāwā-
 d^dtcī pwāwimai'yōtēg^{ki}. Mānegā'wī'napi'megu mai'yōwagi me'to-
 'sāne'niwag^{ki}.

- A'cawai'y āyā'i pe'cigw āyā'iwīgā^dtcipe'cigwināgata'mowā^dtcī
 35 mānā'tomōnⁿⁱ.

- Ō'ni kabō'tw īni'i'meg ā'kawāpame'gowā^dtcī' mī'cāmeg āpi'ni-
 d^dtcī'ī kuta'g ā'i'ciketeminā'gowā^dtcī'. Wī'aniwe'gāwā^dtc ā'inā-
 'ināneme'gowā^dtcī'. Īn ā'i'cike'kāneta'mowā^dtcī'; āne't^A, "Aniwe'-
 gaiyan^{ne}, kenwā'ci kī'anemime'to'sā'neniwwi'," ā'i'cike'kāneta'-
 40 mowā^dtc uwi'yāwāw^{wi}.

- Ā'kimō^dtcīgā'wīnā'īni'iketeminā'gowā^dtcī mī'cāmeg āpi'ni^dtcī'ī'.
 Ā'ke'kāneme'gowā^dtc ā'agāwāta'mowā^dtcī wī'ke'tcīnī'miwā^dtcī'.
 Īni^dtcā'īpīni wā^dtcī'ciketeminā'gowā^dtc ī'ni'ī mī'cāmeg āpi'ni-
 d^dtcī'ī'. Āne't ī'kwāwag^{ki}, āne'ta ne'niwag^{ki}, me'cewā'megō'na'ī'.

"Here I sit with them" means "I am sitting with those giving the gens festival." "Why," etc., refers to people who are not of my gens. "When the person was told," etc., refers to a prisoner who is told that he is to be killed. The singer will decide when the prisoner is to be killed. The singer in the song says he sat with the prisoner. The metrical scheme is abbaacdbbbaadbbcb. Note the reverse order cdb—dbc. The English translation fails to bring this out.

Here, I sit with them;
 Why, I sit with them, I do, I do;
 I sit with them;
 Why, I sit with them, I do;
 I sit with them;
 I sit with them.⁴

I think of you fervently;
 I think of you fervently;
 I think of you fervently, yonder,
 On the earth of the manitous;
 I think of you fervently;
 I think of you fervently;
 I think of you fervently, yonder;
 I think of you fervently;
 I think of you fervently;
 I think of you fervently, yonder.⁵

These songs are used after they have danced twice. It is said that they waited until those that were sitting outside were run inside.

The ceremonial attendant would stop to say to them: "He invites us to dance. The manitou's songs are now to be used. They (the manitous) are the ones who watch over us as we dance. So as many of us as are now sitting inside here, must now think about them. We are to think about our lives in humbleness. You must indeed do that," the ceremonial attendant said to them.

"These who are giving this gens festival must now sing loudly also. Indeed, they too must think the same in their hearts," they were told.

Then, it is said, the eldest of the gens took the lead in singing. It is said the sesongs were then used. Indeed they sung them carefully. Those giving the gens festival would indeed sing loudly.

Then, again, the women of the gens who did not weep would join in and sing loudly. Indeed, it is said, many of the people wept.

That was long ago when the people still followed the worship carefully and uprightly.

Then some time later those that watched over them from within that sacred pack blessed them in another way. They wished that the (people) would become good dancers. They (the people) knew it to be that way; some would know about themselves: "If you are a good dancer, you will continue to live a long time."

Those in that sacred pack would bless them in that way secretly. They (the manitous) knew that they wanted to dance vigorously. That was the reason why, it is said, they were thus blessed by those in the sacred pack. Some of them were women, some of them were men, indeed, it was simply anyone.

⁴ "I think of you" refers to the White Buffalo. The earth of the manitous is located in the East.

Mō'tci wīgī'yāpegi kī'cāgu'dtci pa'kigwa'tānig^{ke}, wī'nīmiwā'dtci/-
meg^{ku}. Pa'kigwa'sowāt^e, kī'kī'ki'megu wī'nī'miwā'dtciⁱ, sanaga-
twi'ku'dtci wī'mē'to'sāne'niwig^{ki}; īni'dtcā'iniwā'dtci'ci'teigā'dtci wī'na
ma'netōwa wāpe'ckiku'pi'dtci'nenu's^{wa}. Wī'nāna ke'tcināweme/-
5 gupi ke'cemanē'towan ā'anō'kā'negu'dtciⁱ. Wī'na nā'kān ā'anō'-
'kānā'dtci wī'a'semi'e'gu'dtci'i wī'inānemāwā'dtci'gā'i mā'a'i Me-
'ckwa'kī'aⁱ.

Ma'ni mī'cā'm apimīgā'titeigi pyāyā'wā'dtci ī'ni ma'n ā'nīgāni/-
miga'kⁱ. Ī'ni ma'n ā'nōtag apimaiyā'wu'sāta neni'w^{wa}. A'cki-
10 'ckiwā'kunō'wap ā'nīmi'dtciⁱ, ō'ni ketiwi'gunani wāwene'sini'dtci/-
meg ā'nīma'cā'wā'dtciⁱ. Ī'nipi kegime'si'meg ā'nī'miwā'dtci
nīmi'ni'dtein īni'ni mī'cā'mi nōtami'ni'dteinⁿⁱ. Nī'ce'niwigā'ipi nī'-
miw^{wa}. Ō'ni nī'cwi tepe'kwe nī'cwiwā'sāyāw ā'nīmi'dtciⁱ. Īna'
apimaiyā'wu'sāt^a.

15 Kī'cini'mi'dteini mamī'ci'an ā'a'gōtō'dtci mī'cā'm^{mi}. Ō'ni māme'-
dtcinā'i nīmi'dtciⁱ, mō'cagime'gup īn i'kwāwa'ā'witegā'megu'dtciⁱ

Kī'ci'megunī'mi'dtein ī'ni mī'cā'm ā'a'watō'dtci mā'mī'ci^a. Īyā'
kī'cagō'tō'dtein ā'agō'tānig^{ki}, ā'kwāgō'ōtag^{ki}. Manigā'ip ā'i'dtciⁱ:
wā'wo wā'wo. Īni'meg ā'penope'nowā'dtciⁱ. Ā'pōninānīmi'e'tiwā-
20 dtciⁱ. Ā'kī'cipyānepyānetiwe'gāwā'dtciⁱ.

Īnigā'ipina nōtagā'niy ī'ni mī'cā'mi wāpiku'pi'dtci'ne'nu'swaiyi
'ā'mawi'sa'ka'wā'tō'dtci kīgāno'we'dteinⁿⁱ.

Nā'k^a, ā'kanaka'nawī'dtci tagā'wⁿⁱ. Nīmi'ni'dtci'igā'ipi'meg
A'penā'dtci ā'inā'dtci wī'a'pi'teini'mini'dtciⁱ, wī'i'citā'e'gāni'dtciⁱ, wī-
25 'nene'kāne'māni'dtci ma'netōw ānāweniwi'ni'dteinⁿⁱ. Īni'pin
ā'cimāme'kwina'wāmā'dtci nīmi'ni'dtciⁱ. Ke'tenapi'meg ā'me-
'kwina'wāme'dtci nī'mitci^{ki}.

Īnipi'meg ā'ca'wiwā'dtci īnipyā'dtci'ca'witeig^{ki}. A'penā'dtci'megu
nīmi'ni'dtci ā'dtci'mo'āwā'dtciⁱ, pe'ki'megu wī'nī'miwā'dtciⁱ, wī-
30 pwāwi'ā'ciwā'dteinowa'tenigi'ine'gāni'dtciⁱ; i'kwāwa'i nā'ka wī'wī-
'cigi'megukegye'tenāmitā'āni'dtciⁱ; wī'pwāwī'a'ce'megu'i'citā'āni-
dtciⁱ; ke'tena'megu wī'nene'kāne'māni'dtci wāpiku'pi'dtci'ne'nu-
'sōnⁿⁱ. Ī'nip ā'i'nāwā'dtci ī'ni kī'cipyā'dtci'kegōmyā'gātcigi mī'cā'm^{mi}.

Kigā'nuteigi nā'ka'dtci mā'a'ni naga'mōnani nyā'wi 'āyō'we-
35 dtcinⁿⁱ, ā'wī'cigipaga'māwā'dtci tāwā'i'gananiⁿⁱ. Ō'ni'ci'ci'gwanan
ā'wī'cigā'kāwā'dtci'meg^{ku}.

Nā'ka pwāwimai'yōtcig ā'wī'cigināgāwā'dtci'meg^{ku}. Wī'nenō-
'tā'gowā'dtci manē'towan ī'nipi wā'dtci ī'n i'ca'wiwā'dtciⁱ. Āgwi/-
kenā'dtci naga'mō'wā'dteini nāga'mutciigi mā'a'ni nyā'wi naga'-
40 mōnanⁿⁱ. Kāwagi'meg ī'nug ī'n ā'ca'wiwā'dtciⁱ.

Even if the house was exceedingly smoky they had to dance. If the smoke was (hurting their eyes) they would have to dance, nevertheless, for life is hard; that is the reason why the manitou, the White Buffalo, acts that way. He has been personally appointed, it is said, by the Gentle Manitou. Then he appointed those who were to help him in thinking out blessings for these Mesquakies.

When fighters returned, then this sacred pack was the leading one. It was then packed on the back of the man who led the war-party. It is said that he painted his body with mud and then danced, and he wore a very pretty eagle feather in his hair. When the one who carried the sacred pack on his back danced, it is said, all danced. It is said that he would dance twice. Then he danced two nights and two days. This was the leader of the war-party.

After dancing, the ceremonial attendant would hang that sacred pack up. When he was to dance for the final time, then it is said the women only would dance with him.

After he was finished dancing, then that sacred pack was taken away by the attendant. After hanging it up yonder where it had hung, he would call out. This is the way he would call: wā'wo wā'wo. They then started to return to their respective homes. They had ceased their dancing. They were now through with their dance of the captives.

It is said the one who had that White Buffalo Hide pack on his back went to burn tobacco for it whenever there was a gens festival.

Again, he gave short talks. Indeed he would always speak to the dancers as to how long they were to dance, what to think in their hearts as they danced, how they were to think about the one who is called a manitou. It is said that this was the way he thereby reminded the dancers. Surely indeed the dancers would be reminded of those things.

It is said that those who had done this would always do that. It was always the dancers they would talk to, how they must indeed dance in earnest, how they were not to dance in an easy way (i. e., not to think it too lightly); also that the women must think of this very seriously in their hearts; that they might not think of it as naught; surely indeed they were to think about the White Buffalo. It is said that this was what those who danced with the sacred bundle on their backs would say to the (dancers).

And when these four songs were sung those giving the gens festival would pound their drum hard. Then they would rattle their gourds hard indeed.

Again, those that did not weep sang loudly. It is said that they did this so the manitou would hear them. Those singing these four songs did not sing them softly. Indeed they still do that at present.

Cā'cki wī'ciginā'gāwag īnī'n ā'aiyō'wā^{dtc}ini nāga'mōnanⁿⁱ. Nawa^{dtc}i'megu'ā^{dtc}imupi na'ina'i pyā^{dtc}i'sāginⁿⁱ. "Kī'wī'cigināgāpwa'megu wī'neno'tōnāgwe wī'na ma'netōw^{wa}," inā'pi nāga'mutci^{ki}.

- 5 Ō'ni nī'miteigi kanā'ⁱ, "Kī'ke'tcinīmī'pw^a." Ī'ni nā'kānig ā'ine^{dtc}i nī'miteig īnu'g^{ki}. "Pemāte'siwe'niku'i kenanātu^{dtc}ā'ckamāti'sopen^{na} ma'n ā'cime'kwāne'māgwāni mane'towagi nīnānagā'ⁱ. Ā'gwi ne'ci'ka wī'mī'ci'named i'citā'ā'yāginⁿⁱ. Ta'swī'meg aiyō'ⁱ pīti'g ā'A'piyag^{kwe}. Ī'n ā'cinatutā'sage^{dtc}i 10 wāpe'ckiku'pī^{dtc}i'nenu'swa me'to'sāneni'wiwenⁿⁱ." Ī'ni^{dtc}ā, "Nīmīgō', ke'tcinīmīgō'," ī'n ā'ine^{dtc}i.

Īnu'gi nī'miteig ī'niy ā'pī'tei'sa'sā'kwāwā^{dtc}i pōni'A'pī'tei'sa'sā'kwāwag^{ki}. Me'ce'megu nī'miteigi pōne'gāwag āyi'kwī'wā^{dtc}inⁿⁱ. Nā'k^a, me'ce'na'i kakanōne'tiwa^{ki}.

- 15 Neniwagi'gā'i nīmī'kamā'gāwagi me'ce'na'ⁱ. Ā'gwi wī'na wā'wu'sa'i mī'keti'wika'nawīn aiyōti'wā^{dtc}inⁿⁱ. Nā'ka ne'niwag ā'gwi wā'wu'sa' āma'āmanowā^{dtc}imo'wā^{dtc}inⁿⁱ. Īnu'g ī'n ā'ca'wiwā^{dtc}i. Ā'gwi māmye'tei kīwinato'me^{dtc}ini wī'nī'miteig^{ki}. Me'cemegō'na' ā'ci'tā'āta mawinī'mīw^{wa}. 20 Pōnikīwinatowāwe'niwīwa wī'nīmī^a. Me'tenō'megōnu'gi wī'nī'gānīt i'kwā'wa māwī'ā^{dtc}i'mo'et^a. Māmī'ci'ani māwī'ā^{dtc}imo'egut^a. Īnī'meg i'ci'negutⁱ; ā'gwi ku'taga' ā^{dtc}imo'e'gu^{dtc}inⁿⁱ. Nīgānimāmī'ci'ani'meg ā^{dtc}imo'e'gu^{dtc}inⁿⁱ. "Wāpa'gepi māmai'ya kī'mawinī'm^{mi}," ināwe'niwīw^{wa}. Īnī'meg ā'kī'cike'kā'netagi 25 wī'nīgā'negā^{dtc}i.

Ī'n ā'ca'wiwā^{dtc}i īnu'gi wāpiku'pī^{dtc}ine'nu'sōn ā'mamāto'māwā^{dtc}i. Īnu'gi me'ce'megu wī'A'pī'tcinī'mīgwan A'pī'tcinī'mīw u'wīyā'^a.

- Kīgānowi'cawīwe'ni wī'n īnī'meg īnimegō'nin A'cawai'ye 30 pyā^{dtc}i'cawīwā'te' īnī'megu wī'nān ā'ca'wiwā^{dtc}i kāwa'g^{ki}. Agwi'kāgō' i'cipe'kīnī'ci'teigā'wā^{dtc}ini kīgā'nutci^g īnu'g^{ki}. Wīnwāwā^{dtc}ā'nī'miteigi pō'n ā'cike'nige' i'ca'wiwag^{ki}. Metenō'megu kā'tei'giteigi mā'kwā^{dtc}inī'miteig īnu'g^{ki}. Kāwa'gi nāga'tagig^{ki}, ō'n ā'cki'gi'ag āne'ta tagā'wī nāga'tamōg^{ki}. Āne't 35 āgwi'megu pā'ci nāgatamo'wā^{dtc}inⁿⁱ. Cā'cki'megu nanō'ckwe ke'tcinī'miwag^{ki}. I'kwāwagi'gā' īnī'meg ā'ca'wiwā^{dtc}i. Ne'niwag ā'cki'giteig ā'gwi mānā'wā^{dtc}ini nanō'ckwe kā'teike'tcinī'miteig^{ki}. I'kwāwag ā'cki'gi'agi kāwa'gi mā'nāwagi mā'kwā^{dtc}i'megu nānī'miteig^{ki}. Āwa'si wīnwā'w i'kwāwag i'citāpwā'- 40 tamōgi kāwa'g^{ki}. Ne'niwag ā'cki'gi'ag āne'kī'iwag^{ki}.

When they use those songs they are only sung loudly. When the time comes for them, they wait to tell them of it. The singers are told: "You must indeed sing loud so the manitou may hear you."

Then the dancers are also told, "You must at least dance hard." That is what the dancers are told now. "We are seeking for life with our feet for ourselves when we think about the manitous in this way. We do wish in our hearts that it be given us alone. It is for every one of us who is sitting down in here. Life is what we ask for from the White Buffalo."

That is the reason why (the dancers) are told, "Dance, dance hard."

To-day the dancers have ceased to be so religiously restricted as those formerly were religiously restricted. The dancers (now) cease to dance whenever they are tired. Again, they now even talk to each other.

The men, too, smoke while dancing just as well (as at other times). They do not, however, use words as in courting. Also the men did not, however, talk about carnal love. They do that now. They do not now go around inviting them to dance. Indeed just anyone who wishes to goes over to dance.

The one who is to dance is not now called in. The one that is informed now is the woman who is to take the lead. She is the one whom the ceremonial attendant goes to tell. He is the only one; no one else tells her of it. The leading ceremonial attendant is the one that informs her. "It is said that to-morrow, early, you are to go and dance," she is told. She then knows that she is to be the leader of the dance.

This is the way they do now when they worship the White Buffalo. Now just anyone dances as long as he wants to dance.

The performance of the gens festival, though, is yet done in the same way it was done long ago. Those giving the gens festival to-day do not change (the rule) in any way.

The dancers themselves have ceased to do as was done. The older ones are the only ones who dance quietly now. They are the ones who still follow it, and some young (people) still follow it a little. Some do not follow it at all. They just dance violently unknowingly. The women do that indeed. There are not many men who are young and who dance violently but unknowingly. There are yet many young women who dance quietly. The women yet believe in it more than (men). There are few young men (who do).

Nā'k ā'gwi māmye'tci nīmi't A'cawai'ye wī'kī'cāgu^{dte}imi'cā'-
te'si^{dte}i'. Cā'cki'megu ketiwi'gunani wī'nīma'cka'wā^{dte}i'. Ō'ni
tō'kā'na wī'ma'katāwā'kunu^{dte}i'. Kī'ckō'A'gā'i wī'wāpe'ckā'-
'kunu^{dte}i'. Inī'megu ke'teime'nwa'ī'. Wī'pe'se'ka'mowā^{dte}ci wīna-
5 ^{dte}cā'meg^{ku}. Ā'gwi wī'me'tana'site'gāwā^{dte}i'. Me'tenō'megu
ape'no'agi me'ta'na'sitānīmini'mitci^{gi}. Ke'tcitā'wi wī'n ā'g^{kwī}.
Sa'sā'kwāwag^{ki}.

Ape'no'ag ā'gwimā' kī'cigī'wā^{dte}cinⁿⁱ. Nā'k^a, A^{dte}cā'megu
wāpine'kamōgi wī'me'to'sāneni'wiwā^{dte}cinⁿⁱ. Nā'ka'^{dte}i', ā'ape'-
10 no'ig ā'gwi kā'ka'mi ke'tcitāwi 'i'citā'āginⁿⁱ. Ī'n inī'gi wā^{dte}ci
me'ce'meg i'ca'wiwā^{dte}ci wīnwā'w^{wa}, ape'no'ag^{ki}, i'ckwā'sā'ag^{ki},
kwīye'sā'ag^{ki}. Tci'ga'ckutāwā'na'c ā'ta'itane'gāwā^{dte}i'. Ā'gwi
tetepegā'wā^{dte}cinⁿⁱ. Me'tenō'megu kī'cā'cke'si'iwit ī'nāna tete'-
pegāt ā'nīmi^{dte}i'. Nā'ka'^{dte}ci kī'ci'u'kinawā'iwita me'tenō'i
15 tete'pegāt ā'nīmi^{dte}i'.

Negutipi'megu mamī'cī'an ape'no'ag ā'A'kawāpame'gowā^{dte}
ā'nī'miwā^{dte}ci wī'pwāwī'A'ckutāgi'i'cisa'e'tiwā^{dte}i'. Nā'ka' wī-
'pwāwimīgā'tiwā^{dte}ci wātā'sāwanⁿⁱ; nā'ka'^{dte}ci wī'pwāwī'A'sāmi-
wāwane'ckā'iwā^{dte}i'. Āyānīwe'megu ā'ta'itane'gāwā^{dte}i'. Ō'n
20 inug apeno'ā'agi tetepegāwagi'megu ā'nī'miwā^{dte}i'. Ā'gw ai'y
ā'ci'genig ā'cawī'wā^{dte}cin ape'no'ag^{ki}. Nā'k ā'gw ā'nī'miwā^{dte}ci
mamī'cī'an A'kawāpamego'wā^{dte}cinⁿⁱ. Wīnwāwa'megu wāwānā-
neti'sowag ape'no'ag ā'nī'miwā^{dte}i'.

Sa'sā'kwāwag ape'no'a'i pīti'ge wī'ta'cimīgā'tīni^{dte} ā'nī'mini-
25 ^{dte}i'. Inī^{dte}cā'ipi wā^{dte}ci A'kawāpamāweni'wiwā^{dte}ci wī'mīgā'ti'e-
tiwā^{dte}i'. Pīti'ge ta'cimīgā'tiwāte kīgō'me'gup i'cawī'sa kā'tci-
'cigi'tā, 'ō' me'cegā' utōgimā'mwāwani kegeni'megu nepō'ini's^a.
Kīgō'meg i'ci'geni's^a.

Ī'nipi wā^{dte}ci A'kawā'pame^{dte}ci ape'no'ag^{ki}. Cā'ckimā'meg ā'pī-
30 'tcini'miwā^{dte}ci ne'ki pemi'A'kawāpame'gowā^{dte}ci nīgā'nimamī'-
'cī'anⁿⁱ; ā'gwi kutaga'ī'; māmye'tci'megu nīgā'nimamī'cī'an
ā'ta'ci'A'kawāpamego'wā^{dte}cinⁿⁱ.

Īnipinā'kān ā'ca'wiwā^{dte}ci A'cawai'ye. Īnu'g ape'no'agi nīmi'-
wā^{dte}cini tetepegāwagi'meg^{ku}.

35 Nā'ka'^{dte}ci A'peno' ā'gwi na'ine'ciwī'se'ni^{dte}cini nīmi't^a. Ugyā'ni
wī'tāmāt ī'na nīmi'ta wī'senita'gā'ī'. Me'cemegō'na'i tcīnawāmā'-
wā^{dte}cin ā'wītā'māwā^{dte}ci ī'n ā'nī'miwā^{dte}i'. Nā'wīnwāw ā'wī'pu'-
māwā^{dte}i'. Īnugi wī'na me'cena'megu nāne'ci'ka mawini'miwag
ape'no'ag^{ki}.

40 Nā'ka'^{dte}ci nāne'ci'ka'megu wī'se'niwag inug ape'no'agi nī'-
mitci^{gi}. Wīnwāwagā' āyī'gi nāgatawāne'megōgi mane'towani
nīmi'ni^{dte}ci ā'kawāpa'mā^{dte}cinⁿⁱ. Inī'meg ā'cinā'wīnwāwanene-
'kāneme'gowā^{dte}ci ā'nī'miwā^{dte}ci mī'cāmeg āpi'ni^{dte}i'. Cewā'na
wīnwā'w ape'no'ag ā'nīmi'iwā^{dte}ci kā'kā'ke'sowa'gipⁱ. Ā'A-
45 'ckutā'winig ī'nip ā'kā'kā'ke'sowā^{dte}i'.

Also, the ones who danced long ago did not have to be gorgeously dressed. He only had to wear an eagle feather in his hair. Then the Tō'kân^{na} was to paint his body black. The Kī'ckō^{'a} was to paint his body white. Indeed that was entirely sufficient. They indeed had to wear moccasins, though. They could not dance bare-footed. The children were the only ones who always danced bare-footed. The older ones did not. Their religion restricted them.

The children are not grown yet. Again, they just have commenced the chase so they may live. Again, when in childhood thoughts are not direct like those of the older ones. That is the reason why these children, girls and boys, do as they wish to do. Yet they had to dance near the fire. They did not dance in a circle. The only one who danced around in a circle when she danced was she who had passed into young maidenhood. Also only the one who had become a young man was the one who danced around in the circle when he danced.

It is said that the children were watched by one ceremonial attendant as they danced so that they might not push each other in the fire. Also that they might not fight a brave; also that they might not get too mischievous. They always danced in one certain place. Now the little children dance around in the circle when they dance. The children have ceased to do the things they used to do. Also they are not watched by the ceremonial attendant while dancing. The children themselves do as they please when they dance.

Religion demanded that the children should not fight inside while dancing. That is the reason, it is said, that they were guarded against fighting. If they fought inside, it is said that something would happen to a prominent member, or it might be that their chief would indeed die quickly. Something indeed would happen.

That, it is said, was why the children were watched. It was only while they danced that they were watched by the leading ceremonial attendant; it was by no others; it was certainly the leading ceremonial attendant who watched them.

It is said that was another thing they did long ago. Now when the children dance, they indeed dance around in the circle.

Again, the child who danced did not eat alone. The one who danced or ate was the one who went along with its mother. If they went along with any relative, they then danced just as well. They too ate with them. Now the children just go in to dance each by themselves.

Again, the children who dance now, eat by themselves. They too are watched by the manitou who watches over the dancers. They too are thought of in the same way when they dance by those who are in that sacred pack. Still, it is said that the children get scorched while they are dancing. It is said that they get scorched as there is a fire.

Āwa'sipi' wīnwāwa' sanagi''tōwag ä'nī'miwā^{dte}i'. Ī'nipi wā'^{dte}ci
 kekegeniketeketeminawe''siwā^{dte}ci kī'cigī'wā^{dte}cinⁿⁱ'. Pyā^{dte}cinī-
 minī'mitciġ ä'Apeno''iwā^{dte}ci īnigī'nigī kāgenimiyā'cinawā''ātcigī
 ma'netowa'i kī'ci'āwa'sī'mā'i'inegino'wā^{dte}cinⁿⁱ'. Āgwigā'i me'-
 5 'tenō' i'na' āpi'ni^{dte}ci'i mī'cāmegi me'cemegō'na'i ma'netowa'i'.
 Ī'ni wā'^{dte}ci āne'ta nō'magāwe mā'katā'wīwā^{dte}i'.

'Ō' nā'ka'^{dte}i', ī'nipi wā'^{dte}ci kakānwā''cime'to'sānenī'wīwā^{dte}i';
 ä'Apeno'iwā^{dte}ci'megu 'u'^{dte}ciipyā^{dte}ci mā'kwā'^{dte}ci ä'nānī'miwā^{dte}i'.

Pā'ci'megu 'ä'ke''kyāwā^{dte}ci mā'kwā'^{dte}ci ä'nānī'miwā^{dte}i'. 'Ō'n
 10 ä'mīne^{dte}ci wāwene'tenigī me'to'sānenī'wiwenⁿⁱ'. Nā''k A'ci'e'-
 mete me'to'sānenī'wiwa'i wī'me'to'sāneni wā^{dte}ci'meg^{ku}'. Me-
 'cemegō'na'i me'to'sāne'nīwa wā'^{dte}ci mā'kwā'^{dte}ci nīminī'mi^{dte}i'.

Ī'n ä'kwī'^{dte}ci wā'^{dte}ci pagi''cimugi wā^{dte}ike''siyāġ u'^{dte}ciipyā^{dte}ci
 mīnawāne'tāgwa'ki wāpe'ckiku'pi^{dte}ci'nenu'sw unema'^{dte}cīneg u^{dte}ci-
 15 kā'te mī'cā'mⁿⁱ'.

Ī'n ä'kwī'^{dte}i'.

It is said that they have a harder time while they dance. That is the reason, it is said, why they each are blessed quickly after they have grown up. Those that began to dance from their childhood up are the ones who quickly make the manitous sorrowful after they have grown up bigger. It is not only the ones who are in that sacred pack, it is any of the manitous. That is why some fast for a short time.

Then again, that is the reason, it is said, why they live very long; because they danced from their childhood up in an earnest and quiet way.

Even when they were old they still danced quietly and earnestly. They were then given life that was beautiful. Indeed when they again make the people, they too will live. That is why just any of the people go and dance along quietly.

This is the end of this, which is supposed to be from the Northwest, the White Buffalo's Left-hoof Sacred Pack.

This is the end.

WÂPIPÂPĪ'SĪGA'CĀ'WIMĪ'CĀ'M^{mr}.

Wātāpa'gi wā^dtcike'siyā'g u^dtei'nawe wāpiku'pi^dtei'nenu'swa 'unī-
gānine'kā'ganeg unema'^dtcīneg u^dtei'naw^{we}'. Mī'cā'mi wāpipāpī'-
'sīga'cāwi 'i'cite'kātāw^{wi}'. MA'n ā'ciwā'pikēgi ma'ni mī'cā'm^{mi}'.

Mō'cagi'megu nenī'w 'ō'ni kā'tcigit i'kwā'wa, pōni'megumyā'-
5 nōtāt^A; ō'n i'ckwā'sā'A pwāwiwāpimyā'nōtāt^A; kwīye'sā'^A,
ma'n ā'kawāpa'megwit^A. Me'tō'^dtei me'ce'meg^{ku}'. Na'i'ki'cimā-
myā'nōtāt ā'gw ī'ni nene'kāneme'gwi^dtcini ma'ni māmātotamō'-
we^dtcini wāpe'ckiku'pi^dtcinenu'swimī'cā'm^{mi}'.

Ī'ni na'ina'i nenī'wa pwāwi'megukāgō'i'ciwāwāwane'ckā'i'tā-
10 'ā^dtc'. MA'kwā^dtei'megu wī'i'ci'tā'ā^dtc'. Wī'pwāwigā'i'kwā-
wanimī'ketiwā'nemā^dtc'. Wī'pwāwimī'keti'wī'apanā'nemā^dtc'.
Wī'na nā'ka nenī'wa wī'pwāwi'megukāgō'i'cinene'kimā^dtc
i'kwāwan ā'pi'tcikigā'nowe^dtc'. Nā'ka nowī'te nāwā'te mō'-
'tei mī'ke'mā^dtcinⁿⁱ', wī'pwāwi'megunawa^dtcikakānōne'ti'ā^dtc'.
15 Cā'cki'megu wī'nāwā^dtc i'kwāwanⁿⁱ'. Ā'ci'megumenwī'genigi
wī'inā'nemā^dtc' cā'ck i'kwāwa' ā'pi'tcikigā'nowe^dtc'. Ō'n
ā'ciwāwane'ckā'i'genig inā'nemāte nanawī'megu wī'inānetā'gu'si-
^dtei ma'netōnāg^{ki}'.

Wī'wigā'si^dtcid^dtcā'megu wī'n u'wiyawi wī'A'kawā'patagi me'tō'-
20 ^dtei nenī'w^{wa}'. MA'kwā^dtei'megu wī'i'cawi^dtc'.

I'kwāwani'gā'i kanō'negute ma'kwā^dtei'megu wī'ka'nōnā^dtc'.

Nā'ka pītige'megu wī'api'api^dtei ne'ki'megu pemikigā'nowe^dtc'.

Ī'ni wī'nāni mī'cā'm ā'ci'A'kawāpa'megwi^dtei nenī'wa wī'pwāwita-
'itanā'^dtcimā^dtc i'kwāwani nenī'w^{wa}'; mō'tei'kāgō'i wī'i'cika'-
25 gāt^{wā}^dtei nenī'w āgwi'megu kanā'g^{kwā}'. MA'kwā^dtei'megu
pīti'ge wī'api'api^dtc'.

Nā'ka'^dtei wī'pwāwi'megu'A'sāmiwigawi'nowī^dtc'. Wī'pwāwiwī-
gawi'gāpi^dtc', mō'tei'megu ma'sāni'gāpit^o'. Īni'megu wī'ina'i'-
napi^dtei kī'kī'ki'meg^{ku}'. Kāgō'nā'k i'ci'A'ckapite wī'pwāwi'-
30 megu'ce'gi'cig^{ki}'. Īni'megu kī'kī'ki wī'ina'i'napi^dtc'.

Wī'i'ci'tā'ā^dtei nenī'w ā'cime'kwina'wāme^dtc', ma'nip ā'ine^dtc':

“Na'i', neme'cōme'seti'g^{ke}', inā'nemāgwe mene'ta'megu kātēmi'-
nawāg^{kwā}', ī'ni nā'nīn īnu'g inānetā'mawigu neme'to'sānenī'-
wiwenⁿⁱ'. I'citā'ā'tamugu kī'yawāw^{wi}',' inā'pip ā'ā^dtcimo'e'-
35 gowā^dtei kīgāno'ni^dtc'.

THE WHITE TINY-HOOF SACRED PACK.

(It is meant) to be for the left front hoof of the White Buffalo, on the east and north of him. It is called the White Tiny-Hoof Sacred Pack. This is the origin of this sacred pack.

Only a man and a woman who is well on in years, one who has indeed ceased to menstruate; also a girl who has not yet begun to menstruate; and a boy, is the one watched by this (sacred pack). Indeed simply anyone. One who has started to menstruate regularly is not thought of when this White Buffalo's sacred pack is being worshipped.

At that time a man must not think of anything wicked in his heart. He must only think rightly in his heart. He must not think of courtship toward women. He must not laugh at them in a courting way. That man too must not mention a woman in any way during the gens festival. Also if he goes out and sees one, even the one he courts, he must not wait to talk to her. All he could do was to have seen the woman. He must think of women only in a way that is proper during the gens festival. And if he were to think of them wickedly he would be considered as naught among the manitou.

Indeed the man must be very careful to look after his life, as it seems. Indeed he must act in a quiet way.

When a woman speaks to him, he must speak to her quietly.

Also he should keep sitting inside as long as there was a gens festival.

That sacred pack looks after a man in that way so that the man will not talk about a woman there; even it is not allowed for the man to joke in any way. He must sit quietly inside, the entire time.

Again, he must not go out too soon. He may not move his feet, even if his feet have gone to sleep. Indeed he must sit that way nevertheless. Again, should he in any way get tired sitting, he may not lie down. Indeed he must sit that way nevertheless.

It is said this was what the man was told when he was reminded of what to think in his heart:

"Now my grandfathers, whatever you may have thought of the one you have first blessed, you must now think that of my own life also. Think that in your hearts about your lives," it is said they were told by the ones who gave the gens festival.

U'ckinawā''api kī'gānut^A. Īnā'nāna ma'n ā'cikanō'nāta ne'ni-wa'ⁱ. Ī'nip ā'i'ne^dtcini ne'niwag ā'tcāginagape'kwā''sāwā^dtc'. Ma'kwā^dtcime'gup ā'pe'se''cāwā^dtc'.

Nā'ka'^dtc āgwi'kanāgwa wī'ā^dtcī'piwā^dtc'. Pe'ki'megu wī'tcīta'-
5 piwā^dtc'.

Me'tenō''megu ke'te'na katawī'sāgi'^dtciwāt', ī'ni wī'no'wīwā^dtc'.

Īni'n ā'ciwāpi'a'kawāpame'gwiwā^dtcī wāpipāpī'sīga'cāwimi'cā'mi
mō'cagi'megu ne'niwag^{ki}. Pōnimyānōtātcī'gimā'i nenigi'megu
'inānetāgu''siwag^{ki}. Cā'cki'megu wī'ā''penāwike'teimamātomo-
10 witā''āwā^dtc ī'nip ānānetāgu''siwā^dtcī ne'niwag^{ki}. Ā'penegā'-
megu 'ināne'megōgi mane'towanⁿⁱ, i'cike'kānetamō'gip'.

Ī'nina' u'wīyā'a nā''ta'senw ā'nowī^dtc', īni'megu mō''tc uwī-
^dtcinenō'tāwa' ā'kī'cimīnawāne'megu^dtc'.

U'wīyā'a nā''k^A, ā'pī'tci'ce'gi'cig^{ki}, mamī''cī'an ā'mawī'ā-
15 ^dtcimo''egu^dtc'. "Nāpiwī'n^{na}, nā'gwaiyan^{ne}, ā'uwī'giyani pe'ki'
cegi'cegi'ci'kap^A. Awi't u'wīyā'a kāgō''meg i'nene's^A. Īnugi
wī'na ma'n aiyō''i kenī'cke'cka'wāwagi mane'towani nāne'kāne'-
mātcig^{ki}," ā'ine^dtc'. Mō'tci'meg u'wīyā'a ku'setāga'niwit inime'-
gup ā'migu^dtcī mamī''cī'anⁿⁱ. Īnigā'ipi'meg āmi''ta'i nāgwā^dtcī
20 ke'tena'meg^{ku}. Īna'gā' api''apite pwāwināgwā'te', awi'tapi
nanā''c a'ca'menā'^A. Ne'ki'megu pemikīgā'nowe^dtc awi'ta wī'-
'seni's^A. 'Ō' nāgwātegā''ipi na''ina'i mamī''cī'a'i wī'ku'wānite',
ināmi''ta'i wī'kume^dtc'. Cewā'na kī'ci'megu wī'senite', ināmi'-
'ta'i pemi'nowī^dtcī nāgwā^dtc'. Awi'ta ina''i wī'api''api^dtc i'ci'-
25 tā'a's^A. Ī'ni nā''kān ā'tō'tawu^dtc'.

Ō'ni pwāwī'megunana'i'cegi'ci'g ī'nānān ī'ni mī'cā'mi wāwīnwā'-
negwit^A, nā''k ā'ma'sāni'gāpi^dtcī pwāwī'megumā'tapit īni'meg ā'ci-
wāwīnwā'negwi^dtc'. Nā'ka'^dtcī pwāwī'megukāgō''ī'ciwāwane-
'kā''i'ci'tā'āt^A, īni'megu 'āyī'g^{ki}. 'Ō'n i'kwāwan ā'nowī^dtcī
30 nāwā't^A, pwāwika'cki kāgō''i 'ā''igu^dtcī pī'ne'ci pwāwī^dtcā''ka-
'ckikāgō''ī'cinawā''egut^A, ī'na nā''ka wānwīnwā'negwit ī'ni
mī'cā'm^{mi}. Ō'ni ā'pa'kīgwa'tānigi wānatō'ka'megu 'āpi''apita
pwāwimatagō'kwāpit^A, ī'na nā''k^A. Īni^dtcā'' u'wīyā' ā'tcāgi'ini'-
'cawī^dtc ī'nānāna neni'w^{wa}.

35 Ke'tena'megu ma'kwā'^dtc ā'me'to'sāne'niwī^dtc', ma'kwā'^dtcī
nō'taga kī'gānōnⁿⁱ.

Me'cegā'megō'na' ā'ta''cigwān ina''i pīti'g ā'ta'cikīgā'nowe^dtcī
neni'w^{wa}, īni'megu wī'pwāwīwāwanāne'megwī^dtcī manetowī'ī'citā'-
'āganⁿⁱ. Wī'na wāpe'ckiku'pī^dtcī nenu'sw ā'a'kawāpata''iwā^dtc'.

It was said a young man was giving that gens festival. It was he who spoke to the men in that way. Whenever the men were spoken to in this way, it is said, they would all bow their heads down. It is said they listened with attention.

Also it was not allowed that they lean against something as they sat. Indeed they were to sit upright.

They might go outside only when they were on the point of urinating.

That is the way this White Tiny-hoof Sacred Pack watches over the men only. Those (women) who have ceased to menstruate are considered as men. It is said the men alike are only expected to be earnest in their hearts about worshipping. It is said that they knew that the manitou thought of them all alike.

At that time if some one goes out several times, even his fellow-Indians would take notice of him.

Again, while some one would lie down a ceremonial attendant would go over and tell him of it. "Well, if you depart, you then might lay around in your home. There would be no one to say anything to you. As it is now, in here you are in the way of those who are worshipping the manitou," he would be told. Even though if anyone was feared, he would be told the same thing by the ceremonial attendant. It is said that he would then truly have to leave. If he kept sitting there and did not leave it is said that he would never be fed. As long as the gens festival was going on he would not eat. And if he left, it is said, he would be invited whenever the attendants would go out to invite. Still, after he had eaten, he would have to go out and leave. He would not think in his heart of keeping on sitting there. That is what they did to them too.

And then the one who did not lie down is the one who is complimented by that sacred pack, also the one who does not stir from his seat when his legs go to sleep is given a compliment by it in the same way. Also with regard to the one who never thinks wickedness in his heart of anything, it is just the same. And the one who sees a woman when he goes out, whom the woman can not stir when she tempts him with her speech, he also is the one who is complimented by that sacred pack. And the one who sits unmoved in a smoky place, who never covers his face is another one. When anyone does all these things he is the same.

One who indulges in the festivals of gentes in a quiet and earnest way, truly his life is right.

Indeed no matter how many men there are inside in the gens festival, they will not be unknown to the manitou's thought. They are put there by the White Buffalo to be watched over.

Ne'niwa'i tcītapī'ni^dtcī'i wī'nāgatawāne'meme^dtcī'; wī'pwāwī'u'-
wīyā'AWA'nimā^dtcī Ke'cema'netowanⁿⁱ, ī'nip wā'^dtc ī'n ī'ci'-
'tcīgā^dtcī wāpe'ckiku'pī^dtcī'nenu's^{WA}. Wī'wī'cīgī^dtcā'megu'u'A-
'kawāpa'meme^dtcī ne'niwa'i, kwīye'sā'a'i, u'ckina'wā'a'i wī'ī'ci-
5 ī'citā'ātami'nigwāni pemāte'siwenⁿⁱ; nīgāni'gā'i wī'ī'cinene-
'kāneti'so'nigwānⁿⁱ. Īni'ni wā'^dtc ī'ci'cīgā^dtcī. Cewā'na wī'wī-
'cīgī'megu'A'kawāpa'meme^dtcī me'to'sāne'niwa'i; ī'ni wī'na wā'-
^dtcī nana'A'tō^dtc u'wīyaw^{wi}, nā'kāni wāpīpāpī'sī'gā'cāwimī-
'cā'm^{mi}.

10 Uwīwā'A' nā'ka^dtcī, "Nīna'mata 'ā'g^{kwi}," īnā'netag u'wīyawī
me'cena'megu kī'kī'kina'wā'tōw^{WA}. Cewā'napi pe'kī'megu māma-
'kā^dtcī'megu me'tō^dtcī ne'ciwanā^dtcī'tōw u'wīyaw^{wi}. Pe'kime'-
gupi ma'netōnāg āgwi' kāgō'ānetāgu'si^dtcinⁿⁱ. Ā'ci'megune'ciwa-
nā^dtcānig ī'n ānāne'megu^dtcī ma'netowa'i. Māmye'tci'megu
15 wī'na me'tō^dtc u'wīyawī ne'tō'w^{WA}. Īnagā'ī'nāna kī'gānōni
pwāwī'megukāgō'ī'ī'cikekye'tenāmā'netag^{ka}, wāpiku'pī^dtcinenu-
'swimamā'tomōnⁿⁱ.

Uwīyā'A' nā'ka^dtcī, tā'pwā'taga ke'tena'megu ā'A'pī'tci-
menwī'ciwā'pe'si^dtcī. Ā'pwāwī'megukāgō'ī'ī'cina'ā'kwa'matag^{ki}.
20 A'penāwe'meg ā'kī'cāgu^dtcīwāwene'tenig upemāte'siwenⁿⁱ. Nā'-
'k', ma'netowa'i kātemināgā'ni^dtcī ā'kī'cāgu^dtcī'megumenwāpa'-
megu^dtcī. Me'tō^dtcī'meg ā'pī'ne'si^dtcī mane'tōnāg^{ki}. Pe'kīgā'-
'īn ānōtātānigī'megu ānemi'cawit^A. Ā'cike'kāneta'mini^dtcī mene'-
'ta kāteminawe'si'ni^dtcin ī'n ānemi'cawit^A. Īni^dtcā' ī'nānāna
25 nā'īni ānāne'meguta ma'netowa'i.

Āgwigā' mā'ma'kā^dtcī wāpiku'pī^dtcinenu'swimī'cāmeg āpī'ni-
^dtcī'i ma'netowa'i wī'īnāne'megu^dtcī. Me'cemegō'na'i ma'netōw
ānāweniwi'ni^dtcinⁿⁱ; Ke'cemane'towani ta'sw ānō'kāni^dtcī
ma'netowa'i, ī'n ā'cipīnāne'megu^dtcī wī'ci'gapit ā'pī'tcikīgā'-
30 nowē^dtcī. Sanagānemāwa'gipi wī'cīgapi'ni^dtcī'i. Ānetagā'ipi
nōmagāwe'meg ā'tcīta'piwā^dtc ō'n ā'no'wīwā^dtcī.

Īna' wī'napi pīti'ge ā'gwi kanā'gw u'wīyā'A wī'kiwīwiga'wapi-
^dtcī. Ā'kiwīgā'īpiwīgā'wapi^dtcī, kabōtwe'megu mami'cī'ani,
"Nīkā'n^{ne}, kwaiya'kwi'megu pe'noyan^{ne}. Īyā'ī māme'ci'megu
35 kīwī'ina'ina'pī'kap^A. Aiyō'wī'na ma'ni ma'netōwa ta'cinene'kānetā'-
gu'sīw^{WA}. Ā'gwi kanāgwa'megu wī'ta'ciwāpawāpanāta'piyag^{kwe}.
Īyā'tcā' ā'uwi'giyan awita'meg u'wīyā'A kāgō' ī'nene's^A.
Me'cena'kā'mō'tci nepane'pā'kap^A. Aiyō'wī'na wī'nene'kāne-
magwe'meg ī'eigenwi wī'na ma'netōw^{WA}. Īni^dtcā'wā'^dtcī wī'cīgi-
40 tcīta'piyag^{kwe}. Īni^dtcā' kī'ī'caw^{wi}. Kī'nā'g^{kwa}." Ī'nip ānāwe'-
niwi^dtc u'wīyā' A'sāmita'se'nw ā'wīgā'wapi^dtcī. Ī'nip ā'penu-
^dtcī. Cewā'n ā'wī'kumāweniwi^dtcī'megu na'ina'i wī'seni'ni^dtcini
me'to'sāne'niwa'i.

That the men sitting there should be considered; and that some one may not fool the Gentle Manitou, it is said, was why the White Buffalo makes such rules. Indeed then the men, boys, and young men must be watched over carefully (to see) in what way they will think about life; and whether they thought about their future lives. That is why he has those rules. Still, the people are to be watched over carefully; that is why he has put himself (his spirit) there, and also that White Tiny-hoof Sacred Pack.

Again, if some one thinks of himself, "Not I," it is likely that he is acting contrary to its (desires). But it is said, though, that he will eventually ruin his life indeed, as it seems. It is said that among the manitous he is considered nothing. In the way which is ruin, that is what the manitous think of him. It seems that he eventually kills his life. He is that one who does not think anything is true in the gens festival, the worship of the White Buffalo.

When, moreover, some one does believe in it, his life surely is always all right. He does not get sick in any way. Indeed his life is always beautiful. Again, the manitous who bless him look upon him with extreme satisfaction. It seems as though he is clean among the manitous. He is the one who continues to do those things that have been told. He is one who continues to do things like the one who first knew it and who was blessed with it. He is that one who is thought about that way by the manitous.

It is not only the manitous in that White Buffalo sacred pack who will think of him in that way. It is any of those who is called a manitou; as many manitous as are appointed by the Gentle Manitou, think him clean when he thus sits firmly during the gens festival. It is said they consider those who sit firmly tough. Some, it is said, sat down a little while and then went out.

Inside, it is said, it is not allowed for any one inside to sit, lean, and move around. It is said when some one did go about, sit and lean, suddenly a ceremonial attendant, "My friend, you had better go home. Over there you might sit any way. Here the manitou is now being thought of. Indeed it is impossible for us to sit the way we please in here. Yonder where you live no one would say anything to you. You could even sleep over there. In here it is fixed so that we are to think about the manitou. That is why you (pl.) are to sit firmly. You must indeed do that. You must go." It is said that was the way one was told when he sat leaning too many times. It is said that he would then go home. Still, he was indeed invited when the people ate.

Ki'ciwī'seni'ni^dtcini i'na neni'wa wātā'panig u'^dtcic'kwāt ä'u-
^dtcipemi'nowi^dtc'. Cewä'n ä'wā'gōmu^dtc'. Manigä''ip ä'i'^dtc
 tcī'gi'ckwāte ki'cinema'su^dtcinⁿⁱ: 'Ö' tcägänägō'magig^{ki}, wā-
 pipāpi'si'ga'cāwimi'cā'm^{mi}, nenu'sō'gi tcägänägō'magig^{ki},'' ä'i'^dtc
 5 i'niya pwāwima'kwā^dtcī'api'apit^A. I'nip ä'näyāpima'kwātā-
 netā'gu'si^dtc i'n ä'i'ciwā'gōmu^dtc'.

Ānetagä''ip ā'gwi ka'ckiwāgōmō'wā^dtcin ä'mā'nāni^dtcī me'to-
 'säne'niwaⁱ. Īni'gipⁱ, "Wä'na'i wāwane'ckā'iwīwa'meg^{ku},''
 ä'ināweni'wiwā^dtcī pwāwika'ckiwāgō'mu^dtcig^{ki}.

10 Mō'cagi'megu neni'wa tcī'tapit i'n ä'cināgatawāne'megwi^dtc';
 ta'swi pīti'g i'na' ä'api^dtc ä'ta'cikigā'nowe^dtc'. Wī'cō'cka'cō-
 'ckā'kwapi^dtcigā'meg^{ku}. I'n ānānetā'gu'si^dtcī neni'w^{wa}. Ä'a-
 'cki'megupī'tigā^dtc ä'nana'api^dtc', 'ānapi^dtcī^dtcā'meg^{ku}, ĩni'-
 megu wī'ina'i'napi^dtc'. I'n ä'ciwī'ci'gi^dtcip āne'ta wītāpi'megu-
 15 i'ni'ina'i'napi^dtcī ne'ki pemikigā'nowe^dtc'.

Cä'ckimā''api'apit^A, nīmi'ta wī'nap ā'g^{kwī}. Īnagä'i'nāna mā-
 mawita''kā'ciga' sāgi^dtc'. Cewä'n ä'ta'swi'megunīmiwa'amō'we-
^dtcinⁿⁱ, wī'nīmi^dtc'. Cewä'n äyīgi'meg ä'nāgatawāne'megwi^dtcī
 mī'cāmanⁿⁱ.

20 Cä'ck āpi'apita me'tō^dtcime'gupi ma'katā'wīw^{wa}. Āgwigä''ipi'
 segi'katami na'i ne'kā'niki'ce'gw i'n ina' inapi'wā^dtcinⁿⁱ. Nō-
 tame'gup aiyi'kwiwag^{ki}. Āne'ta wāwānānetamōgigā'wīna^dtcā-
 'ipi'megu na'ina'i wī'wī'se'niwā^dtc'. Nā'ka'^dtc', wīmī'^dtcīwā^dtc
 ä'wāwānānetamowā^dtcī'megu wī'mī'^dtcīwā^dtc'.

25 Ō'ni ki'ci'ini'cikuna'gwītcigi me'tō^dtcī' cā'cki'megu ma'kwā^dtc
 ä'api'a'piwā^dtc'. Ä'gwi māmye'tci wī'cō'cka'cō'ckā'kwa'piwā-
^dtc'. Cä'cki'meg āna'ina'piwā^dtc', wī'i'cima'kwā^dtcītcīta'piwā-
^dtc'. Ī'ni wīnapi'meg ä'ca'wiwā^dtc'. Wāwānānetamōgime'gupi
 na'ina'i wī'wī'se'niwā^dtc'.

30 Nā'kapi wāwī'wītcig uwī'wāwanⁿⁱ, "Natome'kō','' i'wagi ki'ci-
 'siga'iga'wu^dtcinⁿⁱ. Pyānā'wā^dtcī uwī'wāwa' ä'wī'se'nini^dtc'.
 Ä'apiwā^dtcī'meg ä'tcīta'pini^dtc'. Ki'ciwī'seni'ni^dtcinⁿⁱ, wīnwā-
 wa'meg^{ku}, "Nā'i, nāgwā'n^{nu},'' ä'inā^dtc'. Me'tenō' ä'nā'-
 gwāni^dtc'. Pwāwigä''ipi'ni'nāwāte ne'ki'megu 'ina' ä'api'a'-
 35 piwā^dtc i'ni ne'k āmīna'i'api'a'pini^dtc'.

Ī'ni nā'kā'nip ä'ca'wiwā^dtcī kwāna'gwītcig ä'ina'ina'piwā^dtc'.
 Īni'g ĩni'g ĩni me'ce'na' ānemi'cinato'mātcigi me'ce'na' uwī'wāwaⁱ.
 A'pemegä'wīnwāwanā'i ma'netowa'i nene'kāne'megōg i'n ä'ci'cā-
 'ckitcīta'piwā^dtc', i'n ä'mamātōtamō'we^dtcini wāpiku'pi^dtcinenu-
 40 'swimī'cā'm^{mi}.

Īni^dtcā''ipi wā^dtcī'megu'u 'aiyīgwāmī'ti'wā^dtc i'n ä'citātāpa'-
 'kwītcīta'pītcig^{ki}. Pe'ki'megu ke'tcinānetāgani'wiwag^{ki}.

After they had eaten, that man would go outside by the East door. But he would have to give thanks. After he had stood near the door, it is said, he would say this: "Those with whom I am related in all ways, White Tiny-hoof Sacred Pack, buffaloes, to those with whom I am related in all ways,"¹ the one said who would not sit still. It is said then he would be considered all right when he gave thanks.

Some, it is said, could not give thanks when there were many people. Those, it is said, would be told, "Why, indeed he is wicked," that is what would be said of those who could not give thanks.

Every man seated, alike is watched over by it that way; as many as were sitting in that gens festival. Indeed he must sit upright. That is what is expected of a man. As he sat when he first came in, that is the way he must always sit. Some try hard to do this, to sit like that throughout the gens festival.

(This applies to) one who sat there, not a dancer. He (a dancer) was the one who went repeatedly outside to cool by the wind. Yet every time there was a dancing song he would have to dance. But the sacred pack also would watch over him.

The one who sat still seemed as though he was fasting. Usually, it is said, they would not sit like that all day long. Some got tired before. It is said that some did as they pleased and ate whenever they wanted to. Again, they indeed were to eat whatever they wanted to eat.

And those who had gone through that seem to have nothing to do but only sit there quietly. They did not have to sit continuously there upright. They only had to sit there quietly, just as they had seated themselves. It is said that was what they did. They did as they pleased and ate whenever they wanted to.

Again, it is said, those who had wives said, "Call her," after they had been served. When their wives came,² they ate. They sat wherever (their husbands) sat. After they had eaten, they themselves (the men) said to them, "Now depart." Only then would they leave. If they did not say that to them, they sat there just as long as (the men) sat there.

It is said this was also what those that had gone through (the performance) did when they sat like that. They were the ones who thus called in their wives. When they merely sat there like that during the worship of the White Buffalo Sacred Pack, they too were thought of by the manitous.

That was the reason then, those who sit throughout indeed urged each other. Indeed they were thought a great deal of.

¹ Supply "I thank."

² Free on account of the impossibility of translating literally without violating English idiomatic usage

Winwā'wa nā'ka tāpā'nātcig uwī'wāwa' īni'g īnig āneminato'-
mātcig^{ki}. Menwāpamāwagipā'pe'e wāwī'dtei'kwā'witeig ā'nato'-
meme^{dte}.

Sanagānetamō'gip ī'n i'ca'wiwen aiyeme'to'sāne'niwag^{ki}. Ī'nipi
5 wā'dteⁱ, "Wī'eiga'pī'kan ī'na' a'wiyanē wāpiku'pī'dtecinenu'swimī-
'cā'mi māmāto'tameg^{ko}," ī'nip ā'ī'nāwā'dtei wāgwi'sitcig^{ki}, "ku-
'ta'mō'kani wāpipāpī'siga'cāwimī'cā'm^{mi}. Īni'ku'ī wī'pwāwiwā-
wanāneme'gwiyan ā'pī'teiwāwane'ekā'itā'ā'wānānⁿⁱ." Ī'n ā'ine'-
dteci kwī'ye'sā' ā'ā'dtei'mo'e'dteci mī'cā'm ā'ātota'mawu^{dte}.

10 Īni'dcā'ipi wā'dte i'cawī'dte āne'ta mīnawī'ī'cinene'kā'netag
u'wiyawi nīgā'ni'ci'. Īnā'nāna kwā'dtcawī't ānā'dtei'mowe'dteci
wī'ī'cawī'dteⁱ. Wī'ā'dtcimegume'to'sāne'niwī'dteci pī'ci'tā'tānige
nā'ka'dte A'kⁱ. Kāgigāwī'megume'to'sānenī'wiwen īna'ī tanā-
tota'mwāpⁱ.

15 'Ō' ma'na pwāwī'īni'cawit^A, 'wāgunā'īna'ī wī'u'dtcime'to'sānenī'-
wī'e'dteⁱ? Ā'gwi mane'towani me'tō'dteci pā'ci'megu pe'seta'wā-
dtecinⁿⁱ. Wāgunā'tcā'īnā'wī'na wī'u'dtcime'to'sānenī'wī'e'dteⁱ?
Wī'A'ckwī'wāna'īna'ita'ciwāwane'ekā'ānetāga'niwīwa me'to'sānenī'-
wī'et^o.

20 Wī'wāwene'twiyu ī'nāna' A'k īni'dcā'ipi pemine'ka'mowā'dteci
ne'niwag^{ki}. Wā'dteⁱ sanagā'kuna'mawu^{dteci} wī'ī'ca'wiwā'dteⁱ.
I'kwā'wap A'tenāw A'pī'tci'sanaga'tenīwi i'ca'wiwen īna'ī
wāpiku'pī'dtecinenu'swimī'cā'm ā'mamātota'mowe'dteⁱ. Nenī'wapi
ke'tena'megu kī'cāgu'dteci sanaga'tenīwi i'ca'wiwen ā'mamātota'-
25 tānig ī'ni mī'cā'm^{mi}.

Ā'gwip A'ce'megu nīmi'etī'wā'dtecinⁿⁱ. Ā'gw upinīmi'etī'wā'dtecinⁿⁱ.
Waninaweme'gupi ta'ci'sanagi'tōwag īna'' ā'witeigi wāpiku'pī-
dteine'nu'sōn ā'ta'cimamātomowā'dteci'nipⁱ. Ā'gwi mī'cā'dteima-
mātomowā'dteci'nipⁱ.

30 Ke'tena'meg īni'giyuwā'napi ne'niwagi tcīta'pītcigi pe'ki'megu
api'nap āne't ā'kwama'tamōgi nō'magāw^{we}. 'Ā'aiyī'kwa'piwā-
dteigā' īpīni wā'dte i'ca'wiwā'dteⁱ. Ume'ekumwāw ā'pwāwike-
'teimamātāpō'ekānig ī'nipi wā'dteci kī'cāgu'dteci aiyī'kiwīwā'dteⁱ.
'Āne'tapⁱ, cī'cī'kyāwa'genāpⁱ. Kī'cigā'īpikīgāno'we'dtecini ke'ki'-
35 nawā'dte īni'meg īna' īna'piwag^{ki}.

Kī'ci'ci'ci'kyāwage'ne'dtecin ī'nip A'dcā'megu ā'ka'ckimā'dteimiga'-
tenig u'kā'twāwanⁿⁱ.

Cewā'napⁱ, kīgānutcigi'megu me'tenō' ā'ta'cī'ka'wātcig ī'n
ā'cawī'ni'dtecin uwī'yā'anⁿⁱ. Ā'gwi kuta'g ā'ci'sut A'semi'ī'wā-
40 dtecinⁿⁱ. Me'tenō'megu māne'senōgimā'wi'sut ī'n ā'ta'cī'kawāt^A.
Nōmagāwepi'megu ā'kī'cinā'sāmigi'ta'wāwā'dteci me'ck^{wi}.

Moreover, those who love their wives are the ones who call them in. The women, it is said, admire their fellow-women when they are thus called.

The people of long ago considered that performance as being hard to do. That was the reason, according to tradition, why those who had sons said to them, "If you are there, you shall sit firmly, when the White Buffalo sacred pack is being worshipped. You should fear the white tiny sacred pack. That is the one that can not but know how wicked your heart is." It is said that was what a boy would be told, when he was told about the sacred pack.

That is why, it is said, some who thought closely of their future lives did this. Those were the ones who tried to do those things that they had been told. They are indeed to live beyond when this earth is made again. Indeed everlasting life is mentioned in there.

And as for the one who does not do that, how could he be made to live there? As it seems, he does not listen to the manitou at all. Why then could he be made to live there? The thought of him being wicked would remain there, if he were made to live (there).

That the earth may be beautiful, is truly what the men are striving for. That is why they have made the (rules) so hard to do. It is said that a woman's rule is not so hard when the White Buffalo's sacred pack is being worshipped. It is said that the man's rule is indeed very hard when that sacred pack is worshipped.

They did not dance merely to be dancing. They did not dance for fun. It is said the ones who were all around when that White Buffalo was worshipped had a hard time. It is said that they did not worship him sportively.

Surely some of the men who were sitting there indeed even got very sick for a short time. As they got tired from sitting was why this happened to them. Because their blood could not flow easily was the cause of them getting so very tired. Some, it is said, would be rubbed down (on their muscles). As a sign, after the gens festival was finished, they would surely sit just as they had sat.

After being rubbed down on the muscles then their feet were at last able to move.

Yet, it is said, the ones giving the gens festival were the only ones who could wait upon anyone who was like that. They were helped by a member of no other gens. A member of the War gens was the only one who attended them. It is said that in a little while they cured their blood.

A'ceme'gup i'n ānāneme'gowā^{dtc} uke'te'si'mwāwani kātemināgu'-
ni^{dtc}ini wāpiku'pi^{dtc}ine'nu'sōnⁿⁱ, wā^{dtc}tei me'se'na'i-ka'cki'ca-
'cawe'nāwā^{dtc} i'n ā'cawī'ni^{dtc}i', i'n ā'cikīgāno'wā^{dtc}teini nenyā-
'papi'ni^{dtc}i'. Neniwagigā'ipi'megu me'tenō' i'n ānemi'cinenyā-
5 'pa'pitcig^{ki}.

Wā^{dtc}teigā' ā'nāgatawāneme'gowā^{dtc} ke'tena'megu wī'wigā-
^{dtc}teipe'ci'gwime'to'sāneni'wiwā^{dtc}i'; wī'pwāwī'megukāgō'i'cikīmō-
^{dtc}tei'i'ca'wiwā^{dtc}i'. I'nipi wā^{dtc}tei wī'cigināgatawāneme'gowā^{dtc}i';
nā''ka wī'pwāwikīmō^{dtc}teiwāwane'ekā'itā'āwā^{dtc}i'. I'ni nā''k',
10 cā'cki'megu wī'wī'cigi'megutci'ta'piwā^{dtc}tei ne'ki pemime'cki'senigi
mī'eāmanⁿⁱ.

A'kwiā'megu i'ni me'cki'setō'we^{dtc}teini wāpe'ckiku'pi^{dtc}i'nenu-
'swimi'cā'm i'nipi pe'ki'megu mā'kwāte'siwen ā'mō'kena'mowā-
^{dtc}tei kegime'simā'megu tā'sw īna'i pīti'g ā'a'piwā^{dtc}i'. Me'tō-
15 ^{dtc}ime'gupi na'īnā'wāwag A'pī'teitā'āwagi Ke'cemane'towani
nā'ka^{dtc}tei wāpe'ckiku'pi^{dtc}ine'nu'sōnⁿⁱ.

Nā'ikanakanawī'tcigigā'ip A'penā^{dtc}tei'megu ā'kanakana'wiwā-
^{dtc}i'. Me'sōtāwe'megu ā'kanōta'mowā^{dtc} ume'to'sāneni'wī'wā-
wāw^{wi}. Me'cemā'megō'naⁱ, āgwigā'i mā'ma'kā^{dtc}tei kī'gānut
20 wī'natu'tā'su^{dtc}tei me'to'sāneni'wiwenⁿⁱ. Me'cemegō'naⁱ.

Ke'gime'si wīnwā'wa kīgā'nutci'g Agāwā'nāwagi wī'wigā^{dtc}tei-
nāgata'mini^{dtc} ute'citā'wenwāw^{wi}. I'ni'giyu ne'niwag īnu'g
ātamā'wapit i'wag^{ki}. 'Aiyegā'i māmātomō'wapit i'wag^{ki}.

Āgwigā'i wī'ata'māwā^{dtc}i'. Cā'cki'meg ā'api'a'piwā^{dtc}i'; ce-
25 wā'na' sanagi'megu'i'ca'wiwag^{ki}. Uwīyā'agā'ipi' cō'cki'gāpit īni'-
meg āmina'i'napi^{dtc}i'. Mō'tei'megu wī'mamā^{dtc}tei'ne'kā^{dtc} u'wīyā'
ā'g^{kwi}. Pe'ki'megu mane'towani wī'nene'kā'nemā^{dtc} u'wīyā'^a.
I'nip ā'cinatawānetā'gu'si^{dtc}tei wī'i'cawī^{dtc}i'. Wā^{dtc}teitcā'megu
wī'cigitēi'tapi^{dtc}i'. Nāne'kā'nemāta tcā'g ānāgō'mā^{dtc}teinⁿⁱ, tā'-
30 pānāta me'cemegō'na'i tcīnawā'mā^{dtc}teinⁿⁱ, 'i'ni^{dtc}teā'i'nānān i'n
ā'ciku'^{dtc}cawit^a.

'Ō'n āne'ta nenī'wa mā^{dtc}teināta'winōn ā'ke'kā'netagi wī-
'pwāwī^{dtc}teā'ike'kā'neme^{dtc} ā'ci'tā'ā^{dtc}i', me'tō'^{dtc}tei wī'mata'-
go'u^{dtc} ā'ci'tā'ā^{dtc}i'; i'nip ā'ku'^{dtc}cawī^{dtc} i'ni wī'i'cawī^{dtc}i',
35 ne'kanikī'ce'gwe wī'pwāwimā'tapi^{dtc}i'. Nōmagepi'meg ā'tci'tapi-
^{dtc} ā'pemimegupa'segwī^{dtc}i'. Ānetagā'ipi kī'kī'ki'meg īna'i
wī'api'a'piwā^{dtc} i'citā'āwag i'n ā'ca'witcig^{ki}. Kāgō'meg ā'i'ca'-
wiwā^{dtc}tei māmē'tei'meg ā'pemipa'segwīwā^{dtc}i'. 'Ini nā'ka'pīn ā'ca'-
wiwā^{dtc}i'.

40 'Ō'ni nā'ka'^{dtc}tei mā^{dtc}cima'neto'a'i nāne'kānemegu^{dtc}teigipi nāwa-
'kwānigi'nip i'n ā'ne'pāwā^{dtc}i'. Inina'meg ā'tō'kene'^{dtc}teipⁱ.
"Nāgwā'n^{nu}," ā'i'gowā^{dtc}tei māmī'ci'anⁿⁱ. Ini nā'kānig ā'ca'-
wiwā^{dtc}i'.

Because their old member had simply thought (that they should do that), the one who was blessed by the White Buffalo, is why they could rub down those who were so afflicted, those made crippled from sitting while they were holding such gens festivals. The men were the only ones, it is said, who thus became crippled from sitting.

Why they were being watched was that they might truly indeed lead careful, upright lives; that they might not do something in secret. That is why, it is said, they were being watched very closely; also that they might not think evil in their hearts in secret. Then again, that they might sit only firmly, just as long as the sacred packs were spread out.

Especially when the White Buffalo sacred pack was spread out it is said that then all exhibited quietness indeed, as many as were seated inside. It seemed, it is said, that they had seen the Gentle Manitou, and also the White Buffalo while they thought of them.

Those who knew how to speak would always give speeches. They would speak (and pray) for everyone's life. Indeed anyone asked for (long) life, and not only the one who was giving the gens festival. It was anyone.

Every one of those giving the gens festival wished the people to carefully follow their worship. Those men are now spoken of as the ones who sit to smoke. Long ago they were spoken of as ones who sit to worship.

They were not to smoke. They were only to keep sitting there, yet they had to do hard things. It is said that if some one should sit with his legs stretched out he would have to sit like that. Even no one should move his hands. Indeed one had to try very hard to think about the manitou. That, they say, is what one is expected to do. That is the reason they sit firmly. The one who remembers all his relations, and is fond of his various relatives, he is that one who tries to do that.

And some man, when he knew about evil medicine and when he desired not to be found out, he thought in his heart to cover himself, as it seemed; then he tried to do that, namely, to sit all day long without moving. In a little while, it is said, after sitting there he would arise. It is said that some who did that desired in their hearts to nevertheless sit there. When something happened to them, they would indeed have to get up. It is said that was another thing happened to them.

Then again, those who were thought of by the little evil manitous went to sleep at noon. They would be awakened at that time. "Depart," they would be told by the ceremonial attendant. That again is what happened to them.

- 'Ö'ni' cä'cki'megu me'to'säne'nīw^{wa}, ma'kwā^{dte}'megu' cä'ckii mā'to'sä'neniwit^A, inā'nān i'n ä'i'ciku'^{dte}cawit^{dte}, täpi'iwāta'-meg^{ku}, pwāwi'megukägō'i'i'cime'to'^{dte}ci'aiyi'kwapit^A, ki'ciki-gāno'we^{dte}cin inā'nāna wānatō'ka'meg ānemi'nowit^A.
- 5 'Ö'ni nānenenyä'papi^A, i'kwāwa'āniwī'kawāt^A, nā'k A'penā^{dte}'megu nāne'kā'nemāt^A. Ma'kwā^{dte}'ci wīna'megu mātō'säne'-niwit inī'i^{dte}cā'megu' cä'ck A'penā^{dte}'ci nāne'kā'nemāt i'kwāwa'i nā'k A'penā^{dte}'ci mī'kemī'kemāt inā'nāna nānenenyä'papi^A. I'niwā^{dte}'ci nenyä'papi^{dte} i'kwāwa'ⁱ. A'sā'mi ta'se'nw ā'pitā'-
- 10 ckānig i'kwāwinā'mowen i'n ā'mānā'tenigi me'tō^{dte}ci nā'minaw^{we}. I'ni wā^{dte}'ci nenyä'papi^{dte}ci kwā^{dte}ci māmātomowa'pi^{dte}cinⁿⁱ.

- Ne'niwag i'n ä'ca'witci^{ki}. I'ni'ginigi' cä'ca'cä'cawane'gutci^g ki'ciki gāno'ni^{dte}cin māne'senōgiwī'sō'ni^{dte}ciⁱ, cewā'na mō'cagi'-megu ne'niwāⁱ.
- 15 Ö'ni pe'ki'megu ki'cāgu^{dte}'meguwāwane'ckā'iwit^A, 'āne't ä'ku'^{dte}cawit^{dte}. Pe'ki'megu me'tō^{dte}ci me'gupi mane'towan ā'nā-wā^{dte}ci nā'ka me'tō^{dte}ci'meg ā'ta'cikakano'negu^{dte} ä'ciwāpi'-tā'ā^{dte} ä'api'api^{dte}. Ä'ki'cāgu^{dte}ci me'gupiku'ta'mowā^{dte}ci wī'māta'piwā^{dte}. Cä'ckip ä'kiwinānāgwā'piwā^{dte}ci wāwane'ckā-
- 20 'ag^{ki}. I'n ānā^{dte}ci me^{dte} ä'ca'wiwā^{dte} ä'ku^{dte}ci māmātomowa'-piwā^{dte}ci.

- Ö'ni ki'ci'ā'cawaiyeme^{dte}ci mīnā'kyātci^{ki}. Mani'meg ā'cipitigā'-wā^{dte}cin ā'wāpipegi'ta'nowā^{dte}ci. Me'tenō'me'gupi nyāwī'wā^{dte}cin ā'pōnipegi'ta'nowā^{dte}ci.
- 25 I'ni nā'kānig ānā^{dte}ci me^{dte} i'n ä'ca'witci^g mātō'ci me^{dte}ci mīnā'-kyātci^{ki}. Ä'gwipi me'nwina'ipiti'ge'api'api'wā^{dte}cin ā'ta'cīmā-mātō'meme^{dte}ci wāpe'ckiku'pi^{dte}ine'nu'sōni me'tō^{dte}ci gā'ipⁱ. Wā^{dte}ci i'ca'wiwā^{dte} ä'ki'ci'meguke'tcikwaiyānanō'kyāwā^{dte}ci. I'nipi wā^{dte}ci ni'ca'wiwā^{dte}ci. Ägwi kanā'gwa wī'ka'ckipe'ci'gwīwā^{dte}ci.
- 30 Kwaiyā'ci'megu i'ca'wiwag i'nⁿⁱ. Nā'k ā'ta'cīmāmātō'mowe^{dte}ci, ägwikanā'gwa wī'ta'ciwani'māwā^{dte}ci me'to'säne'niwanⁿⁱ. I'ni wā^{dte}ci ke'ki'nawā^{dte}ci i'ca'wiwā^{dte}ci. "Nī'mawimāmātō-wapⁱ," āne'tap i'citā'āwag^{ki}. Me'tō^{dte}ci p uwi^{dte}'ci me'gume'to'sāneni'wāwan ā'wani'māwā^{dte}ci ā'pwāwike'käneme'gowā^{dte}ci mane'-
- 35 towanⁿⁱ. Ägwi kanā'gwa wī'wani'māwā^{dte}ci. Inī^{dte}cā' wā^{dte}ci'ni p i'ca'wiwā^{dte}ci.

Ägwi kanā'gwa wī'wanita'mowā^{dte}ci wāpipāpi'sigā'cāwimi'cā'm^{mi}. Inī'ni wī'na wāpiku'pi^{dte}ci'neni'swa ä'kawā'pi'tō^{dte}ci.

- Nā'ka wīna'megu nā'inā'i tanātota'mwap u'wiyaw^{wi}, cewā'n
- 40 u'kātēg A'ki'manⁿⁱ. Ägu'wiyā'ā ka'ckipane'ckaginⁿⁱ. Māmye'-tci'megu A'penā^{dte}'ci mā'ce'kamwa me'to'sä'neni^wwa^A. Ägwi-

And as for the one who only is a human, who indeed is a quiet human, when one tries to be that, he is the one who gives satisfaction, the one who (it seems) does not in any way get tired sitting, the one who goes out unconcernedly after the gens festival.

And the one who becomes cramped from sitting is the one who is always after women, also is he who is always thinking of them. Although indeed he is one who leads a quiet life, but one who indeed thinks of them always, and who is always courting them, he is one who becomes cramped from sitting. That is why he becomes cramped: on account of the women. When the women's breath goes inside of him too many times, there is much of it in him, as it seems. That is the reason why he becomes cramped from sitting whenever he tries to sit as a worshipper.

The men are the ones to whom this happens. They are the ones who are rubbed down by the members of the War gens after they have celebrated a gens festival, though indeed only by men.

And one who is indeed extremely wicked, who is wicked in all ways—some of them try. Indeed it is said that he would begin to imagine in his heart that he saw the manitou, also it would seem that he would be addressed by him as he sat. They would indeed be very afraid to stir from their seats. They who were wicked would only look on (from some corner of their eyes). That is what is said of the things that happened to them when they tried to sit as worshippers.

Then as regards those who had committed murder long ago. Just as soon as they went inside they started to have a nosebleed. Only after four had come there they would stop having a nosebleed.

The (following) is another thing that is said of those who did that, those who had committed murder. It is said that it seemed as if they did not sit comfortably inside where the White Buffalo was worshipped. What made that happen to them, was that they had already committed (murder). That was the reason they did that. It was impossible for them to act uprightly. They had already done that. Again, in the place where there was worship, it was impossible for them to fool the people. That is why what they had done was so well-known. It is said that some would think in their hearts, "I am going to sit in worship." It would seem as though they were fooling their own fellow people (by making them believe) that the manitou did not know of them. It was impossible for them to fool them. That was the reason, it is said, that happened to them.

It was impossible for them to deceive that white tiny-hoof sacred pack. That is the one who was made to watch by the White Buffalo.

Also it has been said that (the White Buffalo) mentioned his self as being in there, yet it was only the earth from his foot. It is impossible for anyone to refrain from stepping on this. The people surely

megu kanā'gwa wī'kī'ma'tō^dtei kīgō' i'cikimōta'nō'kyāt'.
 Māmye'tei'megu mā'n A'k A'pana'sitā'gāpā's'. Inī'dtcā' wā^dte
 u'kātēg u'^dte A'kawā'pi'tō^dte i'ni wāpipāpi'siga'cāwimi'cā'm^{mi}.
 Āgwi'dtcā'megu kanā'gwa wī'wāwanāne'megwi'dtei me'to'sā/-
 5 neniw i'ni wāpipāpi'siga'cā'wimi'cām^{mi}. Mō'tei'penō^dte A'te'tei
 ta'cikāgō' ina'nō'kyāt', ke'kānemegwi'sa'megu na'ina'i wāpe-
 'ekiku'pi'dtecinenu'swimi'cā'mi mamātota'mowet'. "Piti'ge nī'A'-
 pi'Apⁱ," i'ci'tā'āt', inī'meg āmi'cawī'dteipⁱ, pegi'ta's'. I'n
 ā'ci'i'cike'kinō'sowā'dte i'nina'i me'to'sāne'niwag i'ca'wiwenⁿⁱ.
 10 U'wiyā'A nōmagā'w A'pi'A'pi'dtein u'wiyā' inī'meg ā'ki'cīni'ina'-
 neme'dteⁱ.

Wī'pwāwiyugā'imatagō'kwā'piwā'dtei māmātomowa'pītcig^{ki}.
 Nā'ka māmō'cagī'meg ināgwa'piwag^{ki}, u'ckina'wā'ag^{ki}, ō'ni
 wātā'sāwagi mō'ca'g^{ki}, ō'ni nā'ka'dtei kī'ci'uwī'uwī'witeig^{ki},
 15 ō'ni nā'ka'dteⁱ, pa'ci'to'ag^{ki}. Ā'nānatawī'megu ināgwa'piwā'dteⁱ.
 Ā'gwipi me'ce'meg ināgwapi'wā'dteinⁿⁱ. Nenā'tawī'meg ā'ināgwa'-
 piwā'dteⁱ. Cewā'nap āgwi'megu kanā'gwa wī'ta'cikakakanōneti-
 wā'dteⁱ.

Māmaiya'pāpe'e mā'nāwag ā'ckiwāpikīgāno'we'dteinⁿⁱ. Kī'cinā-
 20 wā'kwā'nigin i'nipⁱ, wani'nawe me'tō'dte ā'tcīta'piwā'dte ā'māmye-
 'ckāgwa'piwā'dteⁱ. Āyī'kwa'pītcig ā'anemipe'nowā'dteⁱ. Āne-
 tagā'i' cā'cki sāgi'dte ā'api'A'piwā'dteⁱ. Ā'pwāwima'dteina'-
 mowā'dte nāyā'pi wī'mawinana'A'piwā'dteⁱ.

Ānetā'meg ā'wī'cigiteīta'piwā'dteⁱ. Inīgā'ipi'megu ke'tāpata'-
 25 mowā'dtei wāpe'ekiku'pi'dteine'nu'swaiⁿⁱ. Āgwigā'ip A'te'tei
 wī'ina'ina'piwā'dteⁱ; inī'meg ā'yāniw ā'tanā'piwā'dtei wīnwā'wa
 ne'niwagi māmātomowa'pītcig^{ki}. I'ni wī'nene'kinawā'āwā'dtei
 mane'towani wī'cigī'megutēta'piwā'teⁱ.

Ō'ni kwānagwītcīta'pītcig^{ki}, pwāwī'megukāgō'i'cinenyā'pa'pit-
 30 cig^{ki}, kī'cikīgāno'we'dtein ina'u'dtei nyā'wugun ā'pwāwī'meguna-
 'satawikana'wiwā'dteⁱ. Kenā'dtei'meg ā'anemikanō'nāwā'dte uwī'-
 yā'ani me'cemā'megō'naⁱ, āgwigā'i' negu'tⁱ; ā'gwi nā'ka'dtei
 māmā'kā'dtei tcīnawāmā'wā'dteinⁿⁱ, me'cemegō'naⁱ, i'kwāwaⁱ,
 ne'niwaⁱ, me'cemegō'na' āwīyā'ini'gwā'inⁿⁱ. Āgwi'māmye'tei
 35 tcīnawā'mā'dteini ke'cā'dtei'megu wī'i'cika'nōnā'dteⁱ. Wī'pwāwī'-
 meguna'satawika'nawī'dteⁱ. Mō'tei'megu kīgō'i' wī'pwāwikāgō'-
 i'cikugwī'sa'tō'dteⁱ. Cā'cki nyā'wuguni wī'ca'ki'megume'to'sāne'-
 niwī'dteⁱ.

Nā'ka'dtei piti'ge wī'pwāwī'megu'se'kwī'dteⁱ, sāgi'dtei'megu,
 40 wī'i'ci'megupwāwī'uwī'yā'ani'A'pi'cka'mini'dte u'se'kwī'wenwāw^{wi}.
 Ā'wāwanigenō'inigī'dtcā'meg ā'anemi'se'kwīwā'dteⁱ. Āne'tapi me-
 'tegwinā'ganegi se'kwī'se'kwīwag^{ki}. Ō'ni nyāwugunagate-
 nigini nepī'g ā'ciwe'tōwā'dteⁱ. A'sāmāwanī'na' ā'A'sāwā'dte
 ā'wāpipugō'tōwā'dte u'se'kwī'wenwāw^{wi}. I'n ā'ca'wiwā'dtei tāpa-
 45 'kwī'megu pwāwimāta'pītcigi ne'ki pemikīgā'nowe'dtei ne'niwag^{ki}.

always step on it. It is impossible for anyone to do anything in secret and hide it. Surely he would be resting his feet on this earth. That, verily, is the reason why he has made that white tiny-hoof sacred pack to watch from his hoof. It is impossible for that white tiny-hoof sacred pack to not know about the people. Even if one did anything far off, it would know about him when the time came to worship the White Buffalo sacred pack. If he thought in his heart, "I shall sit down inside," it is said the same would indeed happen to him, he would have a nosebleed. It is said that was how the people at that time could tell about the doings. When some one sat down for a little while he was thought of the same (as others).

The ones sitting to worship were not to cover their heads. Again, they sat in groups, the young men, and then the braves only; then again, those who had already married; then again, the old men. They all sat in groups, each (group) by itself. It is said they did not sit in any way they pleased. They sat in groups, each by itself. Yet it was not allowed that they talk to each other.

Early, when the gens festival first began there would be many. In the afternoons, it is said, where they had been sitting the groups would seem to scatter. Those who had tired from sitting would go home. Some would only be sitting around outside. They would not dare to go back in to sit down.

Some would indeed sit firmly. It is said that was what they were looking steadily at the White Buffalo Skin. It is said, the men who sat there to worship did not look far away; at that one place was where they were looking. If they sat firmly they would then remind (the heart of) the manitou.

Then those who sat throughout, those who were not cramped at all from sitting, after the gens festival did not talk meanly to anyone for four days. They would speak gently to anyone and not only to a single person; again, not only to one to whom they were related, any one of the women and men, anybody, whoever it might be. It was not only a relative to whom they were to speak gently. They were not to speak in a mean way. They were even not to jerk anything. They only had to lead a quiet life for four days.

Also he was not to spit inside, but outside, so that indeed no one might step upon their spit. They indeed spat in some uncomfortable place. It is said some would spit in a wooden bowl. And when four days were up, they took them to some water. They would put tobacco in it and float their spit down. That is what was done by those men who sat throughout the gens festival without stirring.

Īnigä' u'se'kwīwenwā'wip A'pi'cka'mawut Īni'meg āmi'ta'i petegānetamā'gowā^{dtc} ume'to'sāneni'wenwāwi mane'towaⁱ. Ī'niy ā'cawiwā'te'e pōni'cawiwā'te'e. Ānānemegowā'te'e na'ina'i tāpīcīta'piwā^{dtc}i ne'ki pemikigā'nowe^{dtc}i, petegānemegowā'sapi 5 mane'towanⁿⁱ. Āminānemegowā'te' awi'tān ināneme'gowā's⁴. Cā'cki'megu nana'w iyā'i mawī'api'a'piwā's⁴. Īnini'meg āmine-'ciwanā^{dtc}i'ego'wā^{dtc}in āmi'api'ckamāgowā'gwā'inⁿⁱ.

Ō'ni nā'ka^{dtc}i myānōtā'ni^{dtc}in A'pi'cka'minit^e, i'nipi pe'ki ne-'ciwa'tenig^{ki}. Nepowā'same'gup u'se'kwī'wenwāw A'pi'cka'- 10 mawut^e. Awitagā'ipi kenwā'ci nā'sāwā's⁴. Cewā'n ĩnime'gupi kāyā^{dtc}i'ne'pō'i^{dtc}i nā'wī'n ā'pi'cka'mawāt⁴.

Ī'nip ā'ca'wiwā^{dtc}i'n ā'i'ci'A'ckitā'pa'kwipwāwimāta'piwā^{dtc}i ne-'ki pemiwāpe'ckiku'pi^{dtc}inenu'swikigā'nowe^{dtc}i. Ī'ni wīnā^{dtc}ā'- 'meg i'cine'gutenwi' sānagā'kuni'gāwā^{dtc}i. Ī'na'u^{dtc} āgwi'na' 15 nā'ka^{dtc}i kīgō'i wī'ciku'ta'mowā^{dtc}i. Ā'cawiwā^{dtc}i'meg ā'me-'to'sāneni'wiwā^{dtc}i Ī'nip ā'ca'wiwā^{dtc}i.

Ku^{dtc}i'ipi' sa'sāgi'āweni'wiwag ā'ckitāpa'kwitcīta'pītcigi ne'ki pemikigā'nowe^{dtc}i. Ā^{dtc}imegu'siwagigā'meg i'n ā'ca'witcig^{ki}. Īnipi'megu kīgō'meg ā'ki'ci'cimanetowānetāganī'wiwā^{dtc}i ki'citā- 20 pa'kwitcītapī'wā^{dtc}ini ne'ki pemikigā'nowe^{dtc}i. "Ke'kāneme-gōtu'ge mane'towaⁱ," ināweniwa'gip i'n ā'ca'witcig^{ki}.

U'ckina'wā'ag A'kwiyā'i pe'kimegu'p ĩnig i'ni tepāne'gowā^{dtc}i teīnawāmā'wā^{dtc}i ki'citāpa'kwitcītapī'wā^{dtc}inⁿⁱ. Neniwagigā'- 'ipi wāgwi'sitcigi wānagā'i wāyō'ci'se'mitcigi ne'niwag^{ki}, ā'mī- 25 'cātāne'mowā^{dtc}i. Ī'nipi pepō'nigin ā'ke'tcima'katāwīne'^{dtc}i ĩnig u'ckina'wā'ag i'n ā'citāpa'kwitcītapī'wā^{dtc}inⁿⁱ. Ō'swāwā' ume-'cō'wāwā'i mā'katāwīnego'wā^{dtc}i i'n ā'citāpa'kwitcīta'pītcigi kīgāno'ni^{dtc}ini māne'senōgimāwī'sō'ni^{dtc}i māmātotami'ni^{dtc}ini wāpiku'pi^{dtc}i'nenuswimī'cā'm^{mi}.

30 Nā'ina'kā'ipi wī'kīgāno'we^{dtc}ini ne'niwagi kawī'cāni'meg ā'ane'ane'nwīwā^{dtc}i. Ā'kōginame'ckā'nowā^{dtc}i. Wī'pīniname-'ckāwā^{dtc}i māmātomowitcīta'piwāt i'nipi wā'^{dtc}i i'ca'wiwā^{dtc}i. Mā'kā'megu ke'tcinīgwe kī'ce'sōn ā'mawikōginame'ckā'nowā^{dtc}i. 'Ō'n ānāgwi'nigin ā'ane'nwīwā^{dtc}i āne't⁴. Ī'nip ā'ca'wiwā^{dtc}i, 35 "Nī'ku^{dtc}i'megu'utāpa'kwitcī'tapⁱ," ā'citā'ātcig^{ki}. "Ne'ki pemi-ki'gānugi nī'a'pi'apⁱ," ā'citā'ātcig i'nip ā'ca'wiwā^{dtc}i. Īnu'g ā'gw in i'cawī'wā^{dtc}inⁿⁱ. Atamā'wapiw ināwe'niwīwa mō'te ĩnu'g^{ki}. Ā'gwi māmātomo'wapiwa i'ne^{dtc}inⁿⁱ.

Nā'k⁴, ke'tena'meg Ata'māwag ina' āpi'a'pītcig ā'ta'cikigā'- 40 nowe^{dtc}i. Me'ce'megu wīnwā'wa wāwānāne'tamōgi wī'ca'wiwā-^{dtc}i. Nā'ka me'cena'meg ina'i nepāne'pāwag^{ki}. Cā'cki'meg āwāwī'ca'wiwag^{ki}. Īnu'g ā'gwi pa'ci'wātāw ā'cige'nige' i'cawī'-wā^{dtc}in ā'kīgā'noni^{dtc}i māne'senōgimāwī'sō'ni^{dtc}i.

If that spit of theirs were stepped on, their life would be taken back by the manitous. They would stop doing what they had done. What had been thought of them when they sat there during the gens festival, it is said that would be taken back by the manitou. They would not be blessed in the way that had been planned for them. They would only go in there to sit for naught. They would be ruined by that one who might happen to step on (their spit).

Then again, if one who was menstruating should step on it, that indeed is very terrible. It is said that they would die if their spit should be stepped on. They would not be alive long. Yet it is said the one who had stepped on it would die too in a little while.

It is said that was what they did when they sat through for the first time during the gens festival of the White Buffalo without stirring from their seat. Indeed, though, that is the only one time the rules were so hard. From then on they were not afraid of anything. They did the things they usually did in their lives, it is said.

Yet, it is said, those who first sit through the clan feast are treated carefully. It is said those who do that are talked about. They are indeed thought of as possessing in some way the nature of a manitou, after they have sat through during the gens festival. It is said they would say this of those who did this: "The manitous probably know them."

The young men who sit through are indeed more loved by their relatives. It is said the men who had sons or the men who had grandsons (if they did this) would be very proud. Those young men would then be made to fast severely that winter, it is said, when they sat through like that. Their fathers or grandfathers were the ones who made them fast, when they sat through the gens festival of the War gens when the White Buffalo sacred pack was worshipped.

It is said that whenever there was to be a gens festival the men would swim beforehand. They would wash their skin. It is said they did this so that when they sat to worship their skins might be clean. Indeed they would go down to wash their skins before the sun arose. Then some would bathe in the evening. That is what those did who thought in their hearts, "I shall sit through." Those who thought in their hearts, "I am going to sit through as long as the gens festival goes on," they would do that. Now they do not do that. They are even now spoken of as ones who sit to smoke.³ They are not spoken of as ones who sit to worship.

Again, those who sit where the gens festival is, indeed do surely smoke. Indeed they do as they wish to do. They even sleep there. They only do a little of what had to be done. Now they do not do what they used to do at all when the members of the War gens celebrated their gens festival.

³ Indian singular, but the sense is plural.

“Kīgā’nowag^{ki},” iwagigä’^t mō’tci’, nā’^k, “Wī’nīmī’etī’pipⁱ,”
 ‘ī’wag^{ki}. Āgwigä’ⁱ, “Wī’wāpiku’pi^dtcinenu’^swimī’cā’^mi kīgānu’-
 pipⁱ.” Āgu’wīyā’ⁱ i^dtcī’ⁿni^t.

Neniwagigä’^t ā’gwi wī’api’a’piwā^dtc īnu’g^{ki}. Me’tenō’^tmegu
 5 pwāwī’u’cimō’gemit ī’na māwī’ata’a’tamāt^t. Nā’ka’^dtc āgā’-
 wātaga wī’menā’^tckōnu^dtcī^t, ‘īte’p īn ā’mawī’api’^tapi^dtcī^t. Kī’ci’-
 meguke’^ttcikī’pu’^dtcā^dtcīnⁿⁱ, īni’meg ā’ⁿnāgwā^dtcī^t. Āgwigä’^tīna’i
 wī’aiyi’ci’api’^tapi^dtcī^t īna’ⁱ. Me’cemā’^tmegō’ⁿna’ⁱ.

Ō’ni nā’ka’^dtcī wī’menwapi^dtcī’^tmeg^{ku}, wī’pīpī’^tckapi^dtcī’^tmeg ī’n
 10 nā’ka’^dtc ā’cinatawā’^tnetag ā’^tta’^tcikīgā’^tnowe^dtc āpi’^tapit^t.

Īnu’gi nā’ka’^dtcī māmye’^ttcī’^tmegu wī’anemimā’^tmanīnina’i’^tane-
 ‘ckāne^dtcī’^tgawu^dtcī^t. Wī’ā’pe^dtcī’^tmegu nīmī’ka’^tmāpi^dtcī^t ī’n ā’ci’-
 tā’^tā^dtcī^t. Kī’ci’^tmegumenā’^tckunōnimī’^ttcī^dtcīn ā’^tke’^tca’^ttamā^dtc
 ā’ci’^ttā’^tā^dtcī^t. Īniyegä’ⁱ na’^tcawaiy ā’^tcawī’^tnite’ ā’^tgw īni nene-
 15 ‘kāne’^ttaginⁿⁱ. Wīna’^tmegu wī’^tta’^tcimenwitō’^ttawu^dtc ī’n ā’ci’^ttā’^tā-
^dtcī^t.

Ma’ni wāpiku’^tpi^dtcinenu’^swimī’cā’^mi kī’ci’^tmegupōnī’^tāne’^ttake-
 ‘te’ⁿā’^tā’^tnetamwa īnu’g^{ki}. Īni^dtcā’ⁱ wā’^dtcī pō’ⁿī’^tci’ⁱcitā’^tā’-
 nite’^e na’^tcawaiye me’^tto’^ssāne’^tniwa’ⁱ. Ā’^tpōninīgānī’^ti’^tcinene’^tkā’-
 20 netag u’^twīyā’ⁱ u’^twīyaw^{wi}. Me’^tce’^tmeg ā’^tcime’^tto’^ssānenī’^twigwān ī’n
 ā’ci’^ttā’^tā^dtcī^t īnu’gi me’^tto’^ssā’^tnenīw^{wi}. Nānegu’^t īna’i kāwa’^tgi ke’^tkā-
 netamō’^tiwagi nī^dtcīne’^tniwag^{ki}. Nā’^tpimā’^t ke’^tkānetamu’^tgwā’^tig^{ki}.
 Ī’n ā’^tkwi’^dtcī wāpīpāpī’^tsīga’^tcā’^twimī’cā’^mmi^t.

Also they even say now, "They are to give a gens festival," also they say now, "They are to have a dance." (They) do not (say), "It is said that they are going to have a White Buffalo sacred pack gens festival." No one says that.

The men too, do not sit at all now. It is only the one who has not any smoke who goes in to smoke. Also the one who wishes to eat meat food, goes in and sits there. After he has had his belly filled he then indeed departs. He does not remain sitting there. It is just anyone.

Then again, to have a good seat, and to have a seat soft, is what is wished by the one who sits at the gens festival.

Again, now they surely have to fill up his pipe every once in a while. Indeed he must continually have his pipe in his mouth, that is what he wishes in his heart. After eating meat food he desires in his heart to smoke hard. He does not think in his heart of what they used to do long ago. He wishes in his heart that he be treated well in there.

Some have already ceased to think this White Buffalo sacred pack as being true now. That is the reason why they have ceased to think as the people of long ago have thought. Everyone has ceased to think about his life in the future. The people's hearts' desire now is to let their lives go anyway. There is one here and one there of my fellow-men who still know it. They used to know about it more. This is the end of the White Tiny-hoof Sacred Pack.

Ō'NI WÂPINENU'SW UMAIYĀ'WĪNEG U'PTCI'NAWE
NĪGĀNINE'KĀ'GANEGI TA''CI MĪ'CĀ'M^{mi}.

Manigä'' ä'cite''kātäg^{ki}: wâpinenu''swiga'cāwimī'cā'm^{mi}. Ī'n
ä'cite''kātäg^{ki}.

Mamī'ci'agi'megu nā'ta'wi nāgatawāneme'gwiwā^{dte} ma'ni'i
mī'cā'm^{mi}. Wī'wigā^{dte}'megumamī'ci'iwā^{dte} Ī'n ä'cināgatawā-
5 neme'gwiwā^{dte}''; wī'wigāte'sa'mowā^{dte} kägō''ⁱ; wī'nepi'samowā-
^{dte}'megu kägō''ⁱ; nā'ka'^{dte} wī'pwāwī'A'sāmikegene'sa'mowā^{dte}'';
kenā^{dte}'megu'u wī'tane'sa'mowā^{dte}''.

Ī'ni nā'kānⁿⁱ: wī'pwāwigā'i'siginā'sa'mowā^{dte}''; wī'pwāwi-
'aniwinā'sa'mowā^{dte}'. Siginā'samowā't Ī'ni wī'tcāginowā'ckānigi
10 me'to'sāneni'wiwenⁿⁱ. Cā'ckimegō'ni wī'nanawitane'gowā^{dte}''.
Wīnwā'wa nā'ka'^{dte} wī'ninawi'megume'to'sāneni'wiwagi me'-
'sōtāwe ke'egwi'ta'wāwāte me'to'sāne'niwanⁿⁱ.

Nā'ka wī'wigā^{dte}'kamowā^{dte}'megu'u kī'gānōni wāwiyā'si'-
winig^{ki}. Pwāwigā'iwigā^{dte}'ka'mowāte', ĩni'megu wī'ke'kāneme'-
15 gwiwā^{dte} mī'cā'm^{mi}. Ā'gwi^{dte}cā' wī'na'kunamo'wā^{dte}cini mane'-
towag Ī'ni pwāwiwigā^{dte}'kā'tānig^{ki}. Me'tenō'megu wigā^{dte}'kā'-
tānig Ī'ni nā'wīnwāwa nā'kuna'mowā^{dte} mane'towag^{ki}. Mamī'-
'ci'a'i wigā^{dte}'ka'mini^{dte}''.

Māmī'ci'itei'gipi nīgānimamī'ci'ani nāna'imego'wā^{dte}cinⁿⁱ. Nīgā-
20 nima'mī'ci'a pe'ki' sāna'gi'tōt ā'nāgatawā'nemāte uwi^{dte}cimamī'-
'ci'a'i wī'pwāwikägō'imemyā'ckī'ka'mini^{dte}'. Wī'wigā^{dte}'kami-
ni^{dte}'meg Ī'n ä'cimā^{dte} uwi^{dte}cimamī'ci'aⁱ. Pe'ki^{dte}cā'ipi'megu
wigā^{dte}'kamōgi'meg A''penā^{dte} mamī'ci'agi kī'gānōnⁿⁱ. Ā'gwipi
kägō'meg i'cimemyā'ckī'kamo'wā^{dte}cinⁿⁱ. Wī'kōgenamowā^{dte}igā'-
25 'megu pōtā'kwā'wā^{dte}cinⁿⁱ. Ī'n ānāneme'gwiwā^{dte} Ī'ni wâpinenu-
'swiga'cā'wimī'cā'm^{mi}. Mō'cagi'megu mamī'ci'ag^{ki}. Ō'ni ne'pi
wī'mō'ckāpōwā'wā^{dte}cini wī'nātowā^{dte}'meg^{ku}. Ā'ckigenigi'megu
wī'mō'ckāpō'wāwā^{dte}''.

Wī'pwāwigā'megu kägō''i'ci'āmanowitā'āwā^{dte} ne''ki nā'wīn-
30 wāwa pemimamī'ci'iwā^{dte}'. Mō'teipi'meg utē'ckwā'se'e'mwāwa,
ā'ni'mini^{dte} ā'pwāwimī'ketīwiwāpa'tiwā^{dte}'. U'wiyā'A mī'ketīwi-
'apanā'netīt i'kwāwani ma'mī'ci'^A, ĩni'megu nāna'i'kaga wī'na
kā'si'pi ne'ciwanā'^{dte}tō^{dte}''; kā'sipi wīnā'megu nāna'e'sag^{ka}'.
Awita'pīni mane'towagi nā'ku'nātā's ĩn i'cawite ma'mī'ci'^A.

(THEN) THE SACRED PACK WHICH BELONGS ON THE
RIGHT FRONT HOOF OF THE WHITE BUFFALO.

This is the name of it: The White Buffalo's Hoof Sacred Pack.
That is the name of it.

This sacred pack watches over the ceremonial attendants separately. This watches over them so that they act carefully as ceremonial attendants; that they may cook things carefully; indeed that they may cook things in water; also that they may not cook anything in too much of a hurry; that they indeed cook slowly.

This is another (reason): that they may not boil (things) over; that they may not boil it too much. Should it boil over, then all life would all go outside. They would then be working for naught. They, too, will have weak lives if they should let it get spilt ¹ for every one of the people.

Indeed they must take close care of the gens festival offerings which are of meat. If they do not take careful care of it, then indeed the sacred pack will know about them. The manitous then will not receive it if it is not taken good care of. The manitous only take that which is taken good care of. The ceremonial attendants took good care of it.

It is said that the ceremonial attendants are instructed by the leading ceremonial attendant. The leading ceremonial attendant has a hard time looking after his fellow ceremonial attendants so that they may not ruin anything. He tells his fellow ceremonial attendants to do things indeed carefully. It is said that the ceremonial attendants were always careful in handling the gens festival offerings. They did not ruin anything while handling it. They had to wash things when they put them into kettles to cook. That is what is expected of them by that White Buffalo Hoof sacred pack. That was for the attendants alone. And, when they were to add water for the cooking they were to go after it. They were to add on truly fresh water.

Indeed they were not to feel lustful during the time they acted as ceremonial attendants. Even when their girls were dancing, they did not look at each other in a courting way. If some one of the attendants should laugh at a woman in a courting way, then he himself would ruin that which he was handling; he himself would ruin that which he was cooking. If a ceremonial attendant should do this, that would not be accepted by the manitous.

¹ Free translation.

Wina ku^dtei'nā'i māmī'cī'A mamā'tomōw^{wa}. Mamā'tomāwa wā-pe'ckiku'pi^dteine'nu'sōnⁿⁱ. Ku^dtei'i nana'ī'ka'mawāwa māmā-tome'me^dteⁱ, cewā'na ma'kwā^dtei'megu wī'māmī'cī'i^dte i'ci'geni^w. Ā'gwi nā'ka'^dtei wī'aniwetu'nāmu^dtei māmī'cī'it i'cige'nigin
5 u'wiyaw ini'meg^{ku}. Cā'cki wī'natawā'netagi nāna'ī'kagi wī'pwawimya'ci'tōtag^{ki}.

Wī'wigā^dtei'megumāmī'cī'i^dtei ne'ki'megu'u pemikīgā'nowe^dtei ta'swi māmī'ci'iwā^dteⁱ. Pe'ki'megu nīgā'nima'mī'cī'A nāna'ī'-
'kagini wāpi'gunanⁿⁱ. Īni'nipi pe'ki ke'tei nīgā'n a'kwāne'-
10 tagin ā'kīgā'nowe^dtei wāpe'ckiku'pi^dte'nenū's^{wa}. Ō'ni tagwa-
'ā'nⁿⁱ. Ī'nipi pe'ki kī'cāgu^dtei wīgā^dte'kātāg i'cini'cwa^{iyag}^{ki}. Ō'ni me'cemegō'na' i'ci'u'wiyā'si'; ō'ni' ci'ci'pa'ⁱ, penā'wa'ⁱ, mā'ci'sāwa'ⁱ, pa'kīwa'ⁱ, tcāgi'meg ā'ci'sāwi'ni^dte'i kīwi'sā'ni-
15 na'sagwa'ka'ⁱ, cegā'gwa'ⁱ; ō'ni wāpi'gunanⁿⁱ, me'sā'kwa'ⁱ, ma'cku'^dte'isanⁿⁱ. Īnu'g ane'mo'a'i kā'tei'kawā'wā^dte'iⁱ.

Sanagi'tōwagi māmī'cī'ag^{ki}. Āgwigā'kanā'gwa pa'kīgwa'tānīwi kīwi'megunema'sowā's^a. Āgwi kanā'gwa' cā'cki ma'mī'cī'A cā'ck
api'api^dteⁱ. Īni'meg ā'mi'ta'i kī'cinene'kā'netagi nāgatawāne'-
20 megwī^dtei wāpinenu'swiga'cāwimi'cā'mⁿⁱ. "Ī'ni nā'pe'e nāgata-
wāneme'gwiya'ge nī'nān ā'māmī'ci'yāg^{ke}." Ā'citā'āwā^dteinipi'-
meg^{ku}, ā'pemipa'segwī^dte'ci'sāwā^dte ā'kiwinema'sowā^dte māmī'-
'ci'ag^{ki}.

Nāna'e'sa'mowā^dte kī'cetā'nigin ī'n ā'mawita'kā'ci'nowā^dte ne'-
25 'ki peminagamo'ni^dteini kīgāno'ni^dte'iⁱ. Kī'cināgā'ni^dtein ā'pīti'-
gāwā^dte māmī'cī'ag^{ki}. Ō'nina'i pīti'g ā'nenyāma'sowā^dteⁱ.

Ō'ni nīgā'nima'mī'cī'A pītige'megu ne'ki'megu pemikīgā'nowe-
^dte pīti'g ā'awi^dteⁱ. Cewā'na wīna'meg ā'wāwānā'netagi wī-
'kīwi'cawī'^dteipi pīti'g^{ke}. Wī'api'api^dteinigā'ⁱ, ā'ci'tā'ā^dteⁱ,
30 kīgāno'ni^dte' ā'a'pini^dte ā'mawinana'api^dte ā'api'api^dteⁱ. Kanā'-
gwa wī'nowī^dteⁱ. "Nī'wī'senⁿⁱ," i'ci'tā'ā^{te}, me'ce'megu wī-
'wāwānā'netagi na'ina'i wī'i'ciwī'se'nigwāni wī'mī'^dteigwānⁿⁱ.
Cewā'na me'tenō'megu kī'cikīgā'nowet inā'mi'ta'i mawī'sā'gi-
^dte'ci^dte ma'mī'cī'A.

35 Āneta'pīni nīgānimāmī'cī'age ku'tamōgi wī'wī'se'niwā^dteⁱ. Me-
tenō'meg ā'uwigī'wā^dteini kī'ciyā'wā^dtein ī'nip ā'wī'se'niwā-
^dteⁱ. Ā'ku'ta'mowā^dte wī'no'wīwā^dte ā'yā'cikīgāno'we^dteinⁿⁱ.
Uwiyā'a'gā'i nōta nowi'te, īnipi'megu pōninīgānimāmī'cī'i^dteⁱ.
Pōnime'gupi kīgō'āne'menā' ī'n i'cawit u'wiyā'a'.

The ceremonial attendant, too, is worshipping. He is worshipping the White Buffalo. Though he takes care of that which is offered to him (the White Buffalo) as worship, still it is a rule that he must act quietly as an attendant. The life of one who is a ceremonial attendant is such that he must not be a talker. He must indeed only think about that which he is handling so that he might not do it wrongly.

As many as act as a ceremonial attendant must act carefully during the time the gens festival is on. The very leading ceremonial attendant has to care for the pumpkins. It is said those are the ones the White Buffalo thinks the most of (when they are offered) in the gens festival. Then the corn dumplings. It is said those two things are the ones which are handled with greatest care. Then simply any kind of meat; then ducks, turkeys, prairie hens, grouse, and all different kinds of those that fly. Those giving the gens festival would offer these when they held the gens festival: deer, bears, elks, badgers, and skunks; and pumpkins, corn, beans. Those are the things the ceremonial attendants took good care of. Now dogs are the ones of whom they take good care.

The attendants have a hard time. It does not matter if it is smoky, they would be standing around. A ceremonial attendant can not simply remain seated all the while. Straightway he recognized that the White Buffalo Hoof sacred pack watched over him. "Oh, that is what keeps track of us ceremonial attendants." It is said when they would think that in their hearts, they would jump up and then stand around.

When that which they were cooking was cooked they went out to cool off during the time those celebrating the gens festival were singing. After the (latter) have sung, the ceremonial attendants go in. They then stand around inside.

Now, the leading ceremonial attendant stood inside during the gens festival. Yet he could do as he pleased inside. Whenever he wished in his heart to sit down, he went and sat down where those celebrating their gens festival were sitting (and) remained seated. He could not go outside. If he thought in his heart, "I shall eat," he indeed could do as he pleased about the time he was to eat (and) what to eat. Yet the ceremonial attendant could only go outside after the gens festival.

It is said that some leading ceremonial attendants were afraid to eat. They would eat only after they had gone to their home. They were afraid to go outside during the gens festival. If any one went out before (it was over) it is said he would indeed cease to be the leading ceremonial attendant. It is said they would cease thinking anything of him if some one did this.

Că'ckigă'megu nīgānima'mī'cī' ā'pege'ca'watō^{dtc}i wāpē'ckiku'pi-
^{dtc}teinenu'swimī'cā'm^{mi}'. Ā'ta'swiwīna^{dtc}cā'mē'gupipōnināgā'we-
^{dtc}tein inime'gup ā'pege'ca'watō^{dtc}i'. Nā'ka'^{dtc}i', māmaiya'megi
 5 mā'ke'teinīgwe kī'ce'sōn ā'nāteg A'k ina' wī'a'tānigi wāpiku-
 5 pī^{dtc}i' nenu'swimī'cā'm^{mi}'. Ō'ni wāna'tāgan ā'a'cī'tō^{dtc}i'. Migu/-
 nā'a'i nyā'w ina' ā'ne'manā^{dtc}i'. Āyigimegupi'nā' ī'n ā'tag-
 wipegepege'ca'watō^{dtc}i wāna'tāganⁿⁱ'. Ō'nipi nā'ka'^{dtc}i. tēāgi/-
 megu kīgō'i kī'cipōtā'kwā'we^{dtc}tein ā'nātegi me'tegōnī' cwā'cī'-
 g^{ka}'. Ā'wā'kanagi'ge'cag^{ki}'. Ā'wā'sikīnigu'mā'cag^{ki}'.

10 Ō'ni mamī'cī'ag inini'pīn ā'ai'yōwā^{dtc} ā'ku'ka'a'mowā^{dtc} ā'tane-
 'sa'mowā^{dtc}i'. Ā'cite'kātamowā^{dtc}i'p inini kī'gānowike'cī'kāpyā-
 'i'ganānⁿⁱ'. Ī'nip ā'cite'kātag ī'nina' inī'nⁿⁱ'.

Ō'n ā'a'ckimenō'kamīwikīgā'nowā^{dtc}i', ō'ni me'tegumi'citā'tapa-
 gōn ā'nāteg^{ki}'. Pyāyā^{dtc}i'meg ā'nimiwa'a'mowe^{dtc}i'. Nīgāne-
 15 gāteigi'pīnin ā'nima'cka'a'mowā^{dtc}i me'tegumi'citā'tapagōnⁿⁱ'.

Me'tō^{dtc}igā'ina nīgā'nima'mī'cī' ā'mīne^{dtc}i' sāgi'^{dtc}i wī'kī'wītā-
^{dtc}i'; wā'^{dtc} inī'ni nāte'g^{ki}'. Me'ce'na'i wīna'meg^{ku}', "Kī'sāgi-
^{dtc}i katawī'sāgi'^{dtc}iyan^{ne}," inā'pipⁱ'.

Nāgwā'^{dtc}ini nīgā'nima'mī'cī'a mā'kwā^{dtc}i'meg ā'anemi'cī'tā'ā-
 20 ^{dtc}i'. Ā'gwi kanā'gwa kīgō'i wī'anemi'ciwāwane'ckā'i'cī'tā'ā-
^{dtc}i'. Kī'pene'meg inī'ni kī'cipyā'tō^{dtc}ini pīti'g inī'meg^{ku}',
 ā'pōninowī'^{dtc}ipi ne'kī'megu pemikīgā'nowe^{dtc}i'. Wīnagā'meg
 ā'kanō'negu^{dtc}i kīgāno'ni^{dtc}i'. Ō'ni wī'n ā'ka'nōnā^{dtc}i mamī'-
 'cī'a'. "Nepāgwitā'āpen^{na}," ā'ī'ni^{dtc}ini kīgāno'ni^{dtc}i', "Nā'-
 25 tenu ne'pⁱ," ā'īnā^{dtc}i mamī'cī'anⁿⁱ'. Pyātō'ni^{dtc}ini wīna'meg
 ā'awatena'māgu^{dtc}i'. Ō'ni^{dtc}i wī'na kīgāno'ni^{dtc}i' ā'awatena'-
 mowā^{dtc}i ne'pⁱ'. A^{dtc}cā'megu'pīni kīgā'nuteig ā'mē'nowā^{dtc}i'.
 Kī'cimenowā^{dtc}ini kīgā'nuteig inini'meg ā'awatena'mawā^{dtc}i
 nīgānimamī'cī'anⁿⁱ'. Ō'n ī'niyān ā'awatena'mawā^{dtc}i nīgānima'-
 30 mī'cī' āpināte'ni^{dtc}inⁿⁱ'. Īni'pīn ā'mawī'sīgi'sa'tō^{dtc} ā'ckwata'-
 mini^{dtc}i kīgāno'ni^{dtc}i'. Sāgi'^{dtc}i me'ce na'ina' ā'mawitā'cī'sīgi'-
 'sa'tō^{dtc}i'. Īni'meg A'penā^{dtc} ā'ca'wiwā^{dtc}i'.

Ō'ni nā'k^a, mamī'cī'agi kīgō'i kī'ce'samo'wā^{dtc}teinⁿⁱ', inini'megu
 nīgānimamī'cī'an ā'ā^{dtc}imo'āwā^{dtc}i'. "Ī'ni mā'n ā'kī'cetāg^{ki},"
 35 ā'ī'nāwā^{dtc}i'. Ō'n ī'na kīgāno'ni^{dtc}i' ā'ā^{dtc}i'mo'ā^{dtc}i', ā'ke'ka-
 'wā^{dtc} ā'cī'sō'ni^{dtc}inⁿⁱ'. "Kī'ce'sīgāw^{na}," ā'īnā^{dtc}i kīgāno'ni-
^{dtc}i'.

Ā'pī'teiku'ta'mowā^{dtc}i wāpinenu'swiga'cā'wimī'cā'm^{mi}'. Ī'nipi
 wī'cigi'megu mamī'cī'ag A'kawāpame'gwiwā^{dtc}i wī'pwāwī'megu-
 40 kīgō'i'cī'cipe'tea'wiwā^{dtc}i'. Īni nā'wīnwā'wa mamī'cī'agi wī'ā-

The leading ceremonial attendant would only smoke the White Buffalo Hoof sacred pack. It is said, though, that he would have to smoke it as often as they ceased singing. Again, he would go after earth very early before the sun arose, on which the White Buffalo Hoof sacred pack was to rest. He then made a ridge of earth with it. On it he stuck four little feathers. It is said that he would also smoke that ridge from time to time. Then again it is said after everything had been put on to boil, he went out after eight sticks. He peeled the bark off by cutting. He cut them into sharp points (on one end).

The ceremonial attendants used these, it is said, to stir whatever they were cooking. What they called these, it is said, was gens festival forks. It is said that was what they called them at that time.

When they gave the first spring gens festival, he then went after oak leaves. When he came back they sang the dancing songs. Those leading in the dance, it is said, wore these oak leaves in their hair.

It seemed as if the ceremonial attendant was given a chance to go out; that was the reason he went after these. It is said at any time he would be told, "You may go out, if you are on the point of urinating."

When the leading ceremonial attendant would depart, he would think that which was right in his heart. He was not to go along thinking evil in his heart. If, however, he had thus brought these (see above) in, he could not go out at all during the clan feast. He was indeed spoken to by those giving the gens festival. He then spoke to the ceremonial attendants. When those celebrating the gens festival said, "We are thirsty," he said to a ceremonial attendant, "Go after water." When the latter brought it, he gave it to him. He then would hand the water to those celebrating the gens festival. Those celebrating the gens festival drank at last, it is said. After drinking it those celebrating the gens festival handed it back to the leading ceremonial attendant. The leading ceremonial attendant handed it back to the one who had fetched it. It is said he would go and pour out that which was left by those celebrating the gens festival. He would go and pour it some place outside. Indeed that is what they always did.

Then again, when the ceremonial attendants had cooked things they told the leading ceremonial attendant about it. "This is now cooked," they said to him. He would tell it to those celebrating the gens festival, mentioning the name. "He is through cooking," he said to those celebrating the gens festival.

They were so much in fear of the White Buffalo Hoof sacred pack. It is said that it watched over the ceremonial attendant very closely so that they might not make any mistakes in some way. It will re-

dtetime'gwiwā^{dtc}i'. Kabō'tw a'cka^{dtc}i māmä^{dtc}imā'megu wā'sā'-
yānigi wī'gwiwā^{dtc}i', "Ma'na wī'n a'penā^{dtc}i ne'ki menwima-
mī'ci^{dtc}i aiyō'i wīgā^{dtc}i kamwa kīgākīgā'nowe^{dtc}i'. Tcāgi'-
megu kīgō'i kī'gānōni wīgā^{dtc}i kamwa meg a'penā^{dtc}i'. Nā'k
5 ā'gwi kīgō'i wā'wutam i'cinene'kāne'mā^{dtc}ein i'kwāwa^{dtc}i'. Mani'-
megu nene'kā'netagi mā'nī nug ānā^{dtc}imāg^{ki}'. Īni^{dtc}ā'meg
a'cawī^{dtc}i ānā^{dtc}imāg^{ki}'. Ī'ni wī'nā^{dtc}imegwi^{dtc}ip i'nina'i
wāpinenu'swiga'cā'wimī'cā'mi mā'mī'ci^{dtc}i'.

Wī'a'semi'egu^{dtc}i ina' āpi'ni^{dtc}i' mī'cāmegi wīgā'sita'meg
10 a'penā^{dtc}i ā'ta'swikigāno'we^{dtc}ein^{dtc}i'.

Nīgānima'mī'ci'a pe'ki'megu wī'cigi'megu'a'kawāpamegwita'-
pīni wāpinenu'swiga'cā'wimī'cā'm^{mi}', cewā'n a'penā^{dtc}i'megu
wī'na nīgānima'mī'ci'a mī'negwīwa me'to'sāneni'wiwen^{dtc}i'. Ināne-
tā'gu'siw^{wa}'. Ī'nipi wā^{dtc}i'megu wī'ci'giwā^{dtc}i nīgānimamī'-
15 'ci'ag^{ki}', wī'pwāwī'meguno'wīwā^{dtc}i wā^{dtc}i i'citā'āwā^{dtc}i'.

Wīnwāwagā'nā'ip ā'nāgatawāne'māwā^{dtc}i māmi'ci'a'i wī-
'pwāwī'sā'siginā'si'gāni^{dtc}i'; nā'ka wī'pwāwī'aniwetunā'moni^{dtc}i';
nanōnemi'megu wī'ta'cimamī'ci'ini^{dtc}i inānemāwā'gip uwī^{dtc}i-
māmī'ci'wāwā^{dtc}i'.

20 Āgwigā'ipi kanā'gw ā'kā'kā'ke'tānigi māmi'ci'ag^{ki}'. Wanatō-
'kame'gupi tcīgā'cku'te kīwinema'sowag^{ki}'. Kī'cāgu^{dtc}ipimegā'-
pe'e nepiwā'ku'siwag ā'wī'ca'sowā^{dtc}i'. Nā'ka^{dtc}i', ā'pa'kīgwa'-
tānig āgwimegu kanā'gwa. Kīwipi'megunema'sowagi ka'gā^{dtc}i-
^{dtc}i nāwīpe'ge'c ā'a'kawāpata'mowā^{dtc}i nāna'e'sa'mowā^{dtc}i
25 wī'pwāwī'siginā'tānig^{ki}'. Kenā^{dtc}i'meg ā'tane'ca'wāwā^{dtc}i māmi'-
'ci'ag^{ki}'.

Īniniyugā'ip ā'a'kawāpamegwī'wā^{dtc}ein ā'api'a'mowe^{dtc}i'. Īna'-
'meg ā'a'tānig^{ki}'. Pe'ki^{dtc}i'pimegā'pe' ina'megu tanāne'māwagi
mane'towa^{dtc}i'. Kanāgwa'megu kīgō'i wī'ci'ikīmōte'siwā^{dtc}i i'ci-
30 wāpitā'āwagi māmi'ag^{ki}'.

Ō'n ā'sīgā'ama'wāwā^{dtc}i wī'wī'seni'ni^{dtc}i' wā^{dtc}einowī'tātag^{ki}'.
Wī'pwāwī'megu'uwī'yā'anīmā'ci'a'ca'māwā^{dtc}i'. Ā'pene'meg ā'i'ci-
'a'ca'māwā^{dtc}i'. Āgwigā'wīn ā'mē'sōtāwī'sīgā'i'gāwā^{dtc}i'; ā'pa-
'kītiwī'sīgā'i'gāwā^{dtc}i'. Ā'pene'meg āi'yāta'sw ā'a'ca'māwā^{dtc}i'.
35 Negu't anā'ganān ā'a'watō^{dtc}i nīgā'nima'mī'ci' u'wīyā's ā'anemi-
pagi'senag^{ki}'. Ō'ni ku'taga mā'mī'ci'a nepō'p ā'anemi'sī'ga'ag^{ki}'.
Ī'nip ā'ca'wīwā^{dtc}i'. Tcīgā'ckutegā'meg ā'ta'ci'sīgā'i'gāwā^{dtc}i'.
Nepō'pīn ā'pa'setāgi'meg ō'n u'wīyā's ā'ta'ki'seg^{ki}'. Pe'ki^{dtc}i'cā-
'ipimegā'pe'e wī'ca'sowag^{ki}'.

40 Ō'ni kī'ci'sīgā'igā'wā^{dtc}ini nīgānima'mī'ci'a wāpinenu'swiga-
'cāwimī'cāmeg āpi'ni^{dtc}i' manetō'waiya' ā'mawikā'sīne^{dtc}i'cā'u-
^{dtc}i'. Ō'ni ku'tagagi māmi'ci'ā'agi nō'kāme'ki'senig ā'kā'sīne'-
^{dtc}i'cā'owā^{dtc}i'.

port the ceremonial attendants. Some time later on it will say this of them when there is daylight for the final time, "This one has always taken good care of the gens festival offerings as long as he has acted as a ceremonial attendant. Indeed he always takes good care of all kinds of offerings. Again, he did not in the meantime think at all about women in his heart. Indeed all he thought of was this which I have said of him. He did what I have said of him." That is what will be said of the ceremonial attendant at that time by the White Buffalo Hoof sacred pack.

He who is careful every time they have a gens festival will be helped by those who are in that sacred pack.

It is said that the leading ceremonial attendant is the one who is watched very closely by that White Buffalo Hoof sacred pack, yet it always gives life to the leading ceremonial attendant. He is thought of thus. That is the reason, it is said, the leading ceremonial attendants believe in it strongly, and why they do not think of going out.

They likewise, it is said, keep track of the ceremonial attendants that they may not boil things over; also that they may not talk too much; that they act as ceremonial attendants there in quiet. It is said that is what they wish of their fellow ceremonial attendants.

It did not (scorch) the ceremonial attendants (when it was very hot). It is said they would indeed stand around nevertheless near the fire. It is said that they would indeed be very wet from sweating. Again, when it was smoky it did not (stop them). They indeed stood around just the same amidst the smoke to watch what they were cooking so that it might not boil over. Indeed the ceremonial attendants kept fires up slowly.

It is said that those (i. e.; the packs) who watched over them were untied. They were indeed there. They indeed thought in their hearts that the manitous were right there. The attendants would never think of doing things secretly in their hearts.

And they dished out a little bit to those who were to eat.² They were not to feed anyone in a wrong way. They fed them all alike. This was not the time they had to dish out (food) to all; it was the time when it dished out the invited ones.³ They fed all the same amount. The leading ceremonial attendant took one dish of meat and handed it out. Another attendant would then go around serving soup. That was the way, it is said, they did. Indeed they did the serving by the fire. That soup, it is said, was hot and that meat was cool. It is said that they would always be very warm.

After they had dished out (the food) the leading ceremonial attendant would go and wipe his hands on the manitou skins in the White Buffalo Hoof sacred pack. The other attendants wiped their hands on the loose fresh earth (upon which the bundle rested).

² Free translation.

³ The point is a kettle of food is ready; the main food will be later on.

Ō'ni kī'citcātcāgi'senyā'ni^{dte}ciⁿⁱ', nīgānima'mī'cī' A'k ā'kiwi-
'awatena'mawā^{dte}ci pī'sā'yānigi kī'cī'seni'ni^{dte}ciⁱ'. Ā'kā'sine^{dte}cā'-
'oni^{dte}ciⁱ'.

Īnigā'ipi'meg A'kanan ā'māwatena'mowā^{dte}ci'. Nanagutā'g
5 ā'sigi'sa'tōwā^{dte}ci' cīgwatamō'we^{dte}ciⁿⁱ'. Ma'kwā^{dte}ci'meg ā'ca'-
wiwā^{dte}ci'. Ā'pwāwi'megukiwitanetunā'mowā^{dte}ci'. Manetowani'-
megu wī'nene'kāne'māwā^{dte}ci ā'inā'neme^{dte}ci kīgāno'ni^{dte}ciⁱ'.

Ā'wīgā^{dte}cīgā'meguwi'se'niwā^{dte}ci wī'se'nitcīg^{ki}', wī'pwāwi'megu-
kāgō'ikwā'ekwata'mowā^{dte}ci'.

10 Māmī'cī'agi nā'k ā'wī'se'niwā^{dte}ci'. Ā'nema'sowā^{dte}ci'meg^{ku}'.
'Ā'nema'swi'se'nyāwā^{dte}ci'. Āgwigā'ipi wī'āme'kwānā'igāwā^{dte}ci'.
Ī'nipīn īni'g ā'ca'wiwā^{dte}ci māmī'cī'ag ā'wī'se'niwā^{dte}ci'. Kīwigā-
pāwagipi'meg ā'wī'se'niwā^{dte}ci'. Uwīyā'agā'ip ā'tcī'tapi^{dte}ci ā'wī'-
'seni^{dte}ci māmī'cī'^A, āyā'kwā'nemāpⁱ'. Īni^{dte}cā'ipi wā^{dte}ci A'penā-
15 ^{dte}ci nema'sowā^{dte}ci māmī'cī'ag ā'wī'se'niwā^{dte}ci'. Tcīgā'ekutegā-
'ipi'meg ā'ta'cī'se'nyāwā^{dte}ci'. A'ekutāgīgā'ip ānā'samīgā'pā-
wā^{dte}ci'.

Āne'tapi pe'ki'megu' sanagāne'tamōgi wī'māmī'cī'iwā^{dte}ci'.
'Īnigā'wī'napi wā^{dte}ci'sanagāneta'mowā^{dte}ci', ā'nema'swiwī'se'-
20 nini^{dte}ci māmī'cī'aⁱ'. Cewā'napi māmī'cī'agi me'ce'megu na'ina'-
wī'se'niwāg^{ki}'. Nā'kapi wīnwāwa'megu wāwānāne'tamōgi na'-
'ina'i wī'mī^{dte}ciwā^{dte}cīgā'ⁱ'. "Nī'menā'ekōn^{nu}," ā'citā'ātcigi
mī^{dte}ciwag u'wīyā'sⁱ'.

Ke'kinawā^{dte}ciipi kīgā'nuteig unīgānimāmī'cī'e'mwāwani mā'n
25 ā'ī'nāwā^{dte}ci', "Kī'wītama'wāwagi kī^{dte}ciāmāmī'cī'agi wī'wī'se'-
niwā^{dte}ci'. Wī'wāwānānetamōgīgā'megu wī'mī^{dte}ciwā^{dte}ci'," inā'-
pipi nīgānima'mī'cī'^A. Ō'nip ā'ā^{dte}ci'mo'ā^{dte}ci umāmī'cī'ema'i
wī'wī'se'nini^{dte}ci'.

Īni^{dte}cā'ip u^{dte}ciwāpi'meg ā'wāwānāneta'mowā^{dte}ci wī'wī'se'-
30 nini^{dte}ci māmī'cī'ag^{ki}'. Kī'ciwī'seni'wā^{dte}ci ā'mawikā'sine^{dte}cā'-
'owā^{dte}ci manetō'waiyā'i wāpinenu'swiga'cāwimī'cāmeg āpi'ni-
^{dte}ciⁱ'. Kanōtamōgīgā'ipi'meg ī'ni mī'cā'm^{mi}', wī'keteminā'gwiwā-
^{dte}ci'. Ā'ā^{dte}ciemeti'sowā^{dte}ci ā'pwāwiwāwane'ekā'iwā^{dte}ci', mā'kwā-
^{dte}ci'meg ā'me'to'sānenī'wiwā^{dte}ci wī'wāpamegwiwā^{dte}ci^{dte}cā'ī wāpi-
35 ku'pī^{dte}ciⁿⁱenu'swimī'cā'm^{mi}'. Ī'nip ā'ca'wiwā^{dte}ci māmī'cī'ag^{ki}'.

Nā'ka'^{dte}ci', ā'gwi kanāgwa'meg ī'cimi'cāte'sī'wā^{dte}ciⁿⁱ'. Cā-
'ckime'gup ā'utā'siyā'niwā^{dte}ci'. Ō'n ā'me'tciname'ekāwā^{dte}ci'.
Ī'nip ā'cī'tāwā^{dte}ci. Me'tana'sitāwa'gipⁱ'.

Nā'ka'^{dte}ci', ā'gwi kanāgwa'meg u'wīyā'A wī'mā'cenag uwī'ne-
40 'sanⁿⁱ'. A'kwiyā'megu māmī'cī'a'gipi kanāgwa'megu wī'mā'cāne-
'kwā'nowā^{dte}ci'. Ī'nipi pe'ki'megu kī'cāgu^{dte}ci'megu' sa'sā'kwāwā-
^{dte}ci wī'ī'ca'wiwā^{dte}ci', āyā'cī'a'kwiyā'ī kīgō'ī ta'cī'ka'mowā^{dte}ci
wī'mī^{dte}ciⁿⁱ^{dte}ci me'to'sāne'niwāⁱ'. Ī'ni pe'ki kanāgwa'megu
wī'mā'cāne'kwā'nowā^{dte}ci'.

Then after they all had eaten (their things up), the leading attendant went around handing loose fine earth to those who had eaten. They wiped their hands with this.

It is said that they then gathered up the bones. They poured what was left out by the fire. They acted quietly. They did not go around talking. They were wished by those celebrating the gens festival to think about the manitou.

Those that ate, ate carefully so they might not drop anything from their mouths.

The attendants also ate. They stood up. They stood up eating. They did not use spoons. It is said that was another thing those attendants did when they ate. They stood around while eating. If any (ceremonial attendant), it is said, did sit down while eating he was considered a berdache. It is said that was the reason why the ceremonial attendants always stood up while eating. They always ate by the fire, it is said. They stood facing the fire.

It is said that some thought it hard to act as ceremonial attendants. That was the reason why they thought it hard, because the ceremonial attendants stood up while eating. Yet the ceremonial attendants ate whenever (they wished to eat). Also they ate whatever they wanted to eat. Those who thought in their hearts, "I am going to eat meat food," ate meat.

To be certain, those celebrating the gens festival would say this to their leading ceremonial attendant: "You may notify your fellow ceremonial attendants that they can eat. They can eat whatever they wish to eat," it is said the leading ceremonial attendant would be told. He then, it is said, told his ceremonial attendants that they might eat.

From then on, it is said, the attendants would eat whenever they wished. After eating they would go and wipe their fingers on manitou skins that were in the White Buffalo Hoof sacred pack. Indeed they would speak to that sacred pack, that it might bless them. They would tell of themselves that they were not wicked, that the White Buffalo Hoof sacred pack might look upon them as leading quiet lives. It is said that is the way the ceremonial attendants did.

Again, it is said, that they did not dress up in gay attire at all. They wore only a breechcloth. And they were naked. It is said that was the way they were dressed. It is said that they were barefooted.

Also it was not allowed for any one to touch their hair. Especially the attendants were not to touch their hair at all. Indeed that was said to be very much against the rules of religion for them to do that, while they were handling anything the people were to eat. Indeed it was emphatically not allowed for them to touch their hair.

Nā'ka'dtc A'ckwānāge'tāwan ā'gwi kanā'gwa wī'ku'kena'mowā-dtc'. Kenā'dtcime'gup ā'wigā'dtcike'cāweni'gāwā'dtc'.

Ō'ni nā'ka'dtcī pīti'ge pāmāgwapi'ni'dtcī ne'p ā'kiwimenamena-'āwā'dtc'. Winwā'wa wīnamegō'n ā'citā'ā'wā'dtcinⁿⁱ', ā'nā'towā-
5 dtcī ne'p'. Cewā'na nīgāni'megu mamī'cī'an ī'n ā'ī'nāwā'dtc'. Cewā'n^{na}', "Āgwikanā'gwa," ā'gwi wī'gowā'dtc'. "Au'," ā'inegowā'dtcī'megu'. Ī'nipi pyātō'wā'dtcinⁿⁱ', ā'kiwimena'āwā-dtcī neniwa'ī'megu mō'ca'gi mene't^{ta}'. Ō'ni kī'citeāgimena'ā'wā-dtcīni ne'niwa'ī', ō'n A'dtcā'meg ī'kwāwa'ī'. Mō'cagi'megu nā'-
10 kāni' ī'kwāwa'ī'.

Āgwīgā'ip ī'na ne'niwa'ī wāwiyāgimenowā'dtcīni ne'p ī'kwā-wag^{ki}'. Sā'sā'kwāwagime'gupi wī'wāwiyāgime'nowā'dtcī ne'p ī'n ā'cikīgā'nowe'dtc'. Cewā'n A'penā'dtcī'megu ne'niwagi mene't^{ta}'; ō'n ā'ko'w ī'kwāwag^{ki}'.

15 Ā'me'nowā'dtcī mamī'cī'agi nā'ka'dtc ā'pe'kīnigi'megu menome'-nowā'dtcī ne'p'. Āgwīnī'ī menome'noni'dtcī menowā'dtcī'nipī'; kutagi'meg^{ku}'. Ā'pe'dtcī wī'napi winwā'w īna' A'tāniwi menome'-nowā'dtc'. Āgwīgā'ip uwi'yā'ani wī'mena'āwā'dtc'; mō'cagi'megu mamī'cī'ag^{ki}'. Cewā'napi mamī'cī'agi mī'cā'm ā'tānigi pyātō'-
20 wā'dtcīni ne'pī nyāwe'nwi pagigawī'tōwagi tagā'wi wāpinenu-'swiga'cāwimī'cāmeg^{ki}'. Winwāwapime'gōnini ne'cī'ka mamī'cī'ag ā'menome'nowā'dtc', mō'cagi'megu mamī'cī'ag^{ki}'.

Āgwi wīna'dtcā'īpi kanā'gwa wī'sīgi'sa'tōwā'dtc', mō'tc ane'kī'ī'. Wī'tcāgatamowā'dtcī'meg ī'cī'geniwi ta'sw ānemikwāpa A'mowā-
25 dtc'. Manetowanipi'megu tanāne'māwag ā'wī'pume'gowā'dtcī ne'pī mamī'cī'ag^{ki}'.

Nā'ka'dtc', A'penā'dtcī'megu wī'ke'sīne'dtcāwā'dtc ī'cī'giwagi mamī'cī'agi wī'sīga'igā'wā'dtcinⁿⁱ'. Ā'ke'sīne'dtcāwā'dtcī'megu ke'-gime'sī mamī'cī'ag^{ki}'. Ī'cepi'meg ī'n ā'cime'gowā'dtcī kīgāno'ni-
30 dtcī'. A'cawaiye'meg u'dtcīpyā'dtcī mā'mī'cī'A wī'pini'u'dtcī'meg A'penā'dtc u'ne'keg^{ki}'. Kī'cipike'sīne'dtcā'wā'dtcinⁿⁱ', ā'nō'sa'mowā-dtc une'kwāwani wī'ke'tcī'sīga'igā'wā'dtcinⁿⁱ'. Kī'cī'megunā'ka'-d'cī'sīga'igā'wā'dtcin ā'kōgene'dtcāwā'dtcī', nāyāpi'meg ā'cawiwā'te' ā'ī'ca'wiwā'dtc'. Ā'nō'sa'mowā'dtc une'kwāwani mamī'cī'ag^{ki}'.
35 Ī'nipi wī'n ā'cimenwā'netagi wāpe'ckiku'pī'dtcī'nenu'swā'. Īni-dtcā' īni'gi mamī'cī'ag ī'ni wā'dtc ī'n ī'ca'wiwā'dtc', ā'ku-tamowā'dtcīgā'meg ī'ni wī'pwāwī'ca'wiwā'dtc'.

Mamī'cī'agi yō' kāgō' ī'ciwāwane'ckā'anō'kyāwāte kāgō'īpi'meg īna'ī pīti'g ī'cike'kinawā'dtcā'wiwā'sa wī'ī'cī'meguke'kā'neme-
40 dtc'. Īnīgā'ip āmu'dtcī'ca'wiwā'dtcī wāpinenu'swiga'cāwimī-'cā'm^{mi}'. Ī'nip āmu'dtcī ke'kā'neme'dtcī mamī'cī'agi kāgō' ī'cīkī-mōte'siwātē', mī'kemāwā'dtcī'īgā'ī mī'ketiwiwāpa'tiwātē'; kāgō-'īgā'meg ī'ciwāwane'ckā'o'wāwāte mamī'cī'ag^{ki}'.

Again, they were not to turn burning wood. It is said they stirred the fire up slowly and carefully.

And again, they would go around giving water to those who were seated in rows inside. Whenever they wished to do this in their hearts, they then would go after water. Yet they had to tell the leading attendants about it. Yet they could not be told "No." They would always be told, "All right," indeed. It is said when they brought it, they would go around first giving water to the men only. Then after they had first given water to all the men, then the women at last. And (they gave it) to the women only.

It is said that the women did not drink water then with the men. Indeed it was against the rules for them to drink water with each other when they had a gens festival like that. Yet it was always the men first; then the women (would drink) afterwards.

When the ceremonial attendants drank, the water was different. They did not drink that water the (others) had been drinking; it was another. It is said that what they drank was always there. They would not give everyone a drink; it was only the ceremonial attendants themselves. Yet, it is said when the attendants would bring them water where the sacred pack was they would pour four times a little of it on the White Buffalo Hoof sacred pack. The ceremonial attendants themselves alone would then drink this, indeed it was only for the attendants.

Verily they were not to spill any of it, even a little. It was (the rule) that they had to drink as much as they dipped out. The attendants thought that the manitou was drinking that water with them.

Again, it was the ceremonial attendants' duty always to wash their hands whenever they would dish out (food). Every one of the attendants would wash their hands. It is said they were just told to do so by those celebrating the gens festival. A ceremonial attendant beginning from long ago always kept clean in his hands. It is said that after they had washed their hands, they would smoke them (with disinfectants) that they might greatly serve (food). After again serving food again they washed their hands, and did the things they had done. The ceremonial attendants would smoke their hands. It is said that was what the White Buffalo liked. That was the reason these ceremonial attendants did that, as they indeed were afraid not to do that.

Should the ceremonial attendants do something wicked, it is said they would do something in a marked way, whereby they would be known. It is said they would do this on account of the White Buffalo Hoof sacred pack. It is said that is how the ceremonial attendants would be known if they did something secretly, (for instance) if they should look at those whom they courted in a courting way; and if the ceremonial attendants should say anything evil.

Nā'ka'dteⁱ, kägō'meg i'ciwāwane'ckā'i'ci'tā'āt^e, īni'meg āyi'g
āmi'ca'wiwā'dteⁱ. Kägō'meg i'ci'māne'ci'cawi's^a. Me'tō'dteipi
mī'cā'm ā'dteimegwit^e; 'āmu'dtei'cawidteⁱ.

Ini'dcā''ipi wā'dtei'megu ki'cāgu'dtei'meguwīgā''siwā'dteⁱ.

- 5 Ā'gwi wā'wutami kägō'i wī'i'cita''ci'cinene'ki'tā'ā'dtei mā'mī-
'ci'^a. Cā'cki'megu nā'na'i'ka'māgā'dte ā'ta'ciwīgā'dtei'kag^{ki}.
Nā'ka'dteⁱ, manetowani'meg ā'ta'cinene'kā'nemā'dtei wī'ketemi'-
nāgu'dtei mā'mī'ci'^a. 'Īnipi'meg A''penā'dte a'ci'tā'ā'dtei mā'mī-
'ci'^a. A'kwiā'megu nīgā'nima'mī'ci' A''penā'dtei kănō'neguta
10 kīgāno'ni'dteⁱ. Wī'na nā'ka pe'ki'meg ā'ke'tcinene'kā'nemā'dtei
mane'towanⁿⁱ, wāpiku'pi'dteine'nu'sōnⁿⁱ. Wī'ketemi'nāgu'dtei'-
meg ā'i'ciwī'cā'tā'ā'dtei nā'wīna nīgā'nima'mī'ci'^a. Īnipi wī'na
wā'dteiki'cāgu'dteiwī'cigī'dteⁱ, ā'nīgānimamī'ci'ī'dteⁱ. Uwī'dteimā-
mī'ci'a' ā'a'kawā'pamā'dtei wī'pwāwikägō'imemyā'ckī'ka'mini-
15 dteⁱ. Wī'wīgā'dtei'kamini'dtei'meg ā'inā'nemā'dte uwī'dteimamī'ci-
'a'ī nīgānimamī'ci'^a. Wīna'megu nīgānimamī'ci'a' tēgime'to-
'sāne'niwan ā'anemikanō'negu'dteⁱ. A'penā'dteigā'meg ā'pī-
'teikīgā'nowe'dtei wīna'megu "Nīgānimamī'ci'" ā'ine'dteipⁱ.
Ō'ni wī'na me'cena'meg ā'anemi'anō'kānā'dtei māmī'ci'a'ī.
20 Ī'nipi wī'na nāna'imā'dteⁱī nīgānimamī'ci'^a. Māmī'ci'a' āgwigā-
'kanā'g^{kwa}, "Ā'g^{kwi}" wī'igu'dteⁱ. Ā'penawe'megu "Au',"
ā'ini'dteⁱ.

- Mā'ni nā'ka'dteⁱ, kägō'i wī'pwāwipō'dtei'sānig ā'pī'te'tānigi
kägō'ī. Ī'nipi pe'k ā'kawāpata'mowā'dteⁱ. Kägō'i pō'dteⁱ-
25 'sānig^{ke}, mā'dteimaneto'ani'megu wī'pō'dteⁱ'sa'tā'gowā'dteⁱ. Ī'nip
ānāneta'mowā'dteⁱ. Ini'dcā''ipi wā'dtei'megu ki'cāgu'dte a'kawā-
pata'mowā'dte ī'ni wī'ci'genig^{ki}. Me'cemā'megōnā'i kägō'ā'ī
wī'pō'dteⁱ'sānigī'pⁱ. Ā'pō'dteⁱ'sānig īnipi'megōnⁿⁱ, ā'mawī'sīgi-
'sa'tōwā'dtei māmī'camā'gāteig^{ki}. Īnipi'meg A''penā'dte ā'ca/-
30 wiwā'dteⁱ. Ku'tamō'gipi wī'mī'dteiwā'dteⁱ.

- Ne'pi nā'k^a, ā'nā'towā'dteⁱ, kanāgwa'megu nō'ta wī'pagi-
'sena'mowā'dteⁱ. Māmye'tei'megu pīti'g ā'ta'eikīgā'nowe'dtei
pyātō'wā'dtein ī'nip ā'pagi'sena'mowā'dteⁱ. Nōtagā'ī pagi'sena'-
mowāt^e, īni'megu wī'ki'citepāneta'mini'dtei mā'dteimanetō'ā'anⁿⁱ.
35 Ini'dcā''ipi wā'dtei'megu'u pwāwina'ipagi'sena'mowā'dtei māmī'-
'ci'ag^{ki}.

Again, should one think wickedly in his heart, they would also do the same thing. He would do something that would make him ashamed. It is said that it would seem that the sacred pack would report him; that would be the reason he did this.

It is said that was the reason why they were so careful when they acted as ceremonial attendants.

A ceremonial attendant was not to think unnecessarily about any (other) thing in the meantime. He would only take good care of what he was handling (for the manitou). Also the ceremonial attendant would be thinking in his heart about the manitou, that he might be blessed. Indeed it is said that was what the ceremonial attendant always thought in his heart. It was even more so with respect to the leading ceremonial attendant who was always spoken to by those celebrating the gens festival. He too would always think intently of the manitou, the White Buffalo. He, the leading ceremonial attendant, too, would strongly desire that he might be blessed. It is said that was the reason why he tried so very hard, was because he was the leading ceremonial attendant. He watched over his fellow attendants that they might not ruin anything. The leading ceremonial attendant wished his fellow attendants to do (things) truly carefully. All the people would always speak to the leading ceremonial attendant himself. Indeed always during the gens festival he would always be told, it is said, "Leading ceremonial attendant." Then indeed he would employ the ceremonial attendants. It is said those were the ones the leading ceremonial attendant instructed. It was impossible for him to be told by the ceremonial attendants, "No." Everyone alike said "All right."

Then this also [was a rule], that while anything was cooking there must not anything drop into it. It is said that was what they indeed watched out for. If something did drop in, the evil manitou was the one who dropped it in for them. That was what they thought about it. It is said that was the reason why they watched so hard that it might be like that. Indeed it was any little thing that dropped in. It is said that when (something) did fall in, that was taken out by those acting as ceremonial attendants and poured out. It is said they always did this. It is said that they would be afraid to eat it.

Again, when they went after water, they could not set it down before the right time. Surely they could only set it down after they had brought it inside of where the gens festival was held. Should they have set it down before, then the little evil manitou would have claimed it as his own. It is said that was the reason why the ceremonial attendants never set it down.

Pe'kigā'megu kā'teitāwe'sitcigi nepinepinā'tegig^{ki}, 'ā'gwiḡp
 ā'cki'gitcig^{ki}. Kī'ci'megumāmīmāmīnawitā'ātcig^{ki}. Ā'ckigi'ā'gip
 ā'gwi wītō'ka'wu^{dte}ni'. "Me'cena'meg ai'yī'kwine'ke'u'gowāte
 me'tci'gi wī'a'tōwag^{ki}; wī'āgwa'piwā^{dte}," inānetāgu'siwa'gipⁱ.
 5 Īni^{dte}ā' i'ci'megu'u māmīmāmīnawitā'ātcigi mamī'ci'agi wā^{dte}ci
 nānā'towā^{dte} ī'ni ne'pⁱ.

Ā'ckigi'ā'gipi wīnāne'siwagi' cā'ckⁱ. Ī'nip ā'ciwītō'kawu^{dte}
 ā'cki'gi'ag ā'mamī'ci'iwā^{dte}i'. Ō'n ā'nana'e'sā'kwāwā^{dte} ā'cki-
 gi'ag^{ki}.
 10 Ā'yigiwā'megu'u pa'ci'to'ag^{ki}. Me'tenō'megu kige'sitcigi
 pa'ci'to'agi ne'pi nā'tegig^{ki}. Ī'nip ā'ca'wiwā^{dte}i'.

Ō'ni nā'ka^{dte}ci na''ina' ā'me'sōtāwi'megu'u'siga'ama'wā^{dte}ci
 wī'kume'me^{dte}ci ī'nip ā'ke'tcike'sine^{dte}cāwā^{dte}i'. Kī'cīni'cawī-
 wā^{dte}ci ā'wāpi'siga'igāwā^{dte}i'. Cewā'napⁱ, anā'ganani nawa^{dte}ci-
 15 megu nō'samōgi mamī'ci'ag^{ki}. Īnigā'ipi mamī'ci'ag ā'pwā-
 witcita'piwā^{dte}i'. A'penā^{dte}ci'meg ā'nema'sowā^{dte}i'.

Ō'nipi nīgā'nima'mī'ci'a mī'cāman ā'a'tānigi te'pina' ā'nenyā'-
 ma'su^{dte}ci ne'ki'megu pemi'siga'igāni^{dte}ci mamī'ci'aⁱ. Āgwikanā'-
 gwa wī'tci'tapi^{dte}i'.
 20 Kī'ci'megutcāteāgi'senyā'ni^{dte}ci nī'ni^{dte}ciⁱ, mamī'ci'ag
 ā'mawatena'mowā^{dte}ci cigwatamō'we^{dte}ci nī'kananⁿⁱ. Ā'wīgā-
^{dte}ci'megumawatena'mowā^{dte}ci wī'pwāwi'megunegu'ta'ikīwāgwa'-
 tānig^{ki}. Ā'i'cimā^{dte}ci nīgānima'mī'ci'a mamī'ci'aⁱ. Ō'ni kī'ciki-
 gāno'we^{dte}ci nī'pinin ā'a'watōg ā'kananⁿⁱ. Nīgā'nima'mī'ci'
 25 ā'aneminīgā'nī^{dte} ā'k ā'anemi'sō'genag^{ki}. Ī'niye māmaiya'-
 meg āpi'nātegi nāyāpi'meg ā'mawipagi'ci'wetō^{dte}ci wā'tenag^{ki}.
 Me'tegumi'citā'tapagō'nīna'ina'meg ā'a'tō^{dte}ci. Ō'n ā'kanan
 ī'nin ina' ā'sige'ckā'namegi' cigwatā'tāginⁿⁱ.

Nāyāpi'megu ke'gime'si mā'mye'te ā'mawitcāgipitī'gāwā^{dte}ci
 30 mamī'ci'ag ā'ta'cikigāno'wete'e'. Ī'na^{dte}cā' ā'u^{dte}ci nī'wīwā^{dte}i'.
 Ī'nip ā'penope'nowā^{dte} ā'uwigī'wā^{dte}ci nī'. Ā'kī'cikuna'gwīwā^{dte}
 ā'ināneti'sowā^{dte}i'.

Ī'nugi wī'n āgwi'megu wātā'wi ī'n i'cawī'wā^{dte}ci nī' mamī'ci'ag^{ki}.
 Cā'cki'meg ā'mamī'ci'iwā^{dte}i', memyā'ckigā'mō'tci'meg^{ku}. Āgwi'-
 35 niye wātāwi'meg i'ci'keginⁿⁱ. Me'tō^{dte}ci'meg āwāwi'cawī'iwagi
 mamī'ci'ag^{ki}. Āne'ta kī'ci'megu wī'senī'wā^{dte}ci nī'meg ā'pe'-
 nowā^{dte}i'. Āne't ā'wī'ca'sowā^{dte}ci nī'meg ā'no'wīwā^{dte}i'. Āne't
 ā'pa'kigwa'sowā^{dte}ci nī'meg ā'no'wīwā^{dte}i'. Āne't ina'megu
 ta'cikegyā'ckatawāne'māwagi wī'kume'me^{dte}ciⁱ. Āgwi^{dte}cā'ape'-
 40 enigi menwī'a'camā'wā^{dte}ci nī' ā'ca'witcig^{ki}. Me'tenō'meg

Indeed those who were very old were the ones who always went after water, not the young ones it is said. They were the ones who already thought seriously about things in their hearts. It is said that young ones were not permitted. It is said that they would be thought of (in this way), "Why, very likely when they are made tired they will set it down on the ground; they will rest." That verily is why those ceremonial attendants who already think seriously about things go after that water.

It is said that the younger ones only butcher (the meat). That was what the younger ones were allowed to do when they acted as ceremonial attendants. Again, the younger ones had to cook.

Also, indeed, the old men. Only those old men who were strong were the ones who went after water. It is said that was the way they did.

And also when the time came for them to serve all of those invited it is said that they would wash their hands very vigorously. After they had done that they would begin to serve (the food). Still, it is said, the ceremonial attendants would wait and smoke the bowls. Now it is said that the ceremonial attendants did not sit down. Indeed they would always stand up.

And it is said the leading ceremonial attendant would then stand where the sacred packs were as long as the ceremonial attendants were serving (the food). He was not to sit down.

After those who were eating had all eaten the ceremonial attendants would go around and gather the bones that were left. They gathered them up carefully indeed so they were not to be lying around anywhere. That is what the leading ceremonial attendant said to the ceremonial attendants. And after the gens festival, it is said those bones were then taken away. The leading attendant would take the lead carrying earth in his hands. Eventually he carried that earth back to where he got it early in the morning. He (also) put oak leaves there. Those bones were then poured out there, those that were left over.

Indeed, eventually every one of the ceremonial attendants had to go straight back in where they had had the gens festival. They then went out from there. It is said that they would each go to their homes. They considered that they had gone through it.

Now the ceremonial attendants do not do that at all. All (they do) is to only act as ceremonial attendants, even indeed very carelessly. It is not like what it used to be at all. It seems as though the ceremonial attendants just do a little (of what ought to be done). Indeed some go home after they have eaten. Some go outside when indeed they get hot. Some go outside indeed when the smoke gets into their eyes. Some think meanly of those who are invited, even in there. Those who do that do not usually feed them properly.

ä'cane'kātī'wā^dtcin īn ä'cimāmenwi'A'ca'tiwā^dtcī'. Inu'gi me'tenō'-
'megu kīgāno'ni^dtcī' ä'nāgatawāneme'gowā^dtcī mamī'cī'ag ī'n
ā'pen ä'i'cī'siga'i'gāwā^dtcī mamī'cī'ag^{ki}'.

Ägw ī'niy A'cawai'ye mamī'cī'a' ä'ca'wini^dtcī pa'c i'cawī'wā-
5 ^dtcinⁿⁱ'. Nā'ka mī'cāte'siwagi'megu me'ce'na'i mamī'cī'ag^{ki}'.
Ägw ī'niye kīgō'meg i'ciku'tamō'wā^dtcini wāpinenu'swi'ga'cā'-
wimī'cā'm^{mi}'.

Pōnigä'mō'tc īna'i tagwi'A''täwan . īni'ni mī'cā'mā'anⁿⁱ'.
Nyāwipīna' A''täwani pī'cāgānimu'tā'ag^{ki}'. Inu'gi ne'ci'ka'meg
10 īna' A'tō'pī wāpe'ckiku'pī^dtcinenu'swimī'cā'm^{mi}'. Inī'megu ne'ci'k
ä'cineguti'setōg^{ki}'. Pō'n ä'A'kawā'pī'an ī'na' A'tō'pī'.

Äne'tapi' cāgwāne'mowag ite'pī wī'āwā^dtc īna' ä'A''tānig īni'n
ä'kawā'pī'anⁿⁱ'. Ä'pwāwigä'ipīna'A''tānigi pe'kimegu'pīn ä'mā'-
nāwā^dtcī mamī'cī'agigä'i nā'ka^dtcī nī'mitcig^{ki}'. Ä'mānāwā^dtcī'-
15 meg^{ku}'. Māmātomowapitcigi'gä' ä'mānāwā^dtcī'megu'u'. Inī^dtcā'-
'ipī wā^dtcī pō'n ī'na' īni'n A'tō'g ī'n ä'ca'wigin ä'kawā'pī'anⁿⁱ'.

Ī'n ä'kwī^dtcī wāpe'ckiku'pī^dtcinenu'swi'ä'kawāpa'megwi^dtcī'.
Wāpinenu'swiga'cā'wimī'cā'm ä'kwī^dtcī'.

They only feed well the one with whom they are well acquainted. The ceremonial attendants now serve everyone alike only when they are being watched over by those celebrating the gens festival.

The ceremonial attendants do not do the way the ceremonial attendants used to do long ago. Again, the ceremonial attendants even dress up indeed in fine attire. They are not at all afraid of that White Buffalo Hoof sacred pack.

Those little sacred packs are no longer there together. Four of them are in a *parflèche*. The White Buffalo sacred pack is the only one that is now put there. Indeed that is the only one that is placed there by itself. They do not put the watchers ⁴ there any more.

It is said that some do not want to go over when those watchers are there. When they are not there, there are then many ceremonial attendants and also the dancers. Indeed there would be many. Also there would be many indeed of those who sit as worshippers there. It is said that is the reason why they have ceased to put those watchers there when there is anything like that.

This is the end of (the story of) the one who watches over the White Buffalo. The end of the White Buffalo Hoof Sacred Pack.

⁴ Minor packs.

‘Ō’NI WĀPE‘CKIKU‘PI‘TCI‘NENU‘SWA ‘UMAIYĀ‘WINEG
 U^pTCIWĀ‘TCINĀ‘W^a‘KWĀG U^pTCIWĀ‘TCIP^aGI‘CI‘MONIG
 U^pTC Ā‘CITE‘KĀTĀGI MĪ‘CĀ‘M^{MI}.

Wāpe‘ckinenu‘sō‘cka‘cimi‘cā‘m ā‘cite‘kātāg^{ki}. Mō‘cagi‘megu-
 nā‘kāni kī‘gānut ā‘kawāpa‘megwi^{dte}.

Kī‘gānuta na‘ina‘megu māmī‘cī‘ani pyā‘nit ā^{dte}cimo‘egut^e,
 “Wī‘cī‘caiyāⁿⁱ,” ine‘t^e, ma‘kwā^{dte}ci‘megu. “‘Au’,” wī‘i‘ciwā-
 5 ^{dte}ciⁱ. Wī‘pwāwi‘megukägō‘i‘i‘cimatunwāwina‘kutag^{ki}. Ma‘kwā-
^{dte}ci‘megu, “‘Au’,” wī‘i‘^{dte}ciⁱ.

Na‘ina‘meg ā‘kīyu‘säni^{dte}, ‘ini‘meg ā‘kī‘ci‘meguku‘setawā‘-
 wā^{dte}ci māmī‘cī‘anⁿⁱ.

Wī‘na nā‘ka‘^{dte}ci ma‘mī‘cī‘a wī‘pwāwi‘megukägō‘i‘i‘cika‘gātwā-
 10 ^{dte}ciⁱ. Wī‘kegye‘tenamā^{dte}ci mō‘tcī‘megu‘u māmī‘camawāwā‘^{dte}ci‘i
 kīwi‘ā^{dte}ci‘mo‘āte wī‘cī‘cāni^{dte}.

Manetowanimegō‘ni nīgānima‘mī‘cī‘ ā‘kī‘cikege‘ckawā^{dte} ā‘ci‘-
 tā‘ā^{dte}ciⁱ.

‘Ō‘nⁿⁱ, wī‘kīgā‘nutcig^{ki}, nā‘ka na‘ina‘meg ā‘kī‘ciwīta‘mawu-
 15 ^{dte}ci wī‘cī‘cāwā^{dte}ciⁱ, ini‘megu mane‘towan ā‘kī‘ci‘megutanāne‘-
 mawā^{dte}ci uwī‘yāwāg^{ki}. Cā‘ckime‘gupīni wī‘i‘cine‘tōwā^{dte}ci kägō‘
 ā‘nene‘kāneta‘mowā^{dte}ciⁱ, wī‘matāgwikīgā‘nowā^{dte}ci wī‘wāpatamā‘-
 gowā^{dte}ci wāpe‘ckiku‘pi^{dte}cine‘nu‘sōnⁿⁱ, wī‘tāpi‘āwā^{dte}ciⁱ.

Ī‘nīp ā‘citā‘āwā^{dte}ci kīgā‘nutcig^{ki}.

20 Cwā‘cigagā‘megu ta‘sugu‘n i‘ci‘nīgān ā‘ke‘ka‘iga‘wāwā^{dte}ciⁱ.
 Īnime‘gup a‘penā^{dte}ci i‘ci‘nīgānⁿⁱ.

Ōni‘pīnigi wī‘kīgā‘nutcigi pe‘k ā‘ci‘cāwā^{dte}ciⁱ. ‘Apinapi‘meg
 āne‘t ā‘mīwag ā‘mawī‘cī‘cāwā^{dte}ciⁱ. Me‘cemegō‘na ā‘natunā‘a‘-
 mowā^{dte}ci mī‘^{dte}ci^{pā}‘iⁱ.

25 Neniwagigā‘ipi wāwī‘wītcigi wāwīte‘p ā‘pī‘tcī‘cī‘cāwā^{dte}ci ā‘gwi
 kakanōnetī‘ā‘wā^{dte}cin uwī‘wāwa‘iⁱ.

Anē‘anenwīwagigā‘ipⁱ. Ī‘ni ne‘ki wī‘pwāwiwīne‘siwā^{dte}ciⁱ.
 Ī‘nīpi wā‘^{dte}ci anē‘ane‘nwīwā^{dte}ciⁱ.

Ō‘ni na‘ina‘i wī‘kīgā‘nowā^{dte}ci ā‘a‘sipī‘a‘ci‘tōwā^{dte}ci wī‘ta‘cinō‘-
 30 ‘sowā^{dte}ciⁱ. Māmaiypī‘meg ā‘wāpinō‘sowā^{dte}ci wī‘ta‘cikīgā‘nowā-
^{dte}ciⁱ. Ā‘mawipīti‘gāwā^{dte}ci inīgā‘ipi wī‘kīgā‘nowā^{dte}ciⁱ. Māmī‘cī-
 ‘agi kīwimawa^{dte}ciwē‘tōwag^{ki}. Kīwimānāwa‘gip ā‘kīyu‘säwā^{dte}ciⁱ.

Ā‘anemi‘awatenama‘wāwā^{dte}ci āpi‘ci‘cātcig^{ki}. ‘Ā‘anemi‘megu-
 ‘awa‘tōwe^{dte}ciⁱ.

(THEN) THE SACRED PACK THAT IS SPOKEN OF AS
BEING ON THE RIGHT SIDE OF THE WHITE BUFFALO;
ON THE SOUTH AND WEST SIDE OF HIM.

It is called the White Buffalo's Hoof Sacred Pack. It also watches only over one celebrating a gens pack.

Whenever one who is to celebrate his gens is approached by a ceremonial attendant and is informed, "You must hunt," if he is told that, he must quietly say, "All right." He must not consent in any foolish way. He must quietly say, "All right."

When the ceremonial attendant has begun to walk around, they are then already afraid of him.

The ceremonial attendant himself must not joke in any way. Indeed he must tell the truth when he goes around notifying those for whom he acts as ceremonial attendant to hunt.

The leading ceremonial attendant thinks in his heart that he has the manitou already in him.

Then, again, after those who were to celebrate their gens festival were told to hunt, they indeed thought in their hearts that the manitou was within them. They only thought about that which they were going to kill for it, that the White Buffalo might look upon them enjoying a gens festival, that they must please him.

That, it is said, is what those celebrating a gens festival thought about in their hearts.

They would name the date eight days ahead. That was the number of days ahead (they would) always (set the date).

And then, it is said, those who were to give the gens festival would hunt earnestly. It is said that some would even move camp when they went to hunt. They hunted for any kind of little game.

It is said that the men who had wives did not, at least while hunting, talk to their wives.

It is said that they would always bathe. They were not to be dirty during that time. That was the reason why they bathed.

And when the time came for them to hold the gens festival they all joined in the making of a place where they were to smoke themselves. It is said they indeed began to smoke themselves early where they were to hold the gens festival. They would go in, it is said, where they were to give the gens festival. The ceremonial attendants gathered up (that which they were to offer). It is said that they went in great numbers as they walked around.

Those who had gone hunting would continue to hand them (the game). These would continue to be taken.

Nīgānigā'ipi mā'mī'cī'a kīwinī'gānit ā'pemi'uwī'gini^dtcī māne-senōgimāwi'so'ni^dtcīⁱ. Wina'mē'gup ā'nānātu'tawā^dtcīⁱ. "Kene-ta'wā'ip^{wa}," ā'inā^dtcī māmi'camawā^dtcīⁱ.

5 Ā'anemigā'mē'gupi'a'pī'tci'awa'tōwe^dtc ā'anemi'awatena'mawu-
dⁱtcī wī'kīgā'nowe^dtcīⁱ. Aiyāniwe'megu wāpiku'pī^dtcinenu'swimi-
'cā'm ā'A'tāg ā'māwā^dtcī'wetōgi menā'ckunōnⁿⁱ.

Ō'n ā'anemi'ā^dtcī'mo'e^dtc ī'na' āwi'ta pa'citō'A māne'senōgimā/-
wi'sut^a: "MA'nīn uta'inem^{mi}," ā'ane'mine^dtcī pyātōtamō/we-
dⁱtcinⁿⁱ. Ā'A'nemike'ki'nō'su^dtcīⁱ. Kegime'si'meg ā'ke'ki'nō'su-
10 dⁱtcīⁱ.

Īnigigā'i wī'kīgā'nutci'g A'penā^dtcī'megu manetowani'meg ā'nene-
'kāne'māwā^dtcīⁱ. Wī'ke'kānetamāgowā^dtcī'meg ā'anemi'citā'āta/-
mowā^dtc ukigā'nōnwāw^{wi}, kegime'si'meg ī'n ā'citā'āwā^dtcī māne-
'senōgimāwi'sutci'g^{ki}.

15 Āne'tap apiname'gupi mā'katā'wīwagi ne'ki pemi'cī'cāwā^dtcīⁱ.
Apeno'Agā' ā'cī'cānutamawu^dtcī'megu^u. Wī'kīgā'no'i^dtc ā'nata-
wāneta'mawu^dtcīⁱ.

Nā'k ō'swāwa'i nāpe'netci'g Ape'no'Ag ugī'wāwa'i ta'gwa'ān ā'ci'-
'tōni^dtcīⁱ. Ō teatcawī'kā'i kī'cā'katā'nigini wāpi'gunan ā'awata-
20 i'wāni^dtcīⁱ. "MA'ni mā'na wī'kī'gānu^dtcīⁱ," ā'cī'wāni^dtc ugī'-
wāwanⁿⁱ.

Ō'n ā'ne'penā'sowā^dtc Ape'no'Agī nā'penego'wā^dtcini ne'niwan
ā'cī'cāni^dtcīⁱ. Ā'natunā'Amā'gowā^dtcī wī'kīgā'nowā^dtcīⁱ. Ne'tō-
ni^dtcini kīgō' īni'n ā'kīgā'nowā^dtcīⁱ. Cewā'nāna mane'senō-
25 gimāwi'Ape'no'a'i nā'penāt ā'mami'cī'i^dtcī'meg^{ku}. Kī'cī'āpi'cī'-
'cā^dtcini wī'mami'cī'i^dtcī'meg^{ku}. I'cigenī'wip ī'n ā'cawit^a.

Ō'ni kā'kyā'a'i pāme'negut A'peno'ume'co'Ani' cā'ck ā'wī'tāmā-
dⁱtc ā'mawikīgānowa'pini^dtcīⁱ. Wī'na nā'In A'peno'iyā' ā'mawi-
'api'api^dtcīⁱ. Ne'ki wīna^dtcā'megu pemikīgā'nowe^dtc īyā' ā'api'-
30 api^dtcīⁱ.

Ō'ni kīgā'nutci'g ā'no'wīwā^dtcī wā'wītepⁱ. Nenōtāwi'A'sā'māwan
ā'atā'pe'nāwā^dtc ī'ni mī'cā'm ā'A'tānigi wāpe'ckinenu'sō'cka-
'cimī'cā'm ā'sa'ka'wā'tōwā^dtcīⁱ. Ō'ni nā'ka'^dtcī sāgi'^dtcī kī'cipyā'-
wā^dtcini tepina'meg A'peme'g ā'inā'kāwā^dtcī nenōtā'wī'A'sā'-
35 māwanⁿⁱ. Wā^dtc i'cawiwā^dtcigā'i me'tō^dtcī mane'towa'i wī'ke-
'kāneme'gowā^dtc ā'ta'cikīgā'nowe^dtcīⁱ, wī'u^dtcino'wīwā^dtcīⁱ. Īni-
dⁱtcā'i'p īnini wā^dtc i'ca'wīwā^dtc A'sā'māwanⁿⁱ.

Uwiyā'Agā'i'pīni pwāwi'cawit^a, awi't aiyāpamipītāne'menā'āna'
ā'ta'cikīgā'nowe^dtcīⁱ. Na'ina'meg ā'nowi^dtc īnina'megu me-
40 tō^dtc ā'penu^dtc ā'u'wīgi^dtcīⁱ. Ku^dtcigā'kwigā'wī'nap īna'megu
pīti'g api'api's ā'ta'cikīgā'nowe's^a, cewā'nap awi't īni'ni wāpe-

It is said that the leading ceremonial attendant was the one who was in the lead (as they went) around among the dwellings of the War gens. He was indeed the one, it is said, who asked them. "Have you slain game?" he would say to those whose ceremonial attendant he was.

It is said that all the while the offerings he was handed were being taken that a gens festival might be held. The meat food was brought together in one spot where the White Buffalo sacred pack always was.

Then an old man that was a member of the War gens, and who was there, would be always told: "This is that one's," he would be told as it was brought in (for the feast). He would keep track of them. Indeed he kept track of everything.

Those who were to give the gens festival would always think about the manitou in their hearts. To know what they thought in their hearts about their gens festival every one of those who were members of the War gens desired in their hearts.

It is said that some even fasted as long as they were hunting. They indeed hunted in behalf of a child. They wanted something which it could offer in the gens festival.

Again, the mothers of children whose fathers were dead would make corn dumplings. Then sometimes they would send dried pumpkins along. "This is the (pumpkin) this one is to offer," their mothers said.

And where there were stepchildren, their stepfather hunted. He would seek an offering for them. When he killed something then that is what they offered in the gens festival. Still, that one who was a step-parent to children of the War gens acted as a ceremonial attendant. He would act as an attendant indeed after he had gone out to hunt. It is said that is the rule of anyone who does that.

Then the child who was cared for by aged people would only go along with its grandfather when the latter went to sit as one celebrating a gens festival. That child went and sat there too. It of course sat there as long as the gens festival was held.

Those celebrating the gens festival then went out for a while. They took up Indian tobacco and burned it for that White Buffalo's Hoof sacred pack, where it was. Then after they had come outside, they would throw that Indian tobacco straight up (in the air). Why they did this was because they wanted the manitous to know where they were giving the gens festival, as it seemed, and from where they came out. It is said that was the reason they did this with the tobacco.

If some one, it is said, did not do that, they would not think that he had gone back in where the gens festival was. Whenever he went out it seemed as if he had departed for home. Although he would be sitting inside there where the gens festival was, yet the manitou

'ckinenu'sō'cka'cimī'cāmeg āpi'ni^dtei'i maneto'waiya' i'n ināne'-
megu's^A. Winamegō'na me'to'sā'neniwa ta'cina'naw i'na' āpi'-
'āpi's^A.

Ini^dtcā'ipi wā^dtcimegō'ni me'cena' i'n i'ca'wiwā^dtcⁱ. Me'cegā'-
5 'megu kī'gānut^A, i'kwā'w^{WA}, A'penō^A, ā'nawa^dtcimegu'une'sā'-
māwaniwāpe'ckinenu'sō'cka'cimī'cāmegipa'ginā^dtcⁱ. Mō'tci
tā'ki'sō'itci'g ini'meg ā'tō'tawu^dtcⁱ. Wāyō'sitci'g mane'senōgi'-
māwaⁱ, "Mā'A'ni mā'na 'une'sā'māwanⁿⁱ," ā'ine^dtcipā'pe^e.
Āpeno'ā'agā'in inime'gup ā'ca'wiwā^dtcⁱ.

10 'Ō'ni nā'k ā'pī'tci'megukīgā'nowā^dtcī kā'tcitā'we'sita nenī'wa
wī'tcitāpi^dtcī'meg^{ku}.

Nā'ka wī'wī'cigi'meguna'gamu^dtcī nā'gamut^A.

Nā'ka mā'kwā^dtcī'megu wī'aiyā^dtcimo'e'tiwā^dtcⁱ. Wī'pwāwi'-
megukāgō'i'cina'satawikanōne'tiwā^dtcī ne'ki pemikīgā'nowā^dtcⁱ.
15 U'wīyā'A kāgō' i'cina'satawika'nawit^e, wī'pe'ta'sagigenigi'meg
u'wīyaw^{wi}. Wī'menwi^dtcā'meg ā'penāwe'megu ke'cā^dtcī wī-
'kanōne'tiwā^dtcⁱ. Ini'megu kī'gānōni wī'aiyātotamā'tiwā^dtcⁱ.
I'nip ā'ci'ā'cime'tiwā^dtcⁱ. Inigā'ipi wīnwā'wa wāpe'ckinenu'sō-
'ckimī'cā'm i'ni mō'cagi'megu kī'gānut ā'kawāpa'megwi^dtcī wī
20 'anemi'i'ca'wigwāni ne'ki'megu pemikīgā'nowā^dtcⁱ. 'I'ni ne'kīn
pemināgatawāneme'gwiwā^dtcⁱ, ini^dtcā' inā^dtcimotu'gā'ig^{ki}. Ini-
'd'cā'wīna wā^dtcī'megu kī'cāgu^dtcī ku'ta'gi mō'tci tagā'wi kāgō'-
'ā'i wī'ino'wāⁱd'tcī pe'tci kī'gānut^A.

Nā'k^A, ke'te'na wī'mā'kwā^dtcī'megu'i'ci'tā'ā^dtcⁱ. Wī'pwāwi-
25 wā'wutaminene'kitā'ā^dtcī mī'ketīwi-nā'ka^dtcī-wāwane'ckā'i'citā'-
'āgani, wī'pwāwinene'kā'netag^{ki}. I'nipi kwā'ta'g^{ki}. Aiyā^dtcī-
'd'cime'gupi i'citīw^{WA}, wī'ku'ta'mowā^dtcimegu'pīni wāpe'ckinenu'sō-
'cka'cimīcā'm^{mi}.

Ā'utōtāmetīgi'meg ānā'netīg^{ki}, i'ni wī'ināneme'tīyag^{kwe}. Inī'-
30 nāni wāpe'ckinu'sō'cka'cimī'cā'mi wī'kī'cāgu^dtcimenwinawā'tō-
yag^{kwe}. I'n ānāneme'nagwe wī'na mā'n ā'ci'soyagwe kātemi'-
nōnagwa wāpiku'pi^dtcī'nenu's^{WA}. Ke'tcināwe'megu Ke'cemane'-
towan anō'kāneg^{kwa}. Kīnā'na^dtcā'i mā'ni keketeminā'gunān^{NA}.
Mā'n ā'ci'so'ni^dtcini ketemina'wāgwāni māne'senōgimāwī'so'ni-
35 'd'cinⁿⁱ. Inigā'mani wā^dtcī'megu ke'tci kī'cāgu^dtcī wāni'nawe
mā'n ā'ci'ā'kawāpa'tātāg^{ki}. Ta'senwī'mani pe'kāgi^dtc ini'megu
ta'swi wā^dtc A'kawāpamā'soyag^{kwe}. Āgwigā'ina'i ku'tagan in
i'ci'keginⁿⁱ, ā'ine^dtcipā'pe' u'cki'nawā^A, me'cemegō'naⁱ, i'kwā-
wagi'gāⁱ.

40 "Ā'ci^dtcā'megūme'nwi'keg anemi'i'ci'tā'āg^{ku}. Ini'megu kī'inā-
neme'guwāwa me'ce'na'i kwīye'n ināne'tamāgwe kī'yāwāw^{wi}.
'Ānō'tātāgi mā'ni wāpe'ckiku'pi^dtcinenu'swimī'cā'm i'n i'citā'-
'āyāg^{kwe}, ini'megu wī'i'cigen^{wi}. Āgwigā'i nī'na ke'kāneta'-

skins that were in the White Buffalo's Hoof sacred pack would not think that of him. That person himself would be sitting there for naught.

It is said that was the reason why they indeed did that. Anyone who was celebrating the gens festival, or a child, stopped to throw his (or its) tobacco on the White Buffalo's Hoof sacred pack. Even those who were in cradles would be made to do that. Those whose fathers were of the War gens would be told: "This is this one's tobacco." It is said that was what they usually did, even a little child.

Then again, the man who was aged was to sit up while they held the gens festival.

Again, the one who sang was to sing loudly indeed.

Again, they were to instruct each other quietly. They were not to speak to each other in any harsh way as long as they held the gens festival. If someone did speak harshly in any way his life would be made ill. Indeed, then they were to speak to each other pleasantly and kindly, everyone alike. They were to talk about the gens festival to each other. It is said that was what they advised each other to do. As for them, it is said that White Buffalo's Hoof sacred pack only watched over the one giving the gens festival in whatever way he was to do as long as they were holding the gens festival. That is how long it kept track of them, is what they seem to have told. That is the reason why one celebrating the gens festival was afraid to accidentally say something even a little out of the way.

Again, one truly indeed must think right in his heart. He must not unnecessarily think thoughts of courting, nor must he think of wickedness. It is said that was what he was afraid of. They earnestly said to one another that they must fear that White Buffalo's Hoof sacred pack.

"What brethren think of each other, that is what we shall think of each other. We shall then very much please that White Buffalo's Hoof sacred pack. That is what is expected of us, who are members of this gens, by the White Buffalo who blessed us. He has personally been appointed by the Gentle Manitou. He has then blessed us with this. He has blessed the one who bore the name of the War gens. That indeed is the reason why this (name) is being so greatly watched from everywhere. As many as are the number (of limbs) that branch out from him, from just as many (places) are we watched. There are no others like that," a young man would be told, (or) simply anyone, women too.

"Indeed then, continue to think in a good way. Indeed he will think just so of you, if you think rightly about your lives. If you wish anything of this White Buffalo's Hoof sacred pack in the way it has been planned, it will be just that way. I do not know what it

mānin ānōtā'tāgwān^{ni'}, ā'ine^dtei kīgā'nutci^{gi}ki'. "Cā'cki'megu
kegime'si'megu mā'kwā'^dtei wī'i'citā'āyāg^{kwe'}, ā'ine^dtei'.

Īni^dtēā'ipi kīgā'nutci^{gi} wā'^dtei mā'kwā'^dte āpi'a'piwā^dtei'.
Ā'gwip u'wiyā' ā'cki'gi'agi tā'itanānagetunā'mu^dtein^{ni'}. Pe'ki'-
5 megu mā'kwā'^dtei kī'cināgā'wā^dteini mā'kwā'^dte ā'api'a'piwā^dtei
ne'niwag^{ki'}.

Ō'ni pa'citō'ā'ag ā'ta'itanānagetunā'mowā^dtei'. Īni'megu mī'-
'cāman ā'aiyātota'mowā^dtei nā'ka'^dtei ne'powen^{ni'}. Māme'tcinā'-
'wāpanwi ā'ātota'mowā^dtei'; wī'i'ca'wini^dtei nā'ikigāno'ni^dtein^{ni'}.
10 "Me'cena'wīnā'megu kabō'twe wī'nepō'ini^dtei'. Ā'gwi wī'kāgi-
gāne'niwi^dtei'. Kā'kānetami'ni^dteini naga'mōnani nā'ka'^dtei
kī'gānōni nāgatawānetami'ni^dtei'i', me'cemegō'na' ā'cike'kinō'sō'-
nu^dtei'i' wī'nepō'ini^dtei'meg^{ku'}. Cewā'n ī'nina'i wī'menwi'megu'i-
'ca'wini^dtei'. Māme'tcinā'megu wā'sāyāwi pyāte'ci'tānig^{ke'}, ī'n
15 ī'ni wī'wāpamā'sowā^dtei kwīyenā'niyāga pyā^dtei'ca'witci^{gi}ki'.
Mā'na wīnā'meg ā'cimenwā'netagi pyā^dtei'cawita wīnānina'ini
wī'mamāto'mo'e^dtei'. Wī'wāpa'tōne^dtei mamāto'mowen ā'pī-
'teikī'cāgu^dtei'sanaga'tenig^{ki'}. Mamā'tomute māme'ci'ka wī-
'ā'nōwāw^{wa'}. Īnina'ī'mani wī'n ā'pī'tcinā'sāyagw ā'mamamāto'-
20 moyayagw aiya'pī'tcina' aiya'cka^dtei'gā' ā'gwi' sanagi'tō'-
yagwin^{ni'}."

Ī'nip ā'ine^dtei kī'cāgwapi'wā^dteini kīgā'nutci^{gi}ki'. Kegime'si'-
meg ā'ā^dtei'mo'e^dtei wī'i'citā'āwā^dtei'. Wī'mamātomowitā'āwā-
'd^dtei'tca'meg A'penā^dtei ne'ki pemikigā'nowe^dtei'. Kegime'si'-
25 megu wī'ku^dtca'wiwā^dtei'. Ā'pene'megu wī'i'citā'āwā^dtei', ke'gi-
'kwāwe kegapenō'emeg āyī'g^{ki'}. Ī'ni wā^dtēā^dtei'mo'e^dtei wī'wī-
'cigi'megunene'kāneta'mowā^dtei wāpiku'pī^dteinenū'swai^{ri'}.

Nā'k^{a'}, kī'gānuta wī'ku'setagi'megugā' nā'wī'n ā'kawāpa'-
megwi^dtei'. Tcāwine'kipi pe'kwāgwā'nāwagi nenō'tāwine'sā'-
30 māwani nwā'witeci^{gi}ki'. Pwāwi^dtēā'i-une'sāmā'witeci ī'nipi wāte'-
nāwā^dtei nwāwī'wā^dteini pāginā'wā^dtein^{ni'}.

Nenōtā'wine'sā'māwani manigā'ip āno'wāwā^dtei', īni'n ā'nī-
māyā'kāwā^dte A'sā'māwan^{ni'}, "Mā'n A'tamān^{nu'}, neme'cu.
Aiyāpami'ku'ī nī'piti^{gi} ā'ta'cimamāto'moyāg^{ke'}, ī'nip^{i'}. 'Ānetagā'-
35 'ipi mā'n^{ni'}, "Mā'n A'tamān^{nu'}, neme'cu', Ke'cemanetō'w^{we'},
'ī'wag^{ki'}. Ī'nip ī'cini'cwaiyag āno'wāwā^dtei ne'niwag^{ki'}. I'kwā-
wag īni'meg ā'citcāwino'wāwā^dtei'.

Ō'ni mī'cāmeg ā'pagi'nāwā^dtei mā'nip āno'wāwā^dtei', "Nemei
'cōme'seti'g^{ke'}, wāpe'ckinenū'sō'cka'cima'netōtig^{ke'}, wā'witep-
40 nō'magā' nī'now^{wi'}. Nī'pya wīnā'meg^{ku'}." Īni'pini^{gi} āno'wāwā-
'd^dtei'.

Kīgā'nutci^{gi} īni'ipi manetō'waiya' ā'kanō'nāwā^dtei wāpe-
'ckinenū'sō'cka'cimī'cāmeg āpi'ni^dtei'.

has been planned," those holding the gens festival would be told. "Indeed, every one of you must only think quietly in your hearts," they were told.

That was the reason why, it is said, those celebrating the gens festival sat there quietly. None of the young (people) talked away (in there). Indeed the men sat there very quietly after they had finished singing.

The old men then were accustomed to do the talking. They would talk about those sacred packs, also death. They would talk about the final day; what those do who were always giving festivals of the gentes. "They were indeed going to die sometime. They were not going to live forever. The one who knew the songs, also the ones who studied about the gens festivals or in any (other) way, (was) the one who was to indeed die. Still at that time it will be all well for him. Indeed when that final day gradually comes those who believe in it will then be looked after. The one who did as he pleased will be made to worship at that time. He will be shown that worship is so very hard. If he worships, then at that time most likely he speak in vain (?). When we worship now during our life once in a while we do not have a hard time later on."

It is said that was what would be told to those celebrating the gens festival after they were seated. Every one of them would be told what to think in their hearts. They were to always think about worship in their hearts during the gens festival. Indeed every one must try to do so. They were to think alike, women as well, children, too. That is the reason they were told to think intently of the White Buffalo hide.

Again, the one giving the gens festival was to be in fear of that which watched over him. It is said that those who went out piled Indian tobacco in the middle. Those who did not have any tobacco got it from the Indian tobacco which those who went out had dropped.

It is said this is what they would say as they threw up that tobacco: "Smoke this, my grandfather. I am indeed going to go back inside, where we are worshipping," so it is said. And it is said some (would say) this, "Smoke this, my grandfather, Gentle Manitou," they said. The men, according to tradition, would say it in those two ways. The women would say the same thing in the two ways.

And when they threw it on the sacred pack, according to tradition, they would say this, "My grandfathers, White Buffalo's Hoof manitous, I am going to go out to rest for a little while. Indeed I am going to come (back)." It is said that is what they would say.

It is said those celebrating the gens festival spoke to those manitouskins which were in the White Buffalo's Hoof sacred pack.

Kigānutei'g inig äyigipi'meg āne't ite'pi wī'mawī'Api'A'piwā^{dte}ci ku''tamōg^{ki}. Āgwiugā''ipi kanā'gwa wī'cegi'ci'nowā^{dte}i'. Māmye'tei'megu wī'tcīta'piwā^{dte}i'ci'genīwi ne'ki'megu pemikigā'nowe^{dte}i'. Mō'tei'megu nā''inig ā'gwi kanā'gwa wī'cō'ckigā'piwā^{dte}i'.

Nā''kapⁱ, sa'sā''kwāwagi wī'wigawa'piwā^{dte}ci kīgū'nuteig^{ki}. Ma'kwā^{dte}ci'megu wī'Api'A'piwā^{dte}i'; wī'nene'kānetamowā^{dte}ci'gā'i kīgā'nowā^{dte}i' pī'tei'sanagāneta'mowā^{dte}i'. Ī'nip ā'ci'i'citā''āwā^{dte}ci tcāgi'meg^{ku}.

- 10 Wānī^{dte}cāne'sitci'gā' unī^{dte}cāne''swāwa'i wī'menwime'to'sānenī'-wini^{dte}i' nīp ā'citā''āwā^{dte}i', kenwā'cime'gupi wī'anemiwī^{dte}cime'to'sānenī'gāni^{dte}i'. Īnip ā'citā''ā'piwā^{dte}i' unī^{dte}cāne''swāwa'i nāne'kāne'māteig^{ki}. Īnī^{dte}cā''ipi wā'^{dte}ci wī'cawitā''āwā^{dte}ci wī'pwāwī'-meguno'wīwā^{dte}ci ne'ki pemikigā'nowe^{dte}i'.

- 15 Ī'ni nā''ka mī'cā'm inime'gup ā'cipwāwīwāwanāneme'gwiwā^{dte}i' ānemi'citā''āwā^{dte}ci wāpe'ckinu'sō'cka'cimi'cā'm^{mi}.

- Ō'n ā'ca'wiwā^{dte}ci kīgā'nuteig^{ki}. Nī''cwi kīgāno'ni^{dte}ci, A'penā^{dte}ci'meg ā'aiyā^{dte}cimo''āwā^{dte}i'. Negu'ti Tō''kā'n^{na}, negu'ti Kī'ckō''^a, pe'ki'megu kā'kāne'tagi ā'ci'genig^{ki}, tcāgimegu kāgō''i
20 kā'kāne'tagig^{ki}. Īnī'gip ā'ta'ci'aiyā'aiyāto'tagigi me'cemegōna''kāgō''i; äyīgi'megu kīgā'nowā^{dte}ci wī'inā'ināneta'mawu^{dte}i' nīp ā'ci'aiyā^{dte}cimo''āwā^{dte}i'. Āgwigā''neguti wī'ā^{dte}cimo''āwā^{dte}i', me'sōtāwe'megu kīgāno'ni^{dte}ci''i, i'kwāwa'i'gā'i'.

- Ō'ni nī''cwi nā'ka'^{dte}i', ā'pe'kiwā^{dte}ci'meg^{ku}, ō'ni nā'inā'gāteig^{ki}.
25 Nā'tawī'megu nā''kānigi nāgamōnani'meg ā'aiyātotama'wāwā^{dte}i'. "Nī'na'ināg^{ke}," ā'citā''āteig ina'megu ke'tcinā' ā'tcīta'piwā^{dte}i'. Kī'ckō'agi Tō'kānipa'ci'to'an ā^{dte}cimo'egowā^{dte}ci'nipⁱ, ō'ni Tō'kānagi Kī'ckō'ipa'ci'to'an ā^{dte}cimo'ego'wā^{dte}cinⁱ. Ā'ci'i'ci'-senigi nāga'mōnan ā'ciwāpi'gā'i'u^{dte}ci^{dte}cā'ini'ci''senig ā'ā^{dte}cimo-
30 'e'gowā^{dte}ci pe'kigā''megu kā'kānetami'ni^{dte}ci'i wāpe'ckiku'pī^{dte}cinenu'swimī'cāminaga'mōnanⁿⁱ. Ā'ta'swipi'megupōnināgā'wā^{dte}cinⁿⁱ, 'ā'wāpi'ā^{dte}ci'mo'e^{dte}i'. Māmenwine'ki'meg ā'ā^{dte}ci'mo'e^{dte}i'. Āgwigā''i kuta'gi wī'ina'inā^{dte}ci'mo'e^{dte}ci' cā'cki'megu mō'cagi'megu nāga'mōnan ā'ci''senig^{ki}.

- 35 Kwiyena'megu kī'cikigāno'wā^{dte}cinⁿⁱ, ā'A'kwā^{dte}ci'mo'e^{dte}ci nā''inig^{ki}, me'ce'meg u'ckina'wā'agi wī'ina'inā'gāwā^{dte}i' ā'citā''āteig^{ki}.

- Ō'n ā'pe'kiwā^{dte}ci'megu nī'cwimegō'ni'inigi nāgamuteig^{ki}. Aiyā'cō'kapī'megunā''inigi kā^{dte}ci'pī'tōwagi nāga'mōnanⁿⁱ. Negu'ti Kī'ckō'' ō'ni negu'ti Tō'kā'n^{na}. Ī'nipi nā''inig ā'ca'i'ca'wiwā^{dte}i'.
40 Ā'ni'cōpiwā^{dte}ci'gā''meg^{ku}. Negu'ti ne'niwan tcā'wine'k ā'A'pini^{dte}i' ānwāwā'igā'ni^{dte}cinⁿⁱ.

Some celebrating the gens festival also, it is said, were afraid to go over there and sit down. It is said that it was not permitted that they lie down. Indeed the rule was that they had to sit up as long as the gens festival lasted. They could not at the time sit with their legs straightened out.

Again it is said that it was against (the rules of religion) for those celebrating the gens festival to lean while sitting. They were to sit quietly; they were to think how hard it was to celebrate their gens festival. That was what they each thought in their hearts, indeed, every one of them.

Those who had children, it is said, would think in their hearts how their children might lead good lives, and that they might continue to live on with the rest for a long time. That is what those who thought about their children would think in their hearts as they sat there. That, verily, is the reason why they were not to wish to go outside as long as they were holding the gens festival.

It is said, moreover, that sacred pack, the White Buffalo's Hoof sacred pack, could not but know what they thought in their hearts.

Now as to what those celebrating the gens festival did. Two would always be talking to those celebrating the gens festival. One was a Tō'kân^{na'}; one was a Kī'ckō'^{A'}; they were indeed those who really knew how it was, and who knew about everything. It is said those were the ones who would tell about every conceivable thing; also it is said they would tell them what would be thought about their offerings. They were not to talk to one, but all of those who were celebrating the gens festival, women as well.

Then again, there were two others, different ones, and those who could sing. They too would merely talk about the songs to them. Those who thought in their hearts "I am going to learn to sing," would go over and sit near. It is said the Kī'ckōs would be instructed by a Tō'kân^{na'} old man; and the Tō'kāns were instructed by a Kī'ckō'^{A'} old man. They were taught the order of the songs, and the origin of (the songs) by ones who knew the songs of the White Buffalo's Hoof sacred pack well. As often as a song would end, they would begin to be taught them. They would be taught them quite often. They were not told anything else but only the order and words of the songs.

Exactly when the gens festival was indeed over, they stopped telling those young men about them, anyone of them who wished in their hearts to learn to sing (them).

Then there were still two others, different ones, who sang. It is said that these would take turns in starting off the songs. One was a Kī'ckō'^{A'} and one was a Tō'kân^{na'}. It is said that was what they did. They indeed sat as a pair. One man sat in between who beat the drum.

Ō'ni nā''kān ānwāwā''igāta ne'kaniki'cegwe'megu wī'pwāwimegu'-
nowi^{dte}i'. I''cigiw^{wa}'. Na'ina''meg ā'pī'tigā^{dte} ā'ta'cikigā'-
nowe^{dte} inime'gup ā'pwāwi'nowi^{dte}i'. Nā''kapi na'ina''megu
kī'cinana'āgwa'piwā^{dte}i kīgā'nutciḡ i'nīn ā'pōni'meguka'nawi^{dte}i',
5 Sa'sā'kwā'wapi wī'ka'nawi^{dte}i kīgō''i'e'. Cā'cki'meg ā'api''api-
^{dte}i'. Kī'cināgā'wā^{dte}cin ā'api''api^{dte}i'. 'Āgwikanāgwame'gupi
wī'apanānitci'gā'i'. Me'ce'megu wī'n ā'api''api^{dte}i'. Wī'pwāwi'-
megu'uwī'yā'anita'cipe'sepe'se'tawā^{dte} i'cigi'w^{wa}'. Īnigā''i'cawite
mane'tōnāgi ne'ciwanātānetāgu'si''sapi'. Uwī'yā'an ānwāwā''igāta
10 pe'sepe'se'tawāt ā'tanetunā'moni^{dte}i me'cemā'megō'na'i'. Nā'ka'-
^{dte}i wī'pwāwi'megukanō'nāwā^{dte} i'ci'giwag īni'n ānwāwā'igā'ni-
^{dte}ini kīgā'nutciḡ^{ki}'. Īni'pīni pe''k ā'ci'a'kawāpame'gwiwā^{dte}i
wāpe'ckinenu'sō'cka'cimi'cā'm^{mi}'.

Ō'ni nā'ka'^{dte}i neguti'megu kānaka'nawit^a'. Īna'megu wī'nāna
15 ne'ki'megu me'to'sāneni'wigwān inimegōnā'nap ānemikanaka'-
nawit^a'. Me'tenō''megu ne'pō'it inā'mi'ta'i kuta'ga nā'ka'^{dte}i
wāpikanaka'nawi^{dte}i'.

Na'ina' a'ci'e'te me'tō^{dte}i wī'na'ikanaka'nawit ānānemāwe'-
niwit^a', i'nip inami''ta'i ne'ci'megu mamamāto'tamegi wāpe-
20 'ckinenu'sō'cka'cimi'cā'm^{mi}'. Īnipā'mi'ta'i na'i'n ānāne'mātān^{na}',
"Ma'na wī'anemikaka'nōtaga nemamātomō'nenānⁿⁱ."

Īnime'gupi' cā''ck ā'nowāg^{ki}'. Īnipinā'mi'ta'i wāpikugwā^{dte}cika-
naka'nawi^{dte}i'. Kī'ci'meguwigā''sit ā'kanaka'nawi^{dte}i', īnipā'-
mi'ta'i wī^{dte}i' sō'mā^{dte}i' ā^{dte}i' mo'ā^{dte}i'. Īnipā'mi'ta'i kīgā'nowā^{dte}i'.

25 Na'ina'megu'u nāwa''kwānig i'nip āmi''ta' a'cki'megu'u wāpika-
naka'nawi^{dte}i'. Pā'ciwīna^{dte}cā''meg ā'pōnikīgā'nowe^{dte}i pōnika-
naka'nawi^{dte}i'. Āgwikanā'gwa nō'ta wī'a'kwānagetu'nāmu^{dte}i'.
Ī'nip ā'ca'wiwā^{dte} a'cki^{dte}cā''meg^{ku}'. Ōnī'na'u^{dte}i nōmagāwe
nā'ka'^{dte} a'cka'^{dte}i kīgāno'we^{dte}ini winwāwa'meg ā'wāwānā-
30 neta'mowā^{dte}i wī'a'kwāpyā''tōwā^{dte} utā^{dte}i'mōnwāw^{wi}'. Uwīyā-
'agā''ipⁱ', "Nā'ka'megu nī'ke'nwā^{dte}ci^{mu},'" ā'ci'tā'ā^{dte}i', īniye'-
megu nāyā'p ā'īnā^{dte}ci^{mu}'te' ā'īnā^{dte}ci^{mu}^{dte} ā'a'ckā^{dte}ci^{mu}^{dte}
ā'na'īnā^{dte}ci^{mu}^{dte}i'.

Īni'megu nāyā'pⁱ'. Cewā'na pepyā^{dte}i'megu nyāwe'nwi nā''kān
35 i'cawi^{dte}i'. Ī'nip ā'ca'wiwā^{dte}i'. Kī'peneme'gupi nyāwe'nw i'n
ā'ca'wiwā^{dte}i kānakana'witciḡ i'nip ā'ke'tcinānetāgānī'wiwā^{dte}i'.
Īnigā''ipīni wāpe'ckinenu'sō'cka'cimi'cā'm ā'ke'kāneme^{dte}i'megu
ā'tepāne'gwiwā^{dte} īni'ci nyāwe'nwi kākānwikanakana'witciḡ^{ki}'.
Īni^{dte}cā''ipi wā^{dte}i'megu wīgā''siwā^{dte}i nyāwe'nwi kanakana'-
40 wiwā^{dte}i'.

Again, that one who beat the drum was not indeed (permitted) to go out all day long. That was the rule for him. It is said that whenever he had gone in where the gens festival was, he was then not to go out. Again, it is said, he ceased to speak from the time those celebrating the gens festival had seated themselves. It is said it was against the religion for him to speak in any way. He only sat there. After the singing he would sit there. He would even not laugh. He only was to sit there. Indeed his rule was such that he did not have to listen to anybody there. If he did that, he would be considered worthless among the manitous, it is said. That is, if the drummer should listen to anyone who was talking, indeed, any of them. Again, it is the rule that those celebrating the gens festival must not speak to the drummer. It is said that they were being watched closely by the White Buffalo's Hoof sacred pack (that they might not do it).

Then again, there was one who gave speeches. Indeed that same one was always there to give speeches as long as he lived. Only when he died, did another begin to give speeches.

When the time came for one to be installed, as it were, who they thought would know how to give speeches, then the White Buffalo's Hoof sacred pack alone would be worshipped. Then that (one who was desired to give speeches) would be the one to be thought of thus, "This is the one who is to continue to speak our prayer."

It is said that is all that is said. That one would then begin to try to make speeches. After he had become careful in making speeches, he would then tell his own gens about it. They would then give a gens festival.

Indeed, just when noon came, he would give a speech for the first time. He would cease talking when the gens festival ceased. He was not to stop talking before. That, it is said, is what they did at first. Then from then on at another gens festival a little later on they themselves ended their speech just as they wished. It is said when someone thought in his heart, "I am going to talk long again," he would say what he had said at first in his speech.

Indeed it was all the same. Still, he had to do that over four times. It is said that was the way they did. If, however, those who talked did like that four times, it is said they were then thought a great deal of. It is said then that it is known that the White Buffalo's Hoof sacred pack loved those who were known to have given four long speeches like that. That was the reason why they were careful to give four long speeches.

U'ckinawä'agigä'meg i'n ä'cikanakana'witeig^{ki}. Pā'ci'meg
 āne'ta pa'cito'ä'i'iwag^{ki}. Inigipi'meg äyāniw i'n ä'cikanakana'-
 witeig^{ki}, 'äyā'meg A'ckig'i'iwā^{dte} u^{dte}ci'pāyā^{dte} ä'kanakana'-
 wiwā^{dte}. Wāpe'ckiku'pi^{dte}cinenu'swimi'cā'm ä'kakanōta'mowā-
 5 ^{dte}. Nā'ka kegime'si'megu me'to'sāne'niwan ā'ā^{dte}ci'wī'ta'-
 wāwā^{dte}ci māmātomo'ni^{dte}ciⁿⁱ, me'sōtāwemā'meg ā'ta'sō'ckenā-
 wā^{dte}ci'meg i'na' wigi'yāpeg ā'ta'cimamāto'mowā^{dte}. Ānetagā'ip
 Apina'megu'u mai'yōwag ā'A'ckiwāpikanakana'wiwā^{dte} u'ckinā-
 wā'ä'Ag^{ko}. Kī'pe'nepi mai'yōwā^{dte}ciⁿⁱ, mānepi'megu mai'-
 10 yōwag^{ki}. Ä'ki'cāgu^{dte}ci'gā'inigiketemāgitā'āwā^{dte} i'nipi wā^{dte}ci
 mai'yōwā^{dte}. Māyōwā^{dte}ci'nip ina'meg ā'mawinana'A'piwā^{dte}
 wāpe'ckinenu'sō'cka'cimi'cā'm ā'A'tānig^{ki}.

Kīgānuteci'pīni kegime'si'meg ā'sa'ka'wā'tōwā^{dte}ci mī'cāman
 i'n ä'cimāyōmō'ni^{dte}ci' ä'ckikanakanawī'ni^{dte}ciⁿⁱ.

15 Ō'ni nāna'imāta māmī'ci'anⁿⁱ. Neguti'megu nā'ipinān ā'cawī-
^{dte}. Me'tō^{dte}ci pāmināto'tawāt ā'pī'te'sā'kwāni^{dte}ci māmī'-
 ci'anⁿⁱ. Cewāwina'pina me'tenō'megu nigānimāmī'ci'an ānemi-
 kanō'nā^{dte}ciⁿⁱ. "Tā'ni 'ā'pī'tciwā^{dte}cā'owā^{dte}ci?" 'ā'inā^{dte}ci,
 ā'Anemi'meguke'kāneta'mini^{dte}ci ā'pī'te'sā'kwāni^{dte}ci. Īnipi'megu
 20 ā'cawī^{dte}ci.

Ō'ni nā'ka^{dte}ci, negu'ti wī'anemi'cipa'ki'gāmu^{dte}ci. Me'cemegō'-
 na' ā'ci'so'ni^{dte}ci' ā'anemipa'kimā^{dte}ci. Mō'cagi'meg ā'anemiwī-
 'ku'tiwā^{dte} i'n ā'ci'suteci' pā'ki'meteci^{ki}. Ō'n ina'megu ne'ki
 wī'pemikīgā'nowe^{dte}ci wāwānā'netag^{ka}, māmī'ci'a'i nāna'imāta.
 25 wī'anemiwā^{dte}cā'oni^{dte}ci.

Ō'n i'na'i wāwigi'tā, cā'cki'meg ā'api'api^{dte}ci ne'ki pemikīgā'-
 nowe^{dte}ci. Wīnapi me'tenō' ā'gwi kīgō'i' sa'sā'kwā^{dte}ciⁿⁱ.
 Wī'nowī^{dte}ci'ni'gā'i me'ce'meg ā'pemi'nowī^{dte}ci. Wīnā'megu
 ne'ci'ka. Ä'wī^{dte}ci'tō^{dte}ci'pini'ni mī'cāman i'ni wā^{dte}ci pwāwīwī-
 30 nakāgō'i'ci'sa'sā'kwā^{dte}ci. Ä'pe'menag^{ki}.

Ä'pe^{dte}ci'pī'megu wīgā^{dte}ci'kātāw i'ni wī'giyāp ā'A'gōtāg i'ni'ni
 mī'cāmanⁿⁱ. Ägwīgā'ip i'na'i kuguna'megin A'ckutāw^{wi}; kenā-
^{dte}ci'meg^{ku}. Me'tō^{dte}ci'megūpi me'to'sā'neni'w A'pī'tāne'tāgwatw
 A'ckutāw i'ni'n ā'A'gōtāg^{ki}. Ägwīgā'ip ina'i se'kwāta'meginⁿⁱ.
 35 Pekime'gupi 'sa'sāgi'tātāw i'n A'ckutāw ā'A'gōtāg i'ni'nⁿⁱ.

Nā'ka^{dte}ci, ā'gw A'kanan i'na' A'ka'sa'megini me'cemegō'na'
 i'ci'a'kananⁿⁱ. Me'tenō'megūp aiyā'pī'tci'ni'nenōtāwā'sāmāw
 ānemi'A'ka'sutⁿⁱ, 'aiyāne'ki'i'ci'. Aiyā'cka^{dte}ci nā'ka^{dte}ci papa'-
 gātāgw ānemi'A'ka'sutⁿⁱ. Īnini'pīn ā'cikige'simi'gātāgi mī'-
 40 cāmanⁿⁱ. Īni^{dte}cā'ipīni nā'wā^{dte}ci apenā^{dte}ci'megu'u wā^{dte}ci A'ka'-
 'swāwā^{dte}ci papagā'tāgwani nā'kānin ānenōtāwī'A'sā'māwanⁿⁱ.
 Īnime'gupi wā^{dte}ci aiyāne'ki' i'ci'a'ka'swāwā^{dte}ci ā'kikigānā'sa'-
 mowā^{dte}ci i'ni'ni mī'cāmanⁿⁱ.

The young men were indeed the ones who gave speeches like that. Some at last become old men. It is said they were always the same ones who spoke like that, those who started to speak beginning from their youth up. They talked to the White Buffalo's Hoof sacred pack. They also spoke for every one of the people who were worshipping, indeed for every one of those who were in that house where they were worshipping. Indeed it is said that some young men even wept when they first began to give speeches. Whenever, it is said, they would weep many (others) would weep too. They wept because they felt so humble in their hearts. Whenever they would weep it is said they would go and sit down where the White Buffalo's Hoof sacred pack was.

Every one of those celebrating the gens festival then smoked the sacred packs with tobacco whenever those who were making their first speeches wept.

Now as to the one who gave instructions to the attendant. It is said that there was just one who did that. It was one who seemed to ask the attendants how their cooking was progressing. Yet he could only speak to the leading attendant. "How is their cooking progressing?" he said to him, that the latter might know always how their cooking was progressing. It is said that was what he did.

Then again, there was one who was to distribute (the kettles of food). He would give it out to any member of the gens. Those who were members of that gens would invite each other only after being given (a kettleful of food). Then that one who has charge of how the attendants should cook, is the one that has his own will about how long a time the gens festival should last.

And the one who lives in that house only sits there as long as the gens festival is going on. He is the only one, it is said, who is exempt from the rules of the religion. Whenever he wants to go out, he goes right on out. He is the only one. He is exempt from the rule because it is said he alone lives with the sacred packs. He takes care of them.

It is said that the house where those sacred packs hung was always taken good care of. It is said that the fire was never handled in jerks; it was gently. The fire was considered just like a human where those (sacred packs) hung. It is said that it was never spat upon. The fire was indeed kept very clean where those (sacred packs) hung.

Again, bones of any kind were never burned there. The only thing, it is said, that was burned was Indian tobacco, a little at a time and at intervals. Again later on evergreen tree wood was burned there. It is said that was how those sacred packs were made strong. It is said that was the reason why they always burned the evergreen tree wood and also that Indian tobacco. That was the reason why they burned them little at a time, because they made the sacred packs strong.

‘Īni’pīni wā^dtc ā’ca’wiwā^dtc īni’gi pāme’nagig^{ki}. Nā’kapⁱ,
 ‘āgwī’megu na’inagatamo’wā^dtcinⁿⁱ. Īna’’meg A’’penā^dtc ā’awī-
 ‘a’wiwā^dtc aiyāniwe’meg^{ku}. Īnini’megu’ cā’ck ā’wī’cigi’megu-
 ‘aiyā^dtcī^dtcī’A’kawāpata’mowā^dtcī’. Cewā’napi wī^dtcī’sōmā’wā-
 5 ^dtcī’ ānemipyātōgo’wā^dtcī’i wī’i’cimenā’cku’nowā^dtcī’. Cā’ckipi’-
 megu pemenāganī’wiwagi nā’wīnwāwa me’cemegō’na’i wī^dtcī-
 ‘sōmā’wā^dtcī’ⁱ. Tāgwā’ginig īnigā’i’p īnⁿⁱ, “Mā’na mā’ni kemī-
 ‘cā’menāni wī’wī^dtcī’tōt īnu’g^{ki}. Cewā’na pe’ki’megu nā’kināna
 kī’tāpi’egunā’n^{na},” ‘inā’pipⁱ. Īni^dtcā’i’p īn ā’tō’tawu^dtc ā’A’sē’-
 10 mī’e^dtcī wī’anemī’cimī^dtcīwā^dtcī kā’ka’wā’suta wī’wī^dtcī’tō^dtcī’.

Ā’pe’pōnigi pe’kime’gupi’ sana’gi’āpⁱ. Āgwīgā’ipi kanā’gwa
 wī’ci’cā^dtcī’. Īna’’megu aiyā’nīw ā’awī’awī^dtcī’.

Ō’ni menō’kamī’i’niginⁿⁱ, ō’ni pe’ki pā’menag ā’awī^dtcī’.

Īnigā’ipi’megu kwā’ta’mowā^dtcī’, wāpe’ckineṇu’sō’cka’cimī’-
 15 ‘cā’mⁿⁱ. Ī’nip A’penā^dtcī’meg ā’kawāpame’gwiwā^dtcī’. Kāgō’
 u’wīyā’ ā’i’ci’ā’nwā’tag^{ki}, ke’tenapi’megu kāgō’megup i’cawīw^{wa}.
 Ī’nipⁱ.

Pe’kigā’ipi pā’menag āyīgi’meg ā’kīwī’ci’cā^dtcī’. Mā’kwā^dtcī’-
 meg ā’kīwī’cawī^dtcī’. Īnipi’megu nā’wī’napi kwā’ta’g^{ki}.

20 Menō’kamī’inigi’nipi mawa^dtcipyā’wā^dtcinⁿⁱ, āyāwī’ci’megu-
 pyā’wā^dtc ā’kīgākīgā’nowā^dtcī’. Īni’n ā’mamātota’mowā^dtcī papī’-
 wīmī’cā’mā’anⁿⁱ. Kī’citcāgipōnī’wā^dtcinⁿⁱ, ‘ō’nip A^dtcā’megu
 wāpe’ckiku’pi^dtcinenu’swīmī’cā’m ā’mamātota’mowā^dtcī’, kī-
 ‘cīninitcāgimamātotamo’wā^dtcini papī’wīmī’cā’mā’anⁿⁱ. Ī’n ā’kwī’-
 25 ^dtcī wāpe’ckinenu’sō’cka’cimī’cā’mi mō’cagi’megu kīgā’nutcig ā’ka-
 wāpame’gwiwā^dtcī’.

Ā’kwī’^dtcī’.

It is said that was the reason those who took care of them did that. Again, it is said, they never left them. Indeed they always staid at that one place. They only watched over them very particularly as best they could. Still, it is said, those who belonged to their gens would bring in meat food for them. They themselves, it is said, were cared for only by any of the members of their gens. It is said that during the fall, "This is the one who will now live with our sacred pack. Still, he will indeed please us very much," they would say about him. That was the way he was treated, it is said, when the one who was named to live with it was helped to obtain his food.

It is said that during the winter he was given a heavy (burden). He could not hunt, it is said. He had to stay at the same place.

Then in the spring, the one who really took care of it stayed (in turn).

It is said that was what they feared, the White Buffalo's Hoof sacred pack. That watched over them always. Indeed when someone did not believe in it in any way, it is said that something would truly indeed befall him. That (was what happened to them), it is said.

The one who really took care of it, it is said, also hunted about as well. He went hunting around quietly. It is said that was what he too was afraid of.

When they all returned together in the spring, it is said, just as soon as they came, they would give gens festivals. They would worship those small sacred packs. After they all camped, then it is said, they would at last worship the White Buffalo's sacred pack, after worshipping all those small sacred packs. This is the end of the White Buffalo's Hoof sacred pack which watches over those celebrating the gens festival only.

The end.

SOME LINGUISTIC NOTES ON THESE TEXTS.

These texts are of especial linguistic importance as they differ stylistically and in content from any Fox texts published by the late Doctor Jones. Hence it is that we have a rather different vocabulary.

It may be noted that the loose composition, described by me in the *American Anthropologist*, n. s. 15, 473 et seq., and in the *International Journal of American Linguistics*, 1, 50 et seq., is a favorite construction in this text. Examples are: *kī'ci-megu-pōni-āne'ta-ke'tena-ā'netamwa*, "some have already ceased to think it true," 246.17, 18 (inclusion of *megu*, a particle of weak meaning, *āne'ta*, an independent pronoun meaning "some," an adverb *ke'tena*, meaning "truly," here with adjectival sense, within the verbal compound); *ā'nawa^{dtci}-megu-une'sā'māwani-wāpe'cki-nenu'sō'cka'cimi'cāmegi-pa'ginā^{dtci}* "he threw his tobacco on the White Buffalo's Hoof sacred pack," 270.5, 6 (inclusion of particles and nouns); *neki'ci-tāpi-ta'senwi-ka'nōnā^{wa}* "I have spoken to him the correct number of times," 70.8 (inclusion of *ta'senwi*, an inanimate intransitive verb, with the virtual meaning of "times"). See also 70.35; 70.37; 70.38; 72.13, 14; 74.12; 74.19; 74.33; 76.24; 78.7; 80.21; 84.25; 90.30, 31; 94.15; 116.32, 33; 120.3, 4; 124.44, 45; 126.10; 128.33; 130.23; 130.24; 130.37; 132.26; 132.27; 132.42; 132.46, 47; 134.6, 7; 134.9, 10; 136.8, 9; 138.17; 138.20, 21; 138.43; 140.16, 17; 140.22; 140.28; 144.12; 144.15, 16; 144.28, 29; 144.40, 41; 146.11, 12; 146.40, 41; 148.10; 148.11, 12; 148.15, 16; 148.16, 17; 148.23, 24; 148.25; 150.7; 150.8; 152.5; 152.7; 152.18; 152.24; 152.37; 166.16; 166.29, 30; 210.13, 14; 212.17; 212.17, 18. Other examples can be easily found. It should be noticed that it is wholly arbitrary on our part as to whether we hold that *ka'cki* "ability" is within or without the verbal compound at 166.16 and at 166.29, though it is out of the compound at 160.8 and 204.9; at 86.38 it probably is out of the compound; at 210.15, 210.18 *pemi* may be considered as being either within or without the verbal compound. It is also to be observed that *mawi* "to go to" is found outside a verbal complex at 48.31, which shows it is not a mere prefix (see XIX International Congress of Americanists, 544). Though this loose construction is a favorite in this text, it should not be thought that it is confined to ritualistic texts.

I have shown above the looseness in verbal composition; from two examples it appears that this looseness extends at least to a certain degree in nouns: note *kī^{dtci}megu'Anenō'tānāna* "our fellow Indians," 84.15, 16 and *i'kwāwi^{dtci}cā'i'citā'āgani* "women's thought," 168.16, with the inclusion of the particles *megu* and *dtci* respectively.

In discussing a number of points it will be convenient to refer to the paragraphs of the Algonquian sketch in the *Handbook of American*

Indian Languages,¹ and Bull. 72, pp. 68-72, should also be consulted, as well as the linguistic notes on other texts contained in this volume.

§ 13. Treatment of *w* before the locative suffix *-g^{ki}*. After a vowel *w* is lost, *neniḡi'-megu* "as a man," 230.8, as contrasted with *neni^w* "man." When preceded by a consonant the *w* becomes *u* (*uwā'nagōḡⁱ* of Jones is an error for *uwānagug^{ki}*); compare also American Anthropologist, n. s. 15, 472. It should be added that terminal *^a* and *ⁱ* of singular animate and inanimate nouns respectively do not occur in the locative singular: the forms are wrongly discussed in the sketch.

§ 13. Treatment of *w* before the vocative suffix *-tig^{ke}* (*-tige*). After a vowel *w* is lost: *ine'nitig^{ke}* "O men," 128.22, 23, *i'kwätig^{ke}* "O women," 128.23 (*i'kwā^w* "woman"). The same thing has happened in Cree, as can be seen from Laçombe.

§ 20. Note on *-kā-*. There is a use of *-kā-* not mentioned in the sketch which is exemplified by a couple of instances in the texts: *ne'pō'kā^w* "he had a death in his family," 148.11; *ā'kwamata'mō-kā^w* "his family has a sickness," 150.31, 32 (for *-āmō-*, see below). That this formation is old is shown by Algonkin *nepokedjik* "les parents du mort" (quoted from Cuoq), a participial.

§ 20. Treatment of nouns before *-kā-*. In composition with *-kā-* animate and inanimate nouns lose terminal *-^a* and *-ⁱ* respectively; when consonantal clusters foreign to the genius of the language would thereby occur *e* is inserted: see § 8 near the end. But if the noun ends in a vowel followed by *-w^a*, the *w^w* is lost also. An example is *ā'pe'nā'kā^{etc}* "he hunted for turkeys," 52.20, as compared with *penā^w* "turkey" (cf. 52.19, 21). It should be noted that although *A'penāwenⁿⁱ* "disease" combines with *-kā-*, yet in this combination the *ā* behaves like the *ā* in *pyā^w* "he, she comes," etc., and not like the *ā* of ordinary stems in *ā*: *A'penāwene'kā'gwā'igi* "whosoever may have the disease," 176.24, 25, and *āgwi kīnā'na kīgō'i wī'i'ci-A'penāwene'kai'yagwinⁿⁱ* "we shall not be affected in any way by the disease," 176.23, 24, *-kai-* is phonetic for *-kā + y-*). For *-w^a* preceded by a consonant observe *nenu'su'kā'w^a* "he is on a buffalo-hunt" as contrasted with *nenu's^w* "buffalo, cattle." That the phenomenon is old is made clear by the fact that it also occurs in Ojibwa, though largely disguised owing to the phonetics of that language. Examples from Jones's texts are *kīgama'ku'kāmin* "we shall have bear to eat" (*ma'kwa* "bear"); *wīyāsi'kāwāt* "they had meat" (*wīyās* "meat").

§ 20. Use of *-gā-*. A couple of times *-gā-* occurs in a usage that is not quite clear: *wī'natawine'tamā'gāyāni* "you might cause them to be killed," 154.27-28 (for *-āmā-*, see below), *ā'me'sānetamā'gāyag^{kwe}* "we have gotten good from it," 190.8. Contrast these with *ā'me-*

¹ Bur. Amer. Ethn., Bull. 40, part 1.

'säne'tamag^{kwe} "we have derived benefit from it," [cf. 190.5] and äne'tamawagw^o osīmanⁱ "because we slew his younger brother" in Jones's Fox Texts at 344.10. It is quite possible that ä'me'sānetamā'-gāyag^{kwe} is due solely to its occurrence in a speech in which the mystic word nō^{dte} is interspersed everywhere, but the first case must be old as is to be seen from Algonkin nitamagek "they kill for another" (quoted from Cuq, *Gr. de la langue algonquienne*, §225).

§ 29. An anomalous form which belongs in §29 occurs in the texts at 138.32: ä'me'kawi'cinān(i) "was where I stumbled." The anomaly is to be explained as due to phonetic law (see p. 616).²

§ 30. Potential mode. There are some forms in the texts that do not agree with the ones given in the sketch. Thus wī'ciga'pi'kan(i) "you [sing.] shall sit firmly," 236.5; wāpā'ckā'kago'^A "we [incl.] would fall down," 158.4; kīwinānāwutī'kago'^A "we [incl.] might always see each other about," 174.26; ā^{dte}cimo'ā'kan(i) "you [sing.] must tell them," 122.21; ku'ta'mō'kani, "you [sing.] should fear it," 236.6, 7. It will be recalled that in Kickapoo there is a similar case: see Jones's Kickapoo Texts, 98, footnote 1, and 125. It should be observed that -ā- in -ā'kani is the same element found in -ā^{dte}ci, -āwā^{dte}ci, -ās^A, -āwā's^A, etc., and similarly -amō- in -amō'kani the same as in -amōg^{ki}, -amowā^{dte}, etc.

§ 30. Potential subjunctive mode. The following does not agree with the correspondent in the table given in the sketch: awitai'yātuge ka'ckimawāpata'gago'^A "might we [incl.] not be able to go over to see it?", 194.1, 2. See also 194.3.

§ 30. Prohibitive mode. These texts and others, as well as some notes, show that all forms in the table with "he" and "they" as subjects should have terminal -e, not -i. The same applies to the potential mode.

§ 31. Imperative mode. A novel formation is to be found in mawinatawiwī'senitāg(e) "let us go over and see if we could eat," 184.20. That this is an ancient formation is shown by Cree -tāk (Lacombe, *Grammaire de la langue des Cris*, 59 top).

§ 32. Interrogative mode. From nesātānⁱ "they must have slain him" in Jones's Fox Texts at 94.14 it is evident that there exists in Fox a mode that bears a close relation to the conjunctive of the interrogative mode: with -ātānⁿⁱ (in my transcription) compare -āgwāni (-āgwānⁿⁱ) in the table shown on page 406, vol. iv, of the *Journal of the Washington Academy of Sciences*, and for the usage compare § 32 of the sketch. In the said *Journal* (iv, 408, 409) I have shown that there exists a participial bearing the same relation to the conjunctive of the interrogative mode as the ordinary participial does to the ordinary conjunctive mode. Now it is perfectly obvious

² This is an old, probably proto-Algonquian, anomaly, for it occurs also in Cree, Ojibwa, and Algonquin, as can be seen from the works of Lacombe, Baraga, and Cuq.

that *ānāne'mātāna* "he that would be thought of," 276.20, is a participial bearing the same relationship to the mode of *nesātāni* (both written with full-sounding terminal vowel) as *-āgwāna* does to *-āgwāni*. [Both *nesātāni* and *ānāne'mātāna* are actives, not passives; the translation given above is merely one of convenience. It may be added that Jones's translation of the former as having a plural subject is wrong.]

§ 34. Distinction of third persons animate in the independent mode. Corresponding to *-ni^dtei* we have *-niwani* as is shown by *i'niwan(i)* "he said," 176.45, as compared with *'i'w^{wa}* "he said" (*'i'wa^a* at 176.42 is rhetorical for this).

§ 34. Form of the obviative terminations. The endings should have been given as *-anⁱ* [*-anⁿⁱ* in my transcription] and *-aⁱ* as can be seen from not only Jones's own texts but these as well.

§ 34. Possessed noun of the third person as subject. A novel form of the verb, namely, *-aminiwani* of the independent mode, occurs in the texts, e. g., *u'gwi'san ā'kwamatami'niwanⁿⁱ* "his son is sick," 150.39. This obviously corresponds to *-amini^dtei* of the conjunctive mode. An explanation showing why possessed nouns of the third person as subjects have the construction under discussion should have been given: it is simply that the *u*-pronominal element presupposes an understood third person with the result that to keep the third persons apart the obviative construction must be resorted to.

§ 34. *-amaw-*, *-amō-*, *-amā-*. These are found in the manner described in the sketch. The following novel points may be noted:

(a) *-amā-* before the reflexive suffix: *āgwi . . . ā'ckunamāti'sōyānin* "I did not save it for myself," 80.14-15. That this is an ancient type is shown by Algonkin, Ojibwa, and Montagnais: see Cuoq, *Grammaire de la langue Algonquienne*, § 225, Baraga, *Dictionnaire of the Otchipwe Language*, under *wābandamadis (nin)*, Lemoine, *Grammaire Montagnaise*, 53 bottom.

(b) *-amā-* before the secondary connective stem *-gā-*: *ā'me'sāne tamā'gāyag^{kwe}* "we have gotten good from it," 190.8; *wi'natawine'tamā'gāyani* "you might cause them to be killed," 154.26-27. I confess that I do not see the difference in meaning between the first example and *ā'me'sāne'tamag^{kwe}*, 188.44. The composition is ancient as is vouched by the evidence of Algonkin: see Cuoq, l. c., § 225 (*nitamagek* "they kill for another").

(c) *-amō-* before the secondary connective stem *-kā-*: *ā'kwamata'mō'kāw^{wa}* "his family has a sickness," 150.31-32 (see the note on § 20).

(d) *-amo-* before the secondary connective stem *-migat-*: *ke'kāne-tamomigatwi* "it has consciousness thereof," 160.31. For *-migat-* see §§ 20, 28.

(e) -Amō- before -i-: wī'kek'ānetamō'iyāni "that I may know about it," 158.34. I do not know why the ordinary wī'ke'kānetamāni is not used in this passage, unless the -i- is the same element discussed in § 20.

(f) -Amo-before-w-: wī'A'pī'teike'kānetamowitā'āwa "he will think that he knows about it," 114.17-18. The construction is of the same type discussed by me in the *International Journal of American Linguistics*, i, 52, 53.

§ 41. A passive composed of gu and followed by a copula, -'si- animate, -At- inanimate: From nōtāgu'si^{wA} "he is heard," quoted from Jones's sketch, § 3, but in my transcription (accents disregarded) it is evident such an indefinite passive must be assumed; see also Bull. 72, B. A. E., p. 69; a few examples occur in these texts: wī'inā^dteime'gu'si^{wA} "he will be spoken of," 46.5; wī'inānetā'gu'si^dtei "he would be considered," 228.17, 18; tA'cinene'kānetā'gu'si^{wA} "he is now being thought of here," 232.35, 36; āgwi' kagō'ānetāgu'si^dteinⁿⁱ "he is considered nothing," 232.13; ke'kā'netāgwatwi "it (a sacred pack) is known," 156.12-13. It is evident that the Kickapoo passive mentioned by me in Jones's *Kickapoo Tales*, 196, belongs here. Furthermore, the construction occurs in Ojibwa and Algonkin³ as can be seen from the works of Baraga and Cuoq, e. g., Ojibwa nindinendāgos "I am thought," inendāgwad "it is thought," Algonkin kitinenindagosimin "we are thought of," nikanenindagosi "he is thought to be the chief," inenindagwat "one should think." I thought it possible on the basis of other material that an inanimate copula -At- should be assumed (*International Journal of American Linguistics*, i, 53). The above establishes it, but there is further evidence for it, namely, sanagatwⁱ "it is difficult" as compared with ne'sanagi't^u "I had a hard time with it." And it will be noted that -si- is complementary to -At- in this case: sanage'si^{wA} (with secondary e for i) "he is troublesome." Furthermore, exactly as the t of sanagatwⁱ disappears before 'kⁱ and 'k^e of the conjunctive and subjunctive modes respectively, so it does in the case of gwat: pwā-wike'kānetāgwa'ke "if it is not known," 160.11. Again the evidence of Ojibwa and Algonkin shows that the formation is old: see Baraga, *Dictionary*, under sanagad and sanagis, Cuoq, *Lexique*, under sanak-.⁴

§ 41. A new form belonging to the conjunctive mode of the independent passive is to be found in ā'cimī'cī'NAMEg^{ki} "as it has been given us (exclusive)." The law that n becomes c before i which is a new morphological element or the first sound of such an element (see *American Anthropologist*, n. s. 15, 470) shows that the grammatical ending is -inameg^{ki} which resembles -amegi of the third person

³ Cree (also Montagnais) likewise has a similar formation, e. g., sakihikusi^w "il est aimable" (Lacombe, *Grammaire*, 34).

⁴ [Montagnais also: see Lemoine, *Grammaire*, 10.] See also Baraga, *Grammar*, 411 bottom.

inanimate given in the sketch. [The passage had to be omitted in printing owing to some patent errors.]

§ 41. Indefinite passive: potential subjunctive mode. There are a few cases in these texts showing such a formation exists as they are introduced by *awi't^A*. The terminations are evidently *-inä'A*, *-nenä'A*, *-nä'A*⁵ for the first, second, and third person singular respectively: *awi'ta kągō'(i) i'ci nī'na nene'kāne'mīnā'^A* "I would not be thought of in any way," 192.29 [loose composition; the other elements are *kągō'ⁱ*, *i'ci*, *nī'n^{NA}*, *nene'ki*, *äne*, *m*], *awi't aiyō'i pyāne'-nā'^A* "you (sing.) would not have been brought here," 80.26 [other elements *pyā*, *n*; *e* to prevent *-nn-*], *awi'tapi nanā'c 'A'ca'menā'^A* "it is said that he never would be fed," 230.20, 21 [*'A'ca*, *m* (not *'A'cam* as in the sketch, in my transcription); *e* to prevent *-mn-*]. An example not introduced by *awita* is *pōnime'gupi kągō'äne'menā'(A)* "he would cease being thought anything of," 250.39 [loose composition; elements *pōni*, *megu*, *pi*; rest explained].

§ 41. A novel participial of the independent passive. Though not mentioned in the sketch a participial in *-eta* corresponding to the conjunctive *-e^dtcī*, quite regular in formation, is found. However a participial of novel formation is also found, e. g., *wī'wāpamā'sutci* "they who will be looked at," 180.13. The syllable *-su-* at once recalls the middle voice, but *-ā-* is not clear. (See Bull. 72, Bur. Amer. Ethn., p. 69.)

§ 41. A formation with *-ganiwi-*. A couple of examples of this novel formation are in the texts: *ä'ke'tcinānetāganī'wiwā^dtcī¹* "they are thought of a great deal," 276.36; *pemenāganī'wiwagi* "they were cared for," 280.6. The analysis of the first example is *ä—wā^dtcī*, § 29; *ke'tci*, § 16; *n*, § 8; *äne*, § 18; *t*, § 37; the combination *-ānetā* has been met above in the *gō* passive with *si*, *At*, and corresponds to Ojibwa and Algonkin *-enendā-*, *eninda-* respectively, Cree *-eyittā-* (*tipeyittākusiw* "ilest digne de posséder," from Lacombe), Montagnais *-elita-* (see Lemoine, *Grammaire*, p. 53); it is also found in a peculiar passive *tepānetātā'w^{wi}* (in my transcription) "it was owned," Jones's Fox Texts at 34.1 (*-tā-*, § 20; *-w^{wi}*, § 28). So that it is an old combination. It is clear that the *-ā-* of the second example is the same as in the first; hence the preceding *-n-* must be the instrumental particle which has become merely formal in value; for the verbal stem see Jones's Kickapoo Tales, 94.21; *-wagi* is the pronominal element, § 28. Algonkin has a formation that corresponds to *-ganiwi-*: see Cuq, *Grammaire*, § 205; and it is evident that both Cree and Montagnais have a similar formation. I do not know how *wī'ckwī'wānā'ina-*

⁵ On further investigation it would seem that the forms for the first and second persons are constructed nearly as in a transitive verb with the third person singular animate as subject and first and second person singular respectively as objects; and that form of the intransitive third person singular animate should be given as *-enā'A* *-unā'A* (cf. *-e^dtcī* *-u^dtcī*).

'ita'ciwāwane'ckā'ānetāga'niwīwa "the thought of him being wicked would remain there"; 236.18, is to be analyzed in full: wī—wa, § 28; A'ckwī- (Jones's Askwi-) "remain"; ta'ci-, § 16; wāwane'ckā'i- "wicked, worthless" [ina, § 47; 'wāna'i, particle].

§ 41. An anomalous formation. At 224.25 we have an anomalous indefinite passive in wā^{dte} A'kawāpamāweni'wiwā^{dte}ci "why they were watched."⁶ Observe at 224.29 we have the normal wā^{dte} A'kawā'pame^{dte}(i') "why they were watched." [The only point to note in this case is that -e^{dte}i' is singular as well as plural, contrary to the sketch.]

§ 41. -i- after -gō-. A single example of this is nepemiwāpi-'kanegō'ipen^{na} "we (excl.) were straightway abandoned," 150.43. It would seem that this -i- is the same as discussed above (-amō'i-, § 34e).

§ 42. The locative case is sometimes used in the sense mentioned by Cuq, Grammaire, § 23e. An example in Jones's Fox Texts is (in my transcription) 'ickwā'sā'eg^{ki} "as a girl," 68.13 (Jones's translation is a trifle free). One in these texts is nenīgi'-megu "as a man" (idiomatically "men" in English), 230.8. For the phonetics of the locative singular and vocative plural, see the remarks under § 13.

§ 44. At 86.5 nīn^{na} and inⁿⁱ combine into nīnāni.

§ 45. It should be noted that obviative forms of the possessive pronouns occur, as also locatives. An example of the latter is kemaiyawīnwāgi "on your (pl.) right arm." Observe that terminal -A of ke—wāwa does not occur in the locative (as in nouns), and that the preceding w is elided before the locative suffix (as in nouns). The vocative singular of a possessed animate noun of the first person plural, exclusive and inclusive, has an anomalous formation.

§ 47. At 134.28 we have the inanimate plural of a novel demonstrative pronoun, mā'iyāne. The animate singular and plural, respectively, are mā'i'ya, mā'iyā'ga; the inanimate mā'i'ye, mā'iyāne; the obviative singular and plural are mā'iyāne, mā'iyā'A, respectively. This pronoun is used with the idea of invisibility, and immediate past time. So mā'iyāga means "those that have just left and are completely out of sight." The pronoun iniyā'ga would refer to more remote time.

We now come to topics where references to the paragraphs of the sketch are not feasible.

Verbalization of adverbs and participles. Examples are: inina'iwini'gip(i) "at this given date," 122.25 (inina'i); kī'ci'A'cka^{dte}i'winig(i) "after a long time," 196.39 (A'cka^{dte}i'); kī'ā'cowīpwa'megu "you must cross over," 196.26 (ā'co'w^{we}); nīgā'nīw^{wa} "he is the leading one," 190.40 (nīgā'nⁿⁱ); kī'kī'kime'k^e "if he nevertheless speaks to you," 146.40 (kī'kī'k'i); kī'kī'cāgu^{dte}itōpwa'megu kiyawāw(i)

⁶ On further study it appears that an indefinite passive in -āweniwi- is of frequent occurrence. See for example 64.41, 222.20. Ordinary intransitive verbal pronouns go with it.

"you will bring an awful fate on yourselves," 196.31 (*kī'cāgu^{dtc}i'*). It is none the less clear that from the point of view of Fox grammar, the bulk of these so-called adverbs and particles should be considered as verbal stems, for which reason they are included in the list, p. 616 et seq.

-wi-. I have spoken of a morphological element -wi- in the *International Journal of American Linguistics*, i, 53. The following examples wherein -wi- (whether or not the same -wi-) serves to connect reciprocals are novel: *ä'pwāwimi'ketiwāpa'tiwā^{dtc}i'* "they did not look at each other in a courting way," 248.3; *mi'ketiwāpa'tiwāte* "if they should look at each other in a courting way," 258.42; *mī'-ketiwi'apanā'neti^(e)i'* "if he should laugh at her in a courting way," 248.31, 32. The English translations do not bring out the double reciprocals (-tī- § 38) owing to different idiomatic usage.

-i- to combine nouns. A few examples are *manetowi'i'citā'āgani* "the manitou's thought(s)," 230.38, 39; *ugimāwi'u'ckina'wā'* "chief's son" [literally "chief-youth"], 178.3; *nenōtāwi'A'sā'māwan(i)* "Indian tobacco," 268.31. Observe that the terminal -^A of the prior members of the compounds are not used.

Ugimāwi- at the beginning of a verbal compound. A wholly novel type of verbal compound, namely, *ä'ugimāwine'tawā'miga'ki* "as it has slain a chief," is found at 178.24. The analysis is 'ä—'ki, § 29; *ugimāwi* from *ugimāw^{WA}* "chief," as above; for the relationship of *ne'taw-* to *ne'tō-* (compare *ne'tōw^{WA}* [in my transcription], Jones's Fox Texts, 66.8); *ne-* stem "kill;" -*āmiga-*, related to -*āmiga^t-*, § 20: compare also under the passive -*gō-* followed by a copula. Apparently *mānetowātage'si'i'ni^{dtc}i'(i)* "those of mysterious power," 154.37, is something of the same order. It is not quite clear how *wi'me'to'-säneniwāpa'māwā^{dtc}i'* "they will see him as a mortal," 210.33, is to be judged: it is possible that the medial portion is for -*wiwā-*, and accordingly to be taken as above (*me'tosāneniw^{WA}*). On the other hand, it may be of the novel type shown in *ä'manetō'kā'su^{dtc}i'* "he conjured for a miracle" [cf. Jones's Fox Texts, 62.15], literally "he pretended to be a manitou," *ugimā'kā'sō'w^{WA}* "he pretends to be chief," in which terminal -*w^{WA}* of the uncompounded nouns disappear. Cree and Ojibwa and probably other Algonquian languages also have this formation.

THE AUTOBIOGRAPHY
OF A FOX INDIAN WOMAN

BY

TRUMAN MICHELSON

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THE AUTOBIOGRAPHY OF A FOX INDIAN WOMAN.

BY TRUMAN MICHELSON.

INTRODUCTION.

The autobiography of a Fox Indian woman (whose name is withheld by agreement), written in the current syllabary, was obtained through Harry Lincoln in the summer of 1918. It was restored according to the phonetics of Dalottiwa, Harry Lincoln's wife, in the summer of 1920; a few odd sentences are restored according to the phonetics of Harry Lincoln. No attempt was made to influence the informant in any way; so that the contents are the things which seemed of importance to herself. It may be noted that at times the original autobiography was too naïve and frank for European taste; and so a few sentences have been deleted.

As Dalottiwa read very well and for the most part avoided spelling-pronunciations (of which I have spoken on another occasion), the Indian text was dictated but a single time. A few patent errors detected by grammatical analysis have been corrected.

I have previously spoken of the occurrence of homographs in Fox texts written in the current syllabary. An example occurring in the present memoir is *anakanani*. This may equally well represent *anāgananⁿⁱ* "plates" or *anā'kananⁿⁱ* "mattings." Dalottiwa and Harry Lincoln correctly took the homograph as *anā'kananⁿⁱ*. The fact that in Fox wedding ceremonies mattings, but not dishes, are given shows that the homograph stands for *anā'kananⁿⁱ*.

The English translation is based on a paraphrase written by Horace Poweshiek, supplemented and corrected by a grammatical analysis of the text by myself. This task was materially lightened by some linguistic notes, based on the text, obtained from Harry Lincoln. The translation has been made as literal as possible without violence to English idiomatic usage. The list of verbal stems occurring in the text (p. 616) is nearly exhaustive; and some grammatical notes are given. Hence the student interested primarily in Indian linguistics will have no difficulty in working out the text. The ethnological notes are intended to make this paper also serviceable to students of American ethnology. It may be added that though autobiographies of Indian men have previously been published, this autobiography of an Indian woman is nearly unique.¹

See also Sarah Winnemucca Hopkins, *Life Among the Paiutes*, Boston, 1883.

INDIAN TEXT.

Ka'ō'niyāpi wī'āto'tamān ā'ca'wiyān^{ni'}. Māgwā''ēd'tcā'i negu'-
twā'cig ā'ta'swipepō'nwāyān u^dtcīwāp ā'wāpīke'kā'netamān^{ni'}.
Ā'gwiwin āyī'gi pe''ki'; newaniwani'k aiyāwa'si negutawa'inaga'ki
pete'gi'ci'.

5 Ka'ō'n ā'ta'ci'kā'noyāni nīd'tcāpā'g ā'A'ci'Ag^{ki'}. Ā'wīd'tcā'-
nōmāgi tāta'gi negutā'pe'e ke'tcīnīd'tcāpā neta'ci'ā'wā'. Ō'nāpe
nā''k Ape'no'Agī tāta'gi māne'megu. Ōnā'pe' ā'wā'd'tcā'u^dtcī
tātagā'pe' i'na me'cīnīd'tcāpā'. Nīnagā''megu wīnā'pe'e newa^dt'cā'-
'o'kān^{nu'}. Ōnā'pe' ā'wī'se'niyāg ā'mānō''puyāg ā'i'ciwāpī'kā'-
10 noyān^{ni'}. Nā''ka wīgiyāpā'ani neta'ci'A'ci'tu nīd'tcāpā'g ā'uwīgi-
'Ag^{ki'}.

Nō'ig ā'ta'swipepō'nwāyāni māgwā'' ā'wāpīkugwā^dtcīgwā'si'-
gawagi neni'^dt'cāpāg^{ki'}. Cewā'pe'ki nemyā'cā'wī'. Nemaio-
maiyo'tamegu ā'pwāwina'igwā''soyān^{ni'}. Ā'gwiyugā'ape ka'eko-
15 wā'yānin^{ni'}. 'A'ci'tawī'n^{nu'}, ā''inagi ne'g^{kyā'}. "Kāgeyā''mā'kina
wī'na'igwā'soyanimā''i'; wā^dtcīpwāwī'A'ci''tōnān^{ni'}. 'Inimā'i wā^dtcī
na'igwā'sug^{ki'}, ā'kugwā^dtcīgwā'sigawu^dtcī unīd'tcāpī'nawag^{ki'}. 'Inī-
gā'wā^dtcī unīd'tcāpīgi tcāgi'megu kāgō'' A'ci''tawāpī'—utō'ci'kita-
gānwā'wī', umā'ke'sā'wāwanigā''i'." Ōnīd'tcā'ape' A''penā^dtcī'megu
20 ā'kugwā^dtcīgwā'si'gawagi neni'^dt'cāpāg^{ki'}.

Ka'ō'ni' cewā'ci'ga māgwā'' ā'ta'swipepō'nwāyān ā'wāpīmatā-
gwānetamān ā'ane'ane'nwīyān^{ni'}. Kī'pene'megu A'ci'^dtcī ā'pe'-
māpyāgi' sīpō'w ā'uwīgi'yāgini neta'pe^dt'cane'nwīpen i'ckwā'-
'sā'Ag^{ki'}. Nemānāpenāpe'e'. Nene'ckimegōpenagā' wīnāpe'e' cewā'-
25 nā kā'ckikīmīyāgini'megu ā'mawanenwīyāg^{ke'}. Ānetāpe kī'ckī-
'cka'ta'wāp ā'pwāwīnenō'cāwā^dtcī'. Nī'na wī'na' ā'gwi nanā'ci
kī'ckī'ckata'wīgini' cemā' neneguti'egōp ā'i'ckwā'sā'iyān^{ni'}. Cā'-
'cki neke'tcīne'ckimegōpāpe' ā'pwāwīka'ckīmīgi ne'cki'migin^{ni'}.
Nā''ka nema'katāwī'negōpi pwāwīnenō'cā'yānin^{ni'}. Nā''ka nene-
30 'cki'megōpi kutagagi wī'wītāmāg i'ckwā'sā'Agī pō'si wāwane-
'ckā'Ag^{ki'}. "A'ci'enagi^dtcī ā'gwi'ā' inīgi kāgō' wī'na'i'tō'wā^dtcīn
anemikī'cigi'iwāte pwāwīkāgō'na'iku^dtcī'tōwāte'. Inīgā' wī'ca'-
wīyani pwāwīna'iku^dtcī'tōyāni kāgō''i, cā''cki kīwītanenegoyān^{ne'},
netegōpāpe' ā'mā'katā'wī'cig^{ki'}. Nāwa'kwāgini neta'ca'megōpī'.
35 Cewā'na pāpegwā'megu nā'ta'sugunagatō''igin inī'meg ā'kī'ciwānī'-
'kāyān ā'cīne'ckīmīg^{ki'}. Nā''kā'. "Kā'ta neguta'i nā'īnepāwu'-
wā'kani wīd'tcānoma^dtcīn i'ckwā'sā'Ag^{ki'}. 'Aiyāpamīpyānō'
'ā'uwīge''iyagw āyā'wā'sāyāgi kī'ki'ci'p^{ya'}. Kā'ta pe'kutāne'mi-
'kani neguta'ta'ci'. Aiyā'cka^dtcī wīd'tcānom^{mi'}, ne'tegōpī'

ENGLISH TRANSLATION.^a

Well, I shall now tell what happened to me.¹ From the time when I was six years old is perhaps when I begin to recollect it. Of course (I do) not (recollect it) fully; I forget once in a great while (some days) each year back.

Well, I played with dolls² when I made them. (And) when I played with them I would make one large doll. Now they would be supposed to be many children. And that large doll, I would pretend, would do the cooking. Of course I would do the cooking in my play. And many of us would eat together when we ate, I pretended. And then I made little wickiups³ for the dolls to live in.

When I was perhaps seven years old I began to practice sewing for my dolls. But I sewed poorly. I used to cry because I did not know how to sew. Nor could I persuade my mother to (do it) when I said to her, "Make it for me." "You will know how to sew later on; that is why I shall not make them for you. That is how one learns to sew, by practicing sewing for one's dolls. That is why one has dolls, namely, to make everything for them—their clothing and moccasins." And so I would always practice sewing for my dolls.

When I was perhaps eight years old I began to like to swim. If we were living near where a river flowed by, we girls always would swim. There were many of us. Although we were scolded, yet when we could do so secretly we would go swimming. Some would be whipped because they did not mind. As for me, I was never whipped⁴ as I was the only girl (my parents) had. I would only be severely scolded when I did not mind when I was forbidden (anything). And I was made to fast when I did not pay attention. And I was forbidden to go with the other little girls, that is, the very naughty ones. "They might get you (into their habits), as they will not know how to make anything when they grow up in the future if they do not try to make anything. That is the way you will be if you do not try to make anything, if you merely loaf around,"⁵ I would be told when I was made to fast. I was fed at noon. But soon, within several days, I had forgotten what I was forbidden. Again I was told, "Do not sleep anywhere (in the wickiups) of the little girls with whom you play. Come back to where we live while it is still daylight."⁶ Do not be out some place in the night. Play with them now and then."

^a See Ethnological Notes, pp. 338-344.

- Ka'ō'ni' cā'g ā'ta'swīpepō'nwāyān ā'anemika'cki'a'se'mi'agi ne'g^{kyā}. Menō'kamigini wāpi'a'tcīgāginⁿⁱ, "Kāgō'ā' A'tcīgānō' wī'utawī'e'miyanⁿⁱ," ā'i'ci'g^{ki}. Ke'tenā'pe' ā'A'tci'gāyānⁿⁱ. Wāpitatago'a'megin ā'tcīgāg^{ki}, "Cī kīna wīna nā'keta'ki 5 tatago'an^{nu}," ā'i'ci'g^{ki}. Tcāgimōnā'āgā' netumōnā'āganⁿⁱ. Kabō'twe nā'kāpe' ā'pōnimōnā'cka'igāg^{ki}. Nemī'cātānemā'pe'e.
- Ā'ki'ciwaiyā^dtci'pōnī'kameg ā'tcīgāg^{ki}, ne'cāgwānemuyugā'ape'e kāgō'i wī'i'ci'taiyānⁿⁱ. Cewānā'pe'e, "Mani kī'ci'ci'taiyane me'-cena' kī'mawī^dtcanōmāwag i'ckwā'sā'ag^{ki}," ā'i'ci'gā'pe in ā'anwā- 10 d'tciyānⁿⁱ. Ke'tenā'pe'eni ā'ke'tciwī^dtcanomag apeno'ag^{ki}. Ā'māmī'kō'iyāg ā'cimatāgwāne'tamāg^{ke}.
- Na'ina' nā'k ā'tci'gāyāge kī'cikeginⁿⁱ, "Cī! Ku^dtciwa^dtca'unō' wīna kīna kī'cigi'tōyanⁿⁱ," ā'i'ci'g^{ki}. Ke'tenā'pe'e nī'nāni ā'ku-^dtciwa^dtca'oyānⁿⁱ. Kī'ce'sa'mānin ā'kutata'mowā^dtci neme'sō'- 15 tānag^{ki}. "Pe'ki wīganīwi," ā'i'ciwā^dtci. "Kī'ci'gi'tōd'tci pe'kigā-megāyīgi wīgā'sā'kwāwa," netegōpā'pe'e. Nemī'cātānem in ā'ci'-wā^dtcinⁿⁱ. Keyā'apagā'wīn i'ce'megu ā'ci'mige'e wī'na'e'sā'-kwāyān ā'inānemig^{ki}. Ō'ni nīna, "Ke'tenaiyātug^{ke}," ā'i'citā'-āyānⁿⁱ.
- 20 Ka'ō'ni medā'swīpepō'nwāyān iniyāgāni nī^dtca'pag ā'pōnimatā-gwānemag^{ki}. Īni wī'na kāwagi'megu nematā'gwānet ā'ane'-nwīyānⁿⁱ. Cewā'nānⁿⁱ, "Nī'mawane'nwi?" ā'inagini ne'g^{kyā}, "Ā'u," ā'i'ci^dtci, "kō'kume'sa kī'kōgenamawāwa upī'se'kā'anⁿⁱ, nīnagā'āyīgi kī'kōgenamawī," ā'i'ci'g^{ki}. Pāpiwigenō'igi'wā'megu 25 ā'anō'kā'cigi wī'kōgenamānⁿⁱ. Ke'tenamegā'pe'e neme^dtci-mānem^{mu}, "Nī'mawanenwi," wī'yān ā'ku'tamāni wī'kōgeni-gāyānⁿⁱ. Keyā'apagā'wīna wī'na'ikōgenigāyān ā'inānemigi wā-^dtci'itōtawige'e. Ke'tena'megu nena'ikō'genige kabō'twe.
- "Īnimā'kīna wā^dtci'itōtōnāni wī'na'ikōgenigāyānⁿⁱ," netegwa 30 neg^{kyā}. "Āgwi'ku'i kāgigāwī'anemipemeni'wā^dtcin u'wīyā'a'. Kabō'tweku pyā^dtci'sāwī ā'ta'cipemeniwāt ā'panāpame^dtci. Nī'n aiyō' ne'gy āgwi tāpa'kwike'kānemagin ā'cināgu'sigwānⁿⁱ. Ne'-segwī'sa neki'ci'geneg^{kwā}. Īni^dtca' ā'tō'tawī^dtci inug ā'tōtōnānⁿⁱ. Āgwi' cā'cki wī'tanenegoyāni wītō'ka'wī^dtcinⁿⁱ. Apina mō'tci 35 nīna' cwā'cig ā'ta'swīpepō'nwāyāni pe'ki'megu ā'na'e'sā'kwāyānⁿⁱ. Kāgō' ā'ci'utame'si^dtcini ne'segwī's ā'wa^dtca'oyānⁿⁱ," neteg^{kwā}. Netānwā'tawāw in ā'i^dtci, nīna yugā' ī'n ā'medā'swīpepō'nwāyān ā^dtca'meg ā'anemipe'kina'e'sā'kwāyānⁿⁱ, nā'ka^e ā'na'igwā'-soyānⁿⁱ, cewā'na nemyā'cāwī. Nā'ka^e īnina'megu na'ina'i 40 tō'ki^dtcini negya, "Tō'kinō, ne'pi kī'nāt^e," ā'i'ci^dtci. "Nā'ka pīwe'ke'ne'sānu wī'pe'ckunōnānawa^dtci'gā'yagwīnⁿⁱ," ā'i'ci^dtci. Ā'cāgwānemoyānāpe'e neki'kī'kimegōpi'megu. Īni'megu ā'penā-^dtci ā'tō'tawig^{ki}

Well, when I was nine years old I was able to help my mother. It was in spring when planting was begun that I was told, "Plant something to be your own." Sure enough I did some planting. When they began to hoe weeds where it was planted, I was told "Say! You weed in your field." My hoe was a little hoe. And soon the hoeing would cease. I was glad.

When (we) ceased bothering where it was planted, I was unwilling to do anything. But when I would be told, "When you finish this, then you may go and play with the little girls," I was willing. I then surely played violently with the children. We played tag ⁷ as we enjoyed it.

And at the time when what we planted was mature, I was told, "Say! You must try to cook ⁸ what you have raised." Surely then I tried to cook. After I cooked it, my parents tasted it. "What she has raised tastes very well," they said to me. "And she has cooked it very carefully," I would be told. I was proud when they said that to me. As a matter of fact I was just told so that I might be encouraged to cook. And I thought, "It's probably true."

And when I was ten years old I ceased caring for dolls. But I still liked to swim. But when I said to my mother, "May I go swimming?" she said to me, "Yes. You may wash your grandmother's waist for her, and you may wash mine also," I was told. I was made to wash (anything) little. Surely I would not feel like asking, "May I go swimming," as I was afraid of the washing. Now as a matter of fact the reason why I was treated so was to encourage me to learn how to wash.

"That is why I treat you like that, so that you will learn how to wash," my mother told me. "No one continues to be taken care of forever. The time soon comes when we lose sight of the one who takes care of us. I never got to know how my mother looked. My father's sister brought me up. To-day I treat you just as she treated me. She did not permit me to be just fooling around. Why, even when I was eight years old I knew how to cook very well. When my father's sister was busy with something, I did the cooking," she said to me. I did not believe her when she said that, for I was then ten years old and was just beginning to cook well, and I knew how to sew but I was poor at it. At that time when my mother woke up, she said to me, "Wake up, you may fetch some water.⁹ And go get some little dry sticks so we may start the fire," she said to me. When I was unwilling I was nevertheless compelled. That is the way I was always treated.

Kabō'twe nā''ka, "Manigā' kepapagyā'i," netegōpi', pyätōgi papagyā'itcāgā'ānō'ig^{ki}. Nemī'cātānem^{mu}. "Manigā' keta'pi-kāni," ne'tegōpi'. Ā'mane'sāyāgā'pe'e ne'gya nīnagā'; neta'-nemōta kī'ca'amāni papīwime'sā'ā'anⁿⁱ. Wināpe'e nenāna'iwane-
5 'kāg^{kwā}. Ā'ā'dtcimo'i'dtci wī'inapi'tōyānⁿⁱ. Kāgeyā'megōn ā'wāpine'cimane'sāyāni ke'tein^{ne}.

Ka'ō'ni medā'swinegut ā'ta'swīpepōnwāyāni nā''ka ma'ckimu'tā-an ā'a'ci'tō'dtcā'pe' ā'wāpawāpamag^{ki}. "Na'i', kī'ku'dtei'tu'," neteg^{kwā}. Negu't in ā'nīpi'tawī'dtci tcagima'ckimutā'ā'i'. Ā'ke-
10 'ka'ā'mawī'dtci wī'i'ci'tōyānⁿⁱ. Ke'tena nekatawimeguna'i'tu', cewāpe'ki'megu nemyā'cā'wī'. Nā'ka'dtci'megu, "Kuta'gi kī'ā'ci'tu'," ne'tegōpi'. Āwa'simā'megōn ānegi'kwāg^{ki}. Ō'ni pe'ki kabō'tw ā'na'i'tōyānⁿⁱ. Ke'tenā'pe' in ā'cāgwānemoyāni wī'a'ci'tōyānⁿⁱ. A'cki'dtcā'ke netanwā'dte ā'a'ci'tōyān āyā'pwāwīpe'-
15 kina'i'tōyānⁿⁱ. Cewā'na neki'ki'ki'megōpi'megu wī'a'ci'tōyānⁿⁱ. Pepōginini pe'k ā'a'ci'a'ci'tōyānⁿⁱ. Ka'ō'ni nā'ka nīna'megu apa'ko'aiya tcāge'ci'ā'it ā'nīpi'tawig^{ki}. "A'ci'i ma'na," ā'i'ci'g^{ki}. Ā'ku'dtci'ag^{ki}. Kāgeyā'megu neki'ci'ā'wā'. Neki'cāgu'dteimya-cā'wī'. Kāgeyā'megōn ā'wāpi'a'se'mi'agi ne'gya kī'cina'apa'kwā-
20 'kāyānⁿⁱ.

Pe'ki mī'cātānemōwā'pe'e kāgō' kī'cina'i'tō'yāninⁿⁱ. "Īnimā' kīna kīnāgwi wī'a'ci'tāti'soyani kī'cine'cipemeneti'soyan^{ne}. Wā'dtci kī'ki'ki'menāni wī'a'ci'tōyani kāgō'i, āgwigā' ketemāgi'e'-nānⁿⁱ. Ā'kakātō'nenāni kāgō' wī'na'i'tōyanⁿⁱ. Kwaiyā'ci
25 kī'citcāgina'i'tōyane kāgō'i pōnināwīyan^{ne}, āgwikāgō' wī'i'ci'sanagi'tō'yaninⁿⁱ. Kī'a'ci'tu wī'utawī'e'mīyanⁿⁱ. Nī'naiyōn ā'tō'tawī'dtci pā'menita ne'segwi's^ā. Wā'dtci na'i'tōyāni kāgō'ā'i'. 'Neketemāgi'egwāpe,' nete'citā' ā'anō''kā'ci'dtci kāgō' ā'penā'dtci'. Keyā'apagā'wīna menwitōta'wite^o. Kī'cike'kānetamāni'dtcā'i
30 nīna, 'wāna menwitōta'wigwānⁿⁱ, nete'citā'āpe^o. Ō'n inugi kīn ini wā'dte ini'megu tō'tōnānⁿⁱ. Īniyātuge nā'kīn ā'ināne'mīyanⁿⁱ 'neketemāgi'egwa,' kete'citā'āpetug^{ko}. Ā'tepānenāniku'i wā'dtci wī'na'ikā'noyan ināne'menānⁿⁱ. 'Ō' pwāwigā'tepā'nenān awita na'ikīwānō'kānenagā'^ā. 'Wī'tō'tawag^{ki}, inānenemenān^{ne}. Nepwā-
35 'kaiyane'dtcā'i kī'ci'giyane peteg i'ci me'kwāne'taman ā'tō'tōnānⁿⁱ, 'Wāna menwitōta'wigwāni ne'g^{kyā}, kī'i'citā'ē'. Ō wāwane'ckā-īyanigā' āgwi wī'na'ime'kwānemī'yanini kī'ci'a'ce'noyānⁿⁱ. Nā'-ka ma'nⁿⁱ. Ā'na'i'tōyani kāgō' ā'gwi wī'a'ci'tō'yaninⁿⁱ. Īni wī'i'ca'wīyani wāwane'ckā'īyan^{ne}. Āgwigā'in i'cinatawāne-
40 menānini wī'i'ca'wīyanⁿⁱ. Ma'kwā'dtci'megu wī'anemipemeneti'-soyani ketenānenemen^{ne}, netegwa neg^{kyā}.

Soon, moreover, I was told, "This is your little ax," when a little ax was brought. I was glad. "This is your wood-strap," I was told. My mother and I would go out to cut wood; and I carried the little wood that I had cut on my back. She would strap them for me. She instructed me how to tie them up. Soon I began to go a little ways off by myself to cut wood.

And when I was eleven years old I likewise continually watched her as she would make bags. "Well, you try to make one," she said to me.⁸ She braided up one little bag for me. She instructed me how to make it. Sure enough, I nearly learned how to make it, but I made it very badly. I was again told, "You make another." It was somewhat larger. And soon I knew how to make it very well. Then surely I was unwilling to make them. At first I was willing to make them as I did not know how to make them very well. But I was constrained to keep on making them. During the winters I kept on making them. Moreover, at that time a little rush mat was woven for me. "Make this," I was told. I tried to make it. Later on I finished it. I made it extremely poorly. Soon I began to help my mother after I knew how to make rush mats.⁸

She would be very proud after I had learned to make anything. "There, you will make things for yourself after you take care of yourself. That is why I constrain you to make anything, not to treat you meanly. I let you do things so that you may make something. If you happen to know how to make everything when you no longer see me, you will not have a hard time in any way. You will make your own possessions. My father's sister, the one who took care of me, treated me so. That is why I know how to make any little thing. 'She is in the habit of treating me meanly,' I thought, when she ordered me to make something all the time. Now as a matter of fact she treated me well. When I knew about it, I would think, 'why she must have treated me very well.' And that is why I treat you so to-day. So very likely when you think of me, you think, 'she treats me meanly.' It is because I am fond of you and wish you to know how to make things. If I were not fond of you, I would not order you around (to do things). (If I were not fond of you) I would think, 'I don't care what she does.' If you are intelligent when you are grown and recollect how I treated you, you will think, 'I declare! My mother treated me well.' Or if you are bad you will not remember me when I am gone. And this. Though you know how to make things you will not make anything. That is what you will do if you are bad. I do not wish you to be that way. I desire that you take care of yourself quietly," my mother told me.

Ō'ni nā''ka medā'swinī'cw ā'ta'swīpēpō'nwāyānⁿⁱ, "Na'i', mā'ani ku'dci tōnu," netegōpⁱ. Nema'ke'sā'anⁿⁱ. "Kī'natawiwāpī'A'ci-tāti'su kī'cina'i'tōyanⁿⁱ. Keki'ciku'dteike'kā'neta kenī'dtcāpag ā'ci'ci'tawa'dteⁱ. I'ni ku'dci wī'i'ci'tōyanⁿⁱ," netegōpⁱ. Cā'ck 5 in ā'ane'ca'mawig^{ki}. Pe'tci'tō'yānini nā'k ā'pene'ckenamawig^{ki}. "Mani'ku'i wī'i'ci'tōyanⁱ," ā'i'ci'g^{ki}. Kāgeyā'megu ke'tena ne'na i't^u.

Ō'ni nā''ka me'ckwā'swāwa tcāge'ci'ā'it ā'ānā'kwāta'mawig^{ki}. 'Ane'ki'in ā'ke'ki'tawig^{ki}. "Na'i', mā'na, ku'dci'A'ci'i," ā'i'ci'g^{ki}. 10 Ā'wāpiku'dci'ag^{ki}. Ke'tena'megu kāgeyā' nena'i'ā^{wa}. Ōn ā'A'ci'A'ci'agi me'ckwā'swāwag^{ki}. Tāpe'siwa'megu negya kāgō' kī'cina'i'tōyanⁿⁱ.

Īnina'kā'megōni pe'k ā'na'e'sā'kwāyānⁿⁱ. Neguta' āyā'dtcini negya, "Kī'wa'dtcā'u," ā'i'ci'dteⁱ. Nā'k anā'kanan ā'A'ci'tō'dteⁱ, 15 nīnāpe' ā'wa'dtcā'oyānⁿⁱ. "Kī'naga'dciwa'dtcā'u," īnimā' ā'kata-wipyā'dtcī'sāgi' sāgi'dci wī'a'wīyanⁿⁱ. Kī'wa'dtcā'eti'su'mā'i' sāgi-dte a'wīyan^{ne}," netegōpāpe^e.

Kabō'twāni, "Na'i', wāpiku'dtcipanīnu; kī'natawina'i'tu nā'ka mā'an anā'kananⁿⁱ," ā'i'ci'g^{ki}. Ā'wāpiku'dtcipanīyānⁿⁱ. Kāge- 20 yā'megu pe'kīn ā'na'īpa'niyān. Ā'wāpī'A'se'A'semi'agi neg^{kyA}. Mī'cātānemōw ā'anemi'meguna'i'tōyāni kāgō''i.

Ō'ni nā''ka medā'swine'sw ā'ta'swīpēpō'nwāyānⁿⁱ. "Na'i' nāgatawāneti'sun^{nu}; īniyāp ā'katawī'A'cki'kwāwīyanⁿⁱ. Kā'ta wani'kā'kanī mā'n ānā'dtcimo'enānⁿⁱ. Ne'ciwanā'dtcī'i'yāgani 25 ketawāmāwagi pwāwīwigā'siyan^{ne}. Myānetwīmā' in A'cki'kwāwī-wenⁿⁱ. Manetowagi ne'ckinamōg inⁿⁱ. U'wīyā' ā'ketemi'nāgu'dci manetowan ā'cki'kwāwini'dtcin ā'wī'pumā'dte in ā'ne'ckināgu'dci kātemināgu'dtcin ā'pōninene'kāneme'gu'dtcinⁿⁱ. Īni'dtcā' 'wīgā-'sinō,' wā'dte itīgi wā'dtcipagō'ci'megu wītamātīg^{ki}. Kīnaiyō 30 na'ina A'cki'kwāwīyan ā'ta'ci'megu ā'cki'kwāwīwanān īni'megu wī'ka'ki'soyanⁿⁱ. Kā'tagā' wīgī'yāpegi pyā'kanⁿⁱ. Īni wī'ca'-wīyanⁿⁱ," netegwa neg^{kyA}. Ne'sāgimeg^{kwA}.

Ke'tena'dtcī'megu medā'swine'sw āpe'taw ā'ta'swīpēpō'nwāyānⁿⁱ, "Me'sā'ani nātōtanu," netegōpⁱ. Kātawinā'wa'kwāg ā'nā'gwai- 35 yānⁿⁱ. Īyā'neguta' āneme'kāiyāni kāgō'megu nete'cipe'kinā-gōti's^u. Neki'cāgu'dtcī'sā'ge's A'dtcā'māyu'gā'in in ā'ca'wīyānⁿⁱ. Āgwi'megu ke'kānetamānin ā'ciwāpawī'wānānⁿⁱ. "Ma'ni vātugān ā'wuta'mawig ā'ā'dtcī'mo'ig^{ki}," nete'citā'e^e.

Īnamegōni nāwīpīgawā ā'mawī'cegi'cegi'cinānⁿⁱ. Neta'itanwā- 40 ge's ā'sāge'siyanⁿⁱ. Kwīyenagā' īninā katawīnīpenwī kī'citeāgi-negwa'dtcī'igāyāg^{ke}. A'eka'dtcī'megi kabōtweyātug ā'A'cka'dtcipwī-ite'e negya ā'pyā'dtcinatunā'wite^e. Kabō'twān ā'mē'kawi'dteⁱ. Īna'kā'ini pe'k ā'ke'tcīmaiyōyānⁿⁱ.

And again, when I was twelve years old, I was told, "Come, try to make these." (They were) my own moccasins.⁸ "You may start to make them for yourself after you know how to make them. For you already know how to make them for your dolls. That is the way you are to make them," I was told. She only cut them out for me. And when I made a mistake she ripped it out for me. "This is the way you are to make it," I was told. Finally I really knew how to make them.

And then a small belt of yarn was put on the sticks for me. A little was started for me. "Try to make this one," I was told. I began to try to make it. Later on I surely knew how to make it. Then I kept on making belts of yarn. My mother was pleased when I learned how to make anything.

At that time I knew how to cook well. When my mother went any place, she said to me, "You may cook the meal." Moreover, when she made mats I cooked the meals.¹⁰ "You may get accustomed to cooking, for it is almost time for you to live outside. You will cook for yourself when you live outside," I would be told.

Soon I was told, "Well, begin to try to weave; you may wish to make these mats." Then I began to try to weave. Later I knew how to weave very well. Then I began to help my mother all the time. She was proud when I continued to learn how to make anything.

And then I was thirteen years old. "Now is the time when you must watch yourself; at last you are nearly a young woman. Do not forget this which I tell you. You might ruin your brothers if you are not careful. The state of being a young woman is evil. The manitous hate it. If any one is blessed by a manitou, if he eats with a young woman he is then hated by the one who blessed him and the (manitou) ceases to think of him."¹¹ That is why it is told us, 'be careful' and why we are told about it beforehand. At the time when you are a young woman, whenever you become a young woman, you are to hide yourself. Do not come into your wickiup. That is what you are to do." She frightened me when she told me.

Lo, sure enough when I was thirteen and a half years old, I was told, "Go get some wood and carry it on your back." It was nearly noon when I started out. When I was walking along somewhere, I noticed something strange about myself. I was terribly frightened at being in that condition. I did not know how I became that way. "This must be the thing about which I was cautioned when I was told," I thought.

I went and laid down in the middle of the thick forest there. I was crying, as I was frightened. It was almost the middle of summer¹² after we had done our hoeing. After a while my mother got tired of waiting for me. She came to seek me. Soon she found me. I was then crying hard.

- "Na'i', pōnwāge'sinu'. A'cemā'in ā'cawig ā'i'kwāwig^{ki}. I'ce i'cigi'etip ini wī'cawig^{ki}. Ā'gwigā'kāgō' wī'cawī'yaninⁿⁱ. Īnimā'mani wī'ki'cikwaiyā'kwānetaman ā'na'awig^{ki}. Īn ā'cawiyani pepōge'emata' sanagi'tō'kap^a. Nepa^{dtci}kap anenwī'5 yane'e pepyā^{dtci}yugā'megu nyāwenwi tcapōgi'sa'o'kap^a. I'ceme-gōn ā'cawigipi mā'n ā'a'ckīni'cawig^{ki}. Īnugi wīna mā'n ā'na'awigi me'ce'megu upyāni kī'anenwi na'ina' ā'anenwī'wanānⁿⁱ," netegōpⁱ. "Matamatagwī'cinenu. Kā'ta natawā'pī'kanⁿⁱ. Kī'mawī'a'ci'gōn^{ne}," netegōpⁱ.
- 10 Pe'ki'megu nī'nān ā'ta'cikutage'soyāni nāwipi'kwa'ckiyugā'i'. Nā'ka pe'ki wī'catā^{wi}.
 Ā'anāgwī'igimegōnⁿⁱ, "Īniyāp ā'nā'nenānⁿⁱ. Ā'kī'cigōnāni wī'uwigiyānⁿⁱ. Matagō'kwā'unu. Kāta'megu neguta'i wī'cinatawā'piyan i'citā'ā'kanⁿⁱ," netegōpⁱ. Īyā' in ā'pyā'cigi tēagiwī'15 giyāpā'i'. Ka'ō'ni nā'ka ke'piwani kī'ka'megu nekepi'ugōpⁱ. Aiyāgwa^{dtci}'megu wī'cipwāwita'pāpatānig ināgwa'tāwanⁿⁱ. Kā'sipi'meg ā'uwigē'iyāni ta'wā'iwi wī'ta'ciwa^{dtcā}'oyāni sāgi^{dtcimā}'i'. Īnigā'nigī' cā'cki'megu wī'inegi'kwi'cināge nō'kume'sa^e inegi'kwi'tōgwānⁿⁱ.
- 20 Neg^{kyā}, "Kō'kume'sani wī'nānagāiyō' wī'ta'ciwī^{dtci}'e'kī'," netegwa neg^{kyā}. Kutagamā' wīna'megu metemō'ā^a. Keyā'apayu wī'ta'cikegye'kimi^{dtc} ina wā^{dtci}ciyyāne^{dtci}. Ā'pwāwinināniwī'seniyanī ne'kanikī'ceg^{kwe}. Wāpag^{ke}, "Kī'nātō'nepena wī'āiyōyaniniwa^{dtcā}'oyane'," netegōpⁱ. Āgwi wī'cāpenāyānīn ā'sāge'siyānⁿⁱ. Wāpani'25 gini nō'kume's ā'mawiwī'eni^{dtci}. Cā'cki'meg ā'pī'tcimawī'seni^{dtcini} ne'ci'kāni ina' ā'ta'ciku'tā^{dtci}yānⁿⁱ. Ā'anāgwī'igimegōn ā'pyātawigi mā'kā'kō'ani wī'wa^{dtcā}'oyān ina'i kāgō'ā'i mī^{dtci}wa'i ne'pi nā'ka me'sā'anⁿⁱ. A^{dtcā}'megōn ā'wa^{dtcā}'oyānⁿⁱ.
- Ōni^{dtcā}'āpe'e nō'kume's ā'ta'cikegye'kimi^{dtc} ā'ā^{dtci}'mo'i^{dtc} ā'ci-30 menwīwetōwe^{dtc} uwiyanī'na^{wi}. Pe'kiyugā'megu ke'tena metemō'ā'i^{wa}. Ke'tena^{dtcā}'megu tā'pwātug āna'inā^{dtcimo}'i^{dtci}. "No'ci'i," netegwāpe, "kābō'twe wī'ā^{dtcimo}'enān ā'pe'cigwī'wetōg uwiyanina^{wi}. Īnugi mani kenāwi ā'pī'tcike'kyaiyānⁿⁱ. Ā'cimigini^{dtcā}' ā'i'ca'wiyanⁿⁱ. Ā'ku^{dtcawiyāni}'meg ā'nāgatawāne'tamāni
- 35 wī'cīpe'cigwīwetō'wānāni nīya'^{wi}. Ke'tena'megu netāpa'ku'cka ke'kyāwenⁿⁱ," neteg^{kwā}. "Īni^{dtcā}' āmi'ca'wiyanī pe'seta'wiyan āna'inā^{dtcimo}'enānⁿⁱ. Mana wīna keyy āyānō'tegi^{dtci} nāwā'iyānīnāpe'e netaiyā^{dtci}'mo'ā^{wa}. Ā'tcinawāmagigā' wā^{dtci}'aiyā^{dtcimo}'ag^{ki}, ku^{dtci}' u'se'gwi'sani menwī'tōtāgw ā'peme'negu^{dtci}.
- 40 Ī'ni wā^{dtci} na'i'tō^{dtci} kinān ā'kwā'wiya^{gwe} kemi'ke^{dtcā}wīwenenānⁿⁱ. Ke'kinawāpamate^{dtcā}' ā'ci'tō^{dtcini} kāgō' menwa'wikap^a, keg^{kyā}, nō'ci'i'. Nā'ka mani. Nīnān ā'pī'tci'giyāg īni^{dtcā}' ā'a'cki'kwāwiya^{ge} nema'katāwīpen^{na}. Māmānugunipⁱ: āneta me-dā'suguniwag^{ki}, āneta nyāwi, nyānanwi, ā^{dtci}panagi^{dtci}'meg^{ku}.
- 45 Īnugi wīnāni ā'anemipe'kīnikeg^{ki}. Nīn ā'a'cki'kwāwiyanī cwa'ciga neta'sugunⁿⁱ. I'ce mō'tci'megu netā'pe^{dtcimā}'mā'katāwīpena pā'ci'meg ā'ke'tcīkī'ci'giyāg^{ke}," netegwa nō'kume's^a.

"Come, stop crying. It's just the way with us women. We have been made to be that way. Nothing will happen to you. You will have gotten over this now in the warm weather. Had it happened to you in winter you would have had a hard time. You would be cold when you bathed as you would have to jump into the water four times. That is the way it is when we first have it. Now, to-day, as it is warm weather, you may swim as slowly as you like when you swim," I was told. "Lie covered up. Do not try to look around. I shall go and make (a wickiup) for you," I was told.

I was suffering very much there in the midst of the brush. And it was very hot.

It was in the evening when I was told, "At last I have come for you. I have built (a place) for you to live in. Cover your face. Do not think of looking any place." I was brought there to the small wickiup. And I was shut off by twigs all around. There was brush piled up so that I could not see through it. There was only a little space where I lived to cook outside. My grandmother must have made it a size so that there was only room for us to lie down in.

"I shall fetch your grandmother to be here with you," my mother told me. It was another old woman.¹³ As a matter of fact the reason she was brought there was for to give me instructions. I did not eat all day long. The next day I was told, "We shall fetch things for you to use in cooking." I was not hungry as I was frightened. The next day my grandmother went to eat. It was only as long as she (took) when she went to eat that I was alone, but I was afraid. In the evening I was brought little buckets to cook with, any little thing to eat, water and wood. Then for the first time I cooked.

And my grandmother would keep on giving me instructions there, telling me how to lead a good life. She really was a very old woman. Surely she must have spoken the truth in what she had been saying to me. "My grandchild," she would say to me, "soon I shall tell you how to live an upright life. To-day you see how old I am. I did exactly what I was told. I tried and thought how to live an upright life. Surely I have reached an old age," she told me. "That is the way you should do, if you listen to me as I instruct you. Now as for your mother, I began giving her instructions before she was grown up, every time I saw her. Because she was my relative is why I gave her instructions, although she was well treated by her father's sister by whom she was reared. That is why she knows how to make things which belong to the work of us women. If you observe the way your mother makes anything, you would do well, my grandchild. And this. As many of us as entered young womanhood, fasted. It was very many days: some fasted ten days, some four, five, every kind of way. To-day, to be sure, things are changing. When I was a young woman I fasted eight days. We always fasted until we were grown up," my grandmother told me.

Negyagä' cä'ck in ä'pepyä^{dt}ceinapinätaw^{dt}ci me'sä'ani nā'ka wī'pe'tawāyānini wä^{dt}cä'oyānⁿⁱ'. Nā'ka netana'ana'ta'gipen^{na}'. Ma'n ä'cawī'yāginⁿⁱ'.

"Kātagä' mā'ce'nagani kīne'sanⁿⁱ': tēage'ckā'ki^{dt}ce'. Nā'ka 5 kā'ta wī'ckupanō'igā'kanⁿⁱ'. Äyig in ä'kwipōgwa'tō'ig ä'mi^{dt}tcig uwīpi^{dt}ceinawani tēage'ckāwanⁿⁱ'. Inā^{dt}ceimupi wä^{dt}ci ku'tamegi wī'ckupanō'igigä' wī'mi^{dt}tcig^{ki},'" netegwa nō'kume'sa. A'penā^{dt}tei'megu netā^{dt}cimo'egw ä'cimenwi'genig^{ki}'. "Na'i' nā'ka ma'ni. I'ni wī'ki'cigiwā'neme'ki neniwag ä'ki'ci'ä'cki'kwā'wīyanⁿⁱ', inī' 10 megu wī'wāpinatawā'neme'ki wī'mi'keme'ki'. Pwāwi^{dt}cā'megu kiwimāne'citā'äyan ä'gw ä'cita' wī'ma^{dt}tei'nō'kini wī'mi'keme'ki'. Nimi'etiginigä' mănā'wä^{dt}ceini kwīye'sä'ag ä^{dt}tcipanagi^{dt}ci ta'ci'ci'äni'änigo'wāwate pwāwi'megukiwāmānāgu'siyane nāpi'megu kenwā'ci ki'ku'se'tāgōg^{ki}'. Äni'änige'tawate wīn ä'gwi wī'kägō- 15 äne'me'kinⁿⁱ'. Inī'megu wī'wāpi'kō'ki'. Wāwane'ckā'iyane keta-wāmāwagi wī'māne'citā'āwagi nā'ka ke'ci'sä'ag^{ki}'. Ma'kwā^{dt}ci-dtēā'i kiwītāiyane wī'mi'cātāne'mowag^{ki}'. Kī'tepā'negōg^{ki}'. Cä-cki'megu kägō' äyāniw ä'uwī'giyāgwe ta'ci'ä'ci'ä'ci'tōyane kī'māmīnegōgi kägō'i wāte'tenamo'wä^{dt}ceinⁿⁱ'. Nā'ka kägō' 20 ä'i'na^{dt}ceini kī'tāpwā'tāgōgi ketawā'māwag^{ki}'. In ä'cawigi ma-kiwā^{dt}ce ä'kiwītāgi tepā'ci'wāwag uteneniminawag^{ki}'. 'Ö' ma'ni nā'ka'. Uwī^{dt}cei'ckwā'sä'i'nawag āneta wāwane'ckā'iwag^{ki}'. Inigi^{dt}cā'i kākīwītā'mete wāwane'ckā'ag ä'ci'iwāwā'sä', ä'pi-tcipwāwīpe'kiki'cinepwā'käg^{ki}'. Kā'ta^{dt}cā' nā'ikiwītāmī'yāgani 25 wāwane'ckā'iwitcig^{ki}', nō'ci'i,'" netegwa nō'kume'sä'. "Nā'ka ma'ni. Me'cemegō'na'i kākīyāta kī'menwitō'tawā^{wa}'. Manetowa-niku'i wā'pameg^{kwā}'; wä^{dt}ci tāpa'kwike'kyā^{dt}ce ä'wigā^{dt}ciwetō^{dt}ce u'wīya^{wi}'. Kā'ta u'wīyā'a tāta'cimi'yāganⁿⁱ'. Kā'ta pa'cipa-cito'wā'kanⁿⁱ'. Kā'ta nā'ikemōte'kanⁿⁱ'. Nā'ikemō'teyane kī'ke- 30 temā'ge'si'. Kā'ta ke'ta'wī'emi tepātaman^{ne}'. Ä'kwīyā'megu ä'gwi kägō' wī'na'i'ute'tenamanⁿⁱ'. Kägō'i cā'cā'ku'siyānānegā'i kī'na'i'ute'tena kägō'i'. Nā'ka kā'ta u'wīyā'a kiwina'satawinō'-katawī'yāganⁿⁱ'. Ä'pene'megu kī'ä'pī'cike'cā^{dt}cei'āwa kā'tcigit^ä'. I'ni nō'ci'i', ä'cime'nwikeg ä'i'cawig^{ki},'" netegwa nō'kume'sä'. 35 A'penā^{dt}tei'megu neta'itanā^{dt}cimo'egwa wī'i'ca'wīyānⁿⁱ'.

Kabō'twāni medā'sugun ina' ä'ki'ci'uwī'giyānⁿⁱ', "Na'i', i'niyāpi wī'mawī'ānenwīyanⁿⁱ,'" in ä'i'ci^{dt}cei ne'g^{kyā}'. Ä'nāgwaiyāge'sipōg^{ki}'. "Ketenānō' nā'i kepi'se'ka'i,'" ne'tegōpi'. Kī'cikete-namān in ä'tcapōgi'sa'oyānⁿⁱ'. 'Öni, "Wī'pe'pe'cunānⁿⁱ,'" 40 netegōpi'. Me'sōtāwī'megu nepe'pe'cugōpi'. "Öni nā'k ä'kigi,'" netegōpi'. "Cä'ck utā'siyānānunu kekōtā'i,'" ä'i'ci'g^{ki}'. Nepwā-migi nā'k ä'pe'pe'cwīg^{ki}'. "Wī'pwāwina'ike'tcimyānō'tāyani ke'tci'ä^{dt}ceigāge me'ck^{wi},'" netegōpi'. Pe'ki'megu nekutagi'egōpi'. Kutagan in ä'u'ce'ki'tamānⁿⁱ'. Inin ä'pagi'tamāni kīwī'u'ce-

My mother only came to fetch me water and little sticks of wood so that I might kindle a fire when I cooked. And we made strings. That is what we did.

"Do not touch your hair: it might all come off. And do not eat sweet things. And if what tastes sour is eaten, one's teeth will come out. It is owing to that saying that we are afraid to eat sweet things," my grandmother told me. She always gave me good advice from time to time. "Well, there is another thing. Now the men will think you are mature as you have become a young woman, and they will be desirous of courting you. If you do not go around bashfully,¹⁴ for a long time they will not have the audacity to court you. When there is a dance, when there are many boys saying all sorts of funny things, if you do not notice it, they will be afraid of you for a very long time. If you laugh over their words, they will consider you as naught. They will begin bothering you right away. If you are immoral your brothers¹⁵ will be ashamed, and your mother's brothers.¹⁶ If you live quietly they will be proud. They will love you. If you are only always making something in the same place where you live, they will always give you something whenever they get it. And your brothers will believe you when you say anything to them. When one lives quietly the men folks love one. And there is another thing. Some of the girls of our generation are immoral. If one goes around all the time with those who are immoral, they would get one in the habit of being so, as long as one has not much intelligence. Do not go around with the immoral ones, my grandchild," my grandmother told me. "And this. You are to treat any aged person well. He (she) is thought of by the manitou; because he (she) has conducted his (her) life carefully is why he (she) reached an old age. Do not talk about anyone.¹⁷ Do not lie. Do not steal. If you practice stealing, you will be wretched. Do not (be stingy) with a possession of which you are fond. (If you are stingy) you will not get anything. If you are generous you will (always) get something. Moreover, do not go around and speak crossly toward anyone. You must be equally kind to (every) old person. That, my grandchild, is a good way to do," my grandmother said to me. She was indeed always instructing me what to do.

Soon I had lived there ten days. "Well, at last you may go and take a bath," my mother said to me. We started to the river. "Take off your waist," I was told. After I had taken it off I leaped into the water. Then, "I am going to peck you with something sharp," I was told. I was pecked all over. "And now on your lower part," I was told. "Only use your skirt as a breechcloth," is what I was told. I was also pecked on my thighs. "It will be that you will not menstruate much if the blood flows plentifully," I was told. I was made to suffer very much. I put on other garments.

'kitamānini yōwe. A^dtcā'megōn ā'natawā'piyānⁿⁱ. 'Ō'ni nā''ka medā'sugun ā'ne'ciwa^dtcā'oyāni'megu' sāgi^dtcⁱ. Ta'ci'medā'sugunaga'ki nā''kāni ā'mawī'Anenwiyanⁿⁱ. 'Ō'ni^dtcā' A^dtcā'megu ā'wāpiwī'pu'gāyāni pītig^{ke}.

5 Negyān ā'ā^dtcimo'Ag^{ki}, "Pe''ki ku^dtcī nō''kume'sa netā'pe^dtcī'ā^dtcimo'egwa wī'i'ca'wiyanⁿⁱ," ne'tenā^{wa}. Apa'apanāni^{wa}. "Īnimā' wā^dtcī 'āpi'nānagi wī'aiyā^dtcimo'e'ki pe''k ā'cimenwi'-genig^{ki}. 'Nāpigā' pe'setawā'ki^dtc^e,' ā'inānemenānⁿⁱ."

Ōni^dtcā' pe''k āwa'simegōn ā'wāpi'i'ci'ā'pe'^dtcimigi kīgō'megu
10 wī'i'ci'taiyanⁿⁱ. Pā'ckityāni nā'kān ā'ci'tō^dtcinⁿⁱ, "Kīna'nā'i," ā'i'ci^dtcⁱ. Pāpiwipā'ckiti'ānāpe'e ne'ta'ci'tⁱ. Kāgeyā'megu māme'ca'i'iwani kī'ci'tō'yāninⁿⁱ. Ka'ō'ni medā'swinyānanwi ā'ta'swīpēpō'nwāyanⁿⁱ.

"Nā'i' pena kugwā^dtcigwā'sunu pī'wa'ani' senipā'i'kā'iⁱ.
15 Ketawī'emani kī'a'ci'a'ci'tāti'su nā'igwā'soyani nīmī'yanini wī'ai'yōyanⁿⁱ. Kwaiyā'ci kī'cigā'na'igwā'soyani ke'kānemenegē kī'anō'anō'kā'negōpⁱ. Āgwīgā'cā'ckⁱ. Kī'tepa'ugō'pⁱ. Kī'me'sā-netamegu nā'igwā'soyan^{ne}," netegwa neg^{kyā}. Ōni^dtcā' ā'wā-pikugwā^dtcigwā'soyānⁿⁱ. Kenwā'ci^dtcā'megu ne'pēmī'ka wī-
20 wīgā'siyanⁿⁱ. Neguta'megu nī'cwawa'i'mē ne'pēmī'ka wī'wīgā'-siyanⁿⁱ. Īni'meg u^dtcīwāp A'penā^dtcī kīgō' ā'a'ci'tōyanⁿⁱ.

Medā'swīkutwā'cig ā'ta'swīpēpō'nwāyan ā'penāwig anā''kanan ā'a'ci'a'ci'tōyāg^{ke}. Pe'pōgini mā'ckimu'tā'ani nā''ka me'ckwā-swāwag ā'senipā'igwā'soyāg ā'pīwa'igwā'soyāg^{ke}. Ke'tena^dtcī'-
25 megu netano'anō'kā'negōpi kīgō'i netepa'ugōpimegā'pe'e. "Īni-mā' kīna," netegōpā'pe'e, wā^dtcī 'anēmī'ā^dtcimo'enāni wī'na'i'-tōyani kīgō'iⁱ. Īni mā'an anā''kanani kī'ci'tōgin u'wiyā' ā'mīne^dtcī kabōtwe'meg ā'citami mī'ciwāwa kīgō'iⁱ. Nā''ka mā'ani mā'ckimu'tā'an āyīgi'meg ā'mīne^dtcī, ā'citami mī'netipi
30 kīgō' ute'tenāpi'megu kīgō'iⁱ. Ī'ni wā^dtc A'nwā^dtcīg ā'a'ci'a'ci-tōgi kīgō' ā'mē'sāne'tamegi kī'ci'tōginⁿⁱ," ne'tegōpⁱ. Ka'ci ke'tena^dtcī'meg ā'wāpimīnawāne'tamāni tāpwāp āna'inā^dtcimo-iginⁿⁱ.

Ōni^dtcā'i nō'igane'siyan āwa'si'mā'i neguta'i' sāgi^dtc ā'a'wiyanī
35 nī'cugunaga'ki^dtcā'i me'cena' kabō'tw A'cka^dtcī tepe''k āyā'cine'-paiyanⁿⁱ, "Tō'kīnō," netegwa negutiⁱ. A'ckutā'kāni kīwi-sōgenamw ā'wā'se'cāwā^dtcⁱ. Nenīwa^dtcī ā'wāpamag^{ki}. Ka'ci pe'ki'megu neki'cāgu^dtcī'sāge'sⁱ. Apina'megu nenegapi's ā'sāge-siyanⁿⁱ. Ā'mīwe'ci'wagigā' āgwi me^dtcī kwīyen i'ci'cimoyāninⁿⁱ.
40 Mā'sā^dtcīgā'megu neka'ckika'nōnā^{wa}. Ōni^dtcā' u^dtcīwāp aiyā-pi'tcina'megōn ā'pyā^dtciku^dtcipyānuta'wīwā^dtcīneniwag^{ki}. A'penā^dtcīyugā'megu nekegye'kimegōp ā'cime'nwikeg^{ki}. Nā''ka kabō-twān ā'ke'kānemig ā'wāpiku^dtcīmī'kemā'soyānⁿⁱ.

I threw away those which I had formerly been wearing around. And then for the first time I looked around to see. And again I had to cook alone for myself outside for ten days. After ten days I again went to bathe.² And then for the first time I began to eat indoors with (the others).

I told my mother, "My grandmother has always been instructing me what I should do," I said to her. She laughed. "That is why I went after her, so she would instruct you thoroughly in what is right. 'She might listen to her,' is what I thought of you."

And I began to be told to make something more than ever. Moreover, when she made a basket,¹⁸ she said to me, "You (make one)." I would make a tiny basket. Later on the ones which I made were large ones. And then I was fifteen years old.

"You may now try to sew bead and appliqué ribbon work. If you know how to sew you are to make things to wear when you dance. If it is known that you can already sew, (people) will hire you. Not merely that. You will be paid. You will be benefited by knowing how to sew," my mother told me. Then indeed I began to practice sewing. It took me a long time to sew well. It (must have) taken me two years to sew well. From then I was always making something.

I was sixteen years old when we were making mats in the summer. In the winter we were making sacks and yarn belts, (and) we were sewing appliqué ribbon work and bead work. Behold, it was true that I was constantly asked (to make) something, (and) I would be paid. "That is why," I would be told, "I continuously told you to learn to know how to make things. After these mats are completed, and any one is given them, soon he (she) (will) give something in return. And also in regard to these sacks, when (anyone) is given them, he (she) gives something in return, no doubt. That is why one is willing to make things, because they are benefited by what is made," I was told. Lo, surely when I began to realize it, what I had been told was true.

Now when I was more than seventeen, while living outside somewhere, after two days, late at night while I was still sleeping, (some one) said to me, "Wake up." (The person) was holding a match, and lit it. Lo, it was a man when I looked at him.¹⁹ I was as frightened as possible. I trembled as I was frightened. When I ordered him away, (my voice) did not (sound) natural when I spoke. I was barely able to speak to him. And from then on, now and then men tried to come to me. I always had been instructed what was proper. When it was known (what kind of a person) I (was), they began to try to court me.

Ō'n ā'ā^{dt}cimo'ig^{ki}, "Na'i', nī'cwāpitage'siyan i'ni wī'natawi-unāpā'miyanⁿⁱ. Wī'unāpāmi'wanānagā'megōna wī'kakanōneti-āta me'tenō'i wāpikanōnetiyan^{ne}. Kā'ta wī'na me'cemegōna māne kakanōneti'iyāganⁿⁱ. Āgwi menwi'kegin in ā'ca'wiwā^{dt}te 5 i'kwāwag ā'mānā'āwā^{dt}te uwī'kā'nwāwaⁱ. Ā'gwi menwitōtāgo-wā^{dt}teini wānāpāmi'wā^{dt}tein ā'kyāwāni^{dt}te ā'ke'kāneme'gowā^{dt}te ā'ca'wiwā^{dt}teⁱ. Īni^{dt}cā'wā^{dt}tei ne'ckitigi wī'mā'nā'e^{dt}te uwī'kāni'nawag^{ki}." In ā'i'cig^{ki}.

Ō'ni kabō'twe medā'swi'cwā'cig ā'ta'swipepō'nwāyān ā'menō'-10 'kamigi na'ina^{dt}cā' A'tā'i'minan ā'wāpī'kamegi negut i'kwā'ā' ā'wī'tāmag ā'A'tā'imine'kāyāg^{ke}. "Kī'nāwāpena negutⁱ," neteg-wāpe^o. "I'cemā' ketecimen^{ne}," ōnāpe' ā'i'ci^{dt}teⁱ. Keyā'apagā-wīna kī'citī'wāte'e negut u'ckina'wā'an iyā' wī'nāwu'tiwā^{dt}teⁱ.

Kabō'tw iyā' pyā'nutāg^{kwā}. Pe'ki^{dt}teci'megu pō'sōtāwi ke'cā^{dt}teci-15 'e'tiwag^{ki}. A'semi'egwa'megu ā'A'tā'imine'kā^{dt}teⁱ. Nepepyā^{dt}cimegāpe'enāwa'se'kāgwa negu'ta' wī'āiyāg^{ke}. Kabōtwemegōni kutagan in ā'pepyā^{dt}ciwītāmā^{dt}te in uwī^{dt}teci'u'ckina'wā'anⁿⁱ. Ō'ni nīnān i'kwā'ā' ā'ta'ci'kawī^{dt}teci wī'kakanōneti'emag^{ki}. "Āgwimā'kāgō' wī'i'ca'wi^{dt}teinⁿⁱ; mā'kwā^{dt}teimā'megu kī'kakanō'-20 netip^{wā}," netegw i'n i'kwā'^{wā}. Ā'ta'swi'meguneguta'i'āiyāgini pyāwagi'megu inigi neniwag^{ki}. Kāgeyā'megōni ke'ten ā'wāpika'ckika'nōnag i'n u'cki'nawā^ā. Ō'ni^{dt}cā' pe'k ā'kākiwinyā'-wiyāg^{ke}. Kā'ci pe'ki^{dt}teci'megu ke'tena metāte'tawāp āni'ānigo-wāwag^{ki}. Īni'megu nī'n ā'ā'pe^{dt}cinatawā'nemagi wī'nāwagi 25 pā'pegwa neguta' āyāiyānin ā'kī'cināwag^{ki}.

Māne wīna'megu neta'ci'kāgōgi ne'niwagi wī'kakanōneti'ag^{ki}. Kabō'twān ā'ke'kā'nemig^{ki}. Kā'ci pe'ki^{dt}teci'megu neke'tcine'cki'megōpⁱ. Kutaga^{dt}teci'megu neke'ka'amāgōp u'cki'nawā'ā wī'unāpā'miyanⁿⁱ. Nekwaiyā'cigā'nīnāna'ane'kātipen^{nā}. 30 Ō'nⁿⁱ, "Natawā^{dt}teci'megu kī'unāpāmi'kegenⁿⁱ," netegōpⁱ, "Nī'cwāpitage'siyane kī'u'nāpāmⁿⁱ," kete'ne yōwe ā'ā^{dt}cimo'enānⁿⁱ," netegōpⁱ, "nā'ka kene'ckime'ne yōwe wāwane'ckā'agi wī'kākiwī'-tāma^{dt}teⁱ. Ke'tenāna mā'n ā'kī'cipwāwikwiyena'i'yanⁿⁱ. Āyā-nā'sāyāni yōwe ketagā'wānene wī'kī'citāpa'kwimenwiwāpamenāni 35 wī'i'cimenwi'unāpāmiyanⁿⁱ. Īnugi wī'n āgwi'megu tanāne'menā-nini wī'negutimenwi'unāpā'miyanⁿⁱ. Pe'kimā' wīnāna kakanōnetiyan ō'sani myā'cawī'niwanⁿⁱ. Nāne'sene'sa'megu. Ī'n ā'ca-wini^{dt}te ō'sanⁿⁱ. Nā'iwāpī'kwāwāniwanⁿⁱ. Kāgō' nā'k ā'cimā-matāna'kiwinigin āgwi wītō'ka'wā^{dt}tein itepi wī'āni^{dt}te u'wīwanⁿⁱ. 40 Īna neniwa nā'ka pe'ki'megu nānigi'tō'i^{wā}. Īni^{dt}cā'megu nīnān ā'īnānemagi wī'i'cawī^{dt}te ugwi'semā^{wā}. A'sāmi'megu cā'ck ā'petu'sā^{wā}. Āgwi'megu nīna ke'kāne'magini kāgō' wī'i'cimī-ke^{dt}cāwī^{dt}teⁱ. Wā'cipaga'megu kīna ta'cipemeni'yāgap unāpā'-

Then I was instructed, "Well, when you are twenty,²⁰ then you may desire to take a husband. Whoever is the one whom you are going to take as your husband, he alone is the one with whom you are to talk when you begin to talk with (a man). Do not talk to many. It is not right for women to have many friends. Their husband(s) will not treat them well as they are jealous when they know what (their wives) have been doing. That indeed is why (women) are forbidden to have many friends." That is what I was told.

Then soon when I was eighteen, in the spring at the time when (people) begin to pick strawberries, I accompanied a young woman when we were strawberrying.²¹ "We will see one," she would say to me. Then she would say to me, "I am just joshing you." As a matter of fact she and one young man had made arrangements to see each other over there.

Soon he came over there. They were well acquainted with each other and treated each other kindly. She was helped by him when she was picking strawberries. She kept coming to me to get me to go with her some place. Soon he came with another young man. Then this young woman got me to talk to his fellow young man. "He will not do anything; you may talk together quietly," that woman told me. As often as we went anywhere those men came. Finally I surely began to talk to that young man. And then we four went around (together) a great deal. It surely was enjoyable (to hear them) say funny things. Then it was that I always wished to see him right away when I went anywhere, that is after I had seen him.

Of course many men tried to get me to talk with them. Soon it was known (what kind of a person I was). My, but they scolded me severely. Another young man had been selected for me to take as husband. (The other one) and I were already well acquainted.

"You had better take a husband right away," I was told, "'When you are twenty, you shall take a husband,' I told you formerly when I was instructing you. And I forbade you to go around with immoral (girls). Surely you are already not doing right. I desired to see you well-married while I was still living. But now I do not expect you to be well-married to one (man). The father of the one with whom you talk is evil. He (your lover) might beat you. That is the way his father is. He is always beating his wife.²² And when anything is taking place, he will not allow his wife to go there. Moreover, that man is extremely lazy.²³ That is why I think the son will be like that. He is always merely walking around. I have never known him to do any work. If you took him as your husband, you would probably then be taking care of him. He would cheat

miyan^{ne}. Waninä'üne's[^], kīnaiyugä'mani keki'citeāgina'i'tu
 kemi'ke^{dtc}āwīwe'nenān ä'i'kwāwiyag^{kwe}. Ägwi^{dtcā} ina wī'unā-
 pämi'yaninⁿⁱ. Kuta'ga kī'u'nāpāmi nīna nā'āneta'mōnāna
 wī'wī^{dtcā}wiwa^{dtc}. Kī'pōnigä'inakakanōne'ti'āwa kemānawā'-
 5 tāgan^{na}. Kī'penegä' ke'kānemenāne nā'ka kakanōneti'at i'n
 wī'pōniwāwānānetamani kekāgō'e'menānⁿⁱ. Ä'gwi wī'tāpwā'e'-
 nānini kāgō' ä'ci'yaninⁿⁱ. I'ceyumani petegi kepyā^{dtci}meguke-
 'kānemen ä'pe'seta'wīyan ä'ciwītamō'nāninⁿⁱ. I'ni wā'^{dtci}
 tāpwā'enāni kāgō' ä'ci'yaninⁿⁱ. Nā'ka ma'ni. Ta'swi na'i'tō-
 10 yani pe'ki nemi'cā'tānem^{mu}. Inigä'āpe'e wā'^{dtci} ne'cki'menāge
 wāwane'ckā'agi wī'kākīwīwītāma^{dtc}. Ke'tenānama'ni na'ina'-
 'megu wāpikākīwīwītāma^{dtc} ä'ke'kānemenāg^{ke}. Ä'pōniku'sa^{dtci}
 ne'niwag^{ki}. Iyāmā'kā'āpe keku'sāwagi neguta' wī'aiyanⁿⁱ.
 Inugigä' ketagāwātamegu ne'guta' wī'aiyan Ä'penā^{dtci}.
 15 Ägwimā' wī'kāgō'ānetāgu'si'yanini wāwane'ckā'iyān^{ne}. Ma'kwā-
 'tci mā'kiwītā'ni^{dtcin} ä'āgāwānāwā^{dtci} neniwagi wī'wī^{dtcā}wīwāwā-
 'dtci'. Ö wāwane'ckā'a'igä'i' cā'cki'megu wī'wāpa'ci'āwā^{dtci}.
 Wā'^{dtci} matāgwī'kawāwā^{dtc} ägwigä' wī'uwīwīwā^{dtc} u^{dtci}ta'ci'ka'-
 wāwā^{dtci}. Kī'kegeni^{dtcā}megu'unāpām ä'ci'menāna kwaiyā'k^{wi},
 20 ne'tegōpⁱ.

Medā'swi'cāg ä'ta'swīepō'nwāyānⁿⁱ. Öni na'tawā^{dtc} ä'cimig
 ä'wāpikakanōneti'ag^{ki}. Ägwi'megu me^{dtci}kwīyen inānemaginⁿⁱ.
 İniya'megu kuta'g āwa'si nete'cinene'kānemā^{wa}. Ä'penā^{dtci}-
 megu, "Tānina' kakanō'netiyān^{ne}," nete'citā' āpe'e. Ägwi'megu
 25 ka'ckipe'kipōnikakanōneti'aginⁿⁱ. Netute'tānemāwa'megu. Ön in
 ä'cimiga nā'k ä'kākīwī'tāmagi ne'guta' āyāyāninⁿⁱ. Kāgeyā-
 'megōn ä'āne'kawag^{ki}. Cewā'na kutaga'megu ā'wa'si nete'ci'ā-
 'pe^{dtcinene}kā'nemāwa nā'ckina'mawig^{ka}.

Ö'ni^{dtcā} kabō'tw ā'cimig ä'wāpi'kawi^{dtc} uwī'gewāgi wī'ciwī-
 30 tāmāg^{ki}. Ä'penā^{dtci}megu neta'ci'kāgwa wī'wī'tāmāg ä'ta'swinā'-
 waginⁿⁱ. Ö'nⁿⁱ, "Na'i', pe'kimā'nīna neku'seta'wāwagi keme-
 'sō'tānāg^{ki}," ne'tenā^{wa}. "Ö' kī'na tān ä'uwīgiyāgwe kī'ciwī'-
 tāmen^{ne}," neteg^{kwa}, "ä'gwimā'pepe'kinātowā'yagwin ägwi^{dtcā}
 wī'ku'setā'tiyagw i'ci'keginⁿⁱ. Nīnaiyō' ä'gwi ku'seta'wagini
 35 keme'sō'tānāg^{ki}. Tā'n ägwi kāgō' i'ciwāwane'ckā'itōtōnāninⁿⁱ.
 Ne'ki pyā^{dtci}kakanōnetiyagwe ma'kwā^{dtci}megu keta'ci'kōn^{ne}.
 Keke'kā'netagā'i'. Nekegye'tenāmitā'e'megu wī'wī^{dtcā}wī'tiyagwe
 ma'kwā^{dtc}. "Tānina' Ä'nwā^{dtci}te'e," nete'citā' Ä'penā^{dtci}. Kīna'-
 megu me'tenō' i'n ä'citā'āyāni wī'wī^{dtcā}winānⁿⁱ. Pe'kigä'-
 40 'megu kī'menwītōtō'n^{ne}. Ä'cimiyani'megu nī'i'ca^{wi}. Nā'k
 Ä'penā^{dtci}megu nī'mi'ke^{dtcā}wi'. Mā'agi nā'ka keme'sō'tānāg
 ä'gwi wī'ne'ckināmōnāninⁿⁱ. Ägwigä' i'ce'cime'nāninⁿⁱ. Mā'-
 nīnug ä'īnenāni ke'tena'meg i'ni wī'ca'wīyānⁿⁱ, neteg^{kwa}.
 Kabō'twān ä'ānwā^{dtci}iyānⁿⁱ. Pe'kutāgin ä'nā'gwaiyāg^{ke}. Ä'māne-
 45 'citā'āyān ä'wā'sāyāg iyā' wī'pagamī'tāmāg ä'uwīgiyāg^{ke}.
 Wāpa'g in ä'nāwu^{dtci} pe'ki'megu ke'tena kiwimenwītōtawāpi
 mānwāneta'mawig ä'unāpā'miyānⁿⁱ.

you, for you already know how to do all the work that belongs to us women. You really must not take him for your husband. You must take the other one as your husband, the one with whom I think it proper for you to live. You must stop talking with the one you are trying to love. If, however, I learn that you talk again with him, you will cease to have control over any of our things. I shall not believe anything you say to me. Now I know in the past that you listened to what I told you. That is why I believed you when you said anything to me. And this. As many things as you have learned to make, I am very proud of (them). That is why I would forbid you to go around with immoral (girls). Surely as soon as you began to go around with them we found it out. You are no longer afraid of men. You formerly were afraid to go anywhere because of them. But now you always desire to go somewhere. You will be thought of as naught if you are immoral. The ones who are moral are those whom men want to live with (i. e., marry). And they will only make sport of the immoral ones. That is why they bother them, to have a good time with them, not to marry them. You might as well quickly take as your husband the one whom I permit you," I was told.

I was nineteen years old. Then I made up my mind to begin talking with the one I was permitted. I did not like him very well. I thought more of the other one. Always I would think, "Would that I might talk (with him)." I really couldn't stop talking with him. I worried about him. And I again went around with the one I was permitted, when I went anywhere. Later on I became acquainted with him. But I always thought more of the other one, the one they hated on my account.

Soon the one I was permitted began to try to have me accompany him to his home. He always asked me to go with him whenever I saw him. Then I said to him, "I am very much afraid of your parents." "Well, I will go with you to your home," he said to me, "we do not speak a different language, so it is not right for us to be afraid of each other. As for me, I am not afraid of your parents. For I have done nothing evil to you. As long as we have been talking together, I have been quiet with you. You know it too. I intend that we shall live quietly with each other. I always think, 'Oh that she were willing.' You are the only one with whom I wish to live. I shall treat you very nicely. Whatever you tell me, I shall do. And I shall always work. And I shall not hate your parents. I am not fooling you. What I say to you this day, I shall surely do," he said to me. Soon I consented. At night we departed. When it was daylight, I was (rather) ashamed to go where we lived with him. The next day when he was seen, he surely was treated very nicely, for I had taken for a husband ²⁴ the one they had wished me to.

Ō'n u'taiyāni 'ä'mi'ci^dtei nā'k utō'ce'ki'tāgani nī'mi^dtein äyo'-
 'aiyō^dtei mi'cāte'siwenⁿⁱ. Ō'ni nī'na netawā'māwag ä'minag
 i'nini nā'ka katō'cka'cā'anⁿⁱ. Kabō'twe nā'ka nō'kuma
 nepyā^dtcina'tomeg^{kwa}. "Ītepi 'ānu'," netegwa neg^{kyA}. 'Ä'nā'-
 5 gwaiyānⁿⁱ. Īyā' pyā'yaiyānⁿⁱ, "Aiyō'ku'i," ne'tegōpⁱ. "Tcīta-
 pinu'," ne'tegōpⁱ. Ä'nana'a'piyānⁿⁱ. Ka'ci newāpi^dtcīmī'cā^dtei-
 'egōpⁱ. Kegime'si'megu netcāgimi'cā^dtei'egōpⁱ. 'Ō'ni, "Nā'ka
 managā' wī'a'wanata' cā'cketo'^A," ne'tegōpⁱ. Äyigi'meg ina
 'a'tāwi ma'^dtca'ini nā'ka' sagetunāpi'^dtcigan ina a'tāwi
 10 cā'cke'tō'eg^{ki}. Pe'ki'megu nīna netanemimagi'nepā'e ä'nā'-
 gwaiyānⁿⁱ. Nepagamimi'cā'te's ä'uwi'giyāg^{ke}. Ä'wā'patagi
 neg^{kyA}. Ä'nātagi' sagetunāpi'^dtciganⁿⁱ, "Inimā'ki'na nī'cwīn
 ä'ute'tena^dtei katō'cka'cā'ag^{ki}. Ina 'wā'na kuta'g unāpāmī'yane'
 ini kägō' i'cimīne'nenā'^A. Kabō'twāni nā'ka nī'na, "Na'ī',
 15 mani awa'tāgān^{nu}," ä'i'ci'g^{ki}. Wī'se'niweni ma'ckimu'tā'eg
 A'tō'a'tō'p anā'kanani nā'ka nā'ta'swi'megu me'ckwā'swāwagi'
 sōgi'sōgi'teigāpⁱ. In ä'ki'cā'wīyāg^{ke}. 'Ō'ni^dtca' cā'ck ä'māmī'-
 'ciwā^dtei kägō'i tcīnawāmāteigi wī^dtcawiwo'magini ma'^dtca'ini
 tā'tag^{ki}. Ō'ni nīna wī'se'niwenⁿⁱ, ma'cku^dte's^A, wāpi'gunani
 20 neguti'megu ma'cki'mutā' ā'pe' A'kwā'wi pā'ckitigigā' ā'pe'
 ā'awatā'gāyānⁿⁱ, anā'kananⁿⁱ, me'sīgwag^{ki}.

Ke'tena wīna'megu kenwā'ci'mā'i nemenwītōtāgwa wī^dtca'wi-
 wag^{ka}. Negya nā'ka pe'ki'megu nene'ckimegwa wī'aiyī'cikaka-
 nōneti'emagi ku'taganⁿⁱ. Neta'kawāpamegwa'meg^{ku}. Cewā'n
 25 āgwi'megu ka'ckipōninene'kāne'magini nīnā'na tā'ni 'ina nī'na
 mānwānemag^{ka}. Wī^dtca'wiwagagā' ā'gwi nī'na menwāne'-
 maginⁿⁱ. Inī^dtca' ina kuta'ga wā^dte A'penā^dtei nene'kā'nemag^{ki}.
 Kägō' āna'ki'wigini negya'megu nekiwī'tāmāw ā'A'kawāpami-
^dtei wī'pwāwikutaganā'kakakanōneti'emag^{ki}. Nā'ka ne'ci'ka
 30 neguta' wī'aiyāni nene'ckimeg^{kwa}. "Wītāmi wī^dtca'wiwata
 neguta' äyai'yanⁿⁱ. Kägō' inā^dteimenāgig^{ke}. 'Ta'ci'kātiwa
 ku'tagani ne'niwanⁿⁱ, ine'nagi^dte u'wīyā'. Na'iwe'siwagimā'
 nātawimemyā'cki'āteigi wāwīwetī'ni^dte'iⁱ," netegō'pāpe'e.

Ōn āpe'tawawa'ī'ne ki'ci^dtca'wiwagi kabō'twe nepōnimyānōt^e.
 35 Ka'ō'ni nā'k ā'ā^dtei'mo'ig^{ki}. "Na'ī', ma'niyāp ā'cawig iniyu-
 'māgwā'e wī'unī^dtcaē'siyāg^{kwe}. Kägō' ā'wā^dtca'ug ā'a'katāg
 ā'gwi na'imī^dteigini wī'pwāwī'A'gōtāg ape'no'ag uta'pītiyāpī'-
 nwāwanⁿⁱ. Nā'ka pa'gānan ā'gwi na'imī^dteigini wī'pwāwipi-
 'ānwipō'kepyāgiwā^dte ape'no'ag^{ki}. Nā'k ā'pepōg āgwi na'i-
 40 'apigā'sugini wī'pwāwī'agō'su^dte ape'no'ag^{ki}. Nā'k ā'gwi
 na'iwāwā^dteigā'ci'negini wī^dtcawī'wā^dteigi wī'pwāwī'u'kātāgā'ū-
^dteini'giwā^dte'iⁱ. Nā'k uwīyā'ā'ag u'kā'twāwan ā'gwi na'imī'-
^dteiginⁿⁱ. A'cā'kiwagi nā'ka wī'gā'sipi wī'pwāwimā'ce'kawu-
^dte'iⁱ. Äyigi'pinig ā'mā'cene^dte in ā'ca^dteikwig u'kātāg u^dteini'-
 45 giwag ape'no'ag^{ki}. Sanage'siwagigā'ip in ā'u^dteini'giwā^dte'iⁱ.

Then he gave me his horse, and the clothing which he used at dances, his finery. And I gave that horse to my brothers. Soon my mother-in-law came to summon me. "Go over there," my mother said to me. I departed. When I arrived there, "Right here," I was told. "Sit down," I was told. I sat down comfortably. Well, they began to clothe me in finery. I was clad all over in finery. Then, "You may also take this kettle (home)," I was told. There were also some dry goods in it, and a bridle was in the kettle. I had a very large bundle on my back when I departed. I arrived where we lived clad in finery. My mother looked at (the bundle). When she saw the bridle (she said), "Now you have two horses. If you had taken the other (man) as your husband, you wouldn't have been given anything." Soon I likewise was told, "I say, you take this (to them)." Food was placed in a sack, mattings (were to go), and several belts of yarn were tied around them. Then we were through (with the wedding ceremonies). And then only the relatives of my husband gave me each something, usually dry goods. And I would take a sack or basket full of food, beans, pumpkins (to his people), and mattings and corn.

Surely my husband for a long time treated me nicely. And my mother strongly forbade me to keep on talking with the other one. She watched me closely. But I couldn't stop thinking of him, for he was the one I loved. I did not love my husband. That is why I always thought of the other one. When anything was going on, I went around with my mother as she was watching me so that I should not talk with the other one again. And she forbade me to go any place by myself. "Go with your husband when you go any place. They might say something about you. Some one might say of you, 'she goes around with another man.' Those who desire to make trouble for married couples are smart," I would be told.

And when I had been living with him for half a year, soon I ceased having catamenial flows. Thereupon I was given instructions again, "Well, this is what has happened: probably you are to have a child.²⁵ When anything is cooked and it is burned, it must not be eaten so that children's afterbirths will not adhere. And nuts are not to be eaten, so that the babies will be able to break through the caul. And in winter, one is not to warm their feet, so that the babies will not adhere (to the caul). And (women) are not to join their feet to those of their husbands, so that (the babies) will not be born feet-first. And the feet of no (animals) are to be eaten. And one must be careful not to touch crawfish. Also, if these are touched when one is enceinte, the babies will be born feet-first. It is said that (women)

Wā^dteitā'pwā'cāg ā'sāgitigi wī'pwāwikenwā'cita'cikutagi tōgi na'ina' nō'cāg^{ke}. Ä'citi'ginimegōn ā'cawig^{ki}. Nā'k uwī'yā'ā' nāpega wī'pwāwimā'cene^{dte}. Mā'cenetegā'ipi nepō'iwā's ape'no'agi kī'cini'giwāte me'po'cāg^{ke}. Ō' cā'ckigā' ā'wāpame^{dte}ci nā'pegigi
 5 maiyāwāpamāpi'megu. Äyigi'pīn ā'sasa'gwāpig ā'wā'pame^{dte}ci pyāmi'ckwānagigwāwag ape'no'ag^{ki}. Ka'ō'ni nā'ka kī'cegwi-wāpata'ag ā'mā'ce'kawu^{dte} A'peme'gip ā'pe^{dte}cinā'piwag^{ki}. Ägwip A'kigi ka'ckināpī'wā^{dte}cin ape'no'ag^{ki}. Nā'k uwī'yā'ā' ā'ckēpyāt ā'mā'cene^{dte}ci nepō'iwag ape'no'ag^{ki}. I'ni ta'swaiyagi ne'
 10 ckitigi kāgō'ⁱ. Ō'n A'penā^{dte}ci'megu wī'nātō'tamegi me'sā'ani wī'uwīwā'cigi'megu i'citi'pi wī'ke'cawā'u'gowā^{dte} ape'no'ag^{ki}. Nā'ka kī'cike'kāneti'sugin ā'A^{dte}ci'kwig i'n ā'pōnikāgō'i'cawig unāpāmi'nawag^{ki}. Wīne'siwa'gip ā'nī'giwā^{dte} ape'no'ag^{ki}. Kī'ciwāpimamā^{dte}ci'wā^{dte}ci'ni pa'ci kāgō' ā'i'ca'i'ca'wini^{dte} ume-
 15 sōtānwāwā'ⁱ. In ā'cikeg i'n ā'cawig^{ki}. Sanagatwiku^{dte}ci wīnā'megu pe'k ā'ikwāwiyagwe nō'cā'yagwinⁿⁱ. Kekutagi'tōpen^{na}. Äneta ne'segōg ape'no'a'ⁱ. Cewā'n ā'gwi ku'ta'magwin i'ce ku^{dte} in ā'cigi'enagwe wī'ca'wiyag^{kwe}. Inī^{dte}cā'yātuge wā^{dte}ci pwā-wiku'tamag^{kwe}. Ō tcāgigā'i ku'tamagwe na'ina'megu'yātug
 20 ā'tcāgike'kyā'wagwān inī'megu āma'kwiyag^{kwe}. Awita ka'cki-āne'kwigi'kago^{ka}. Cā'cki^{dte}cā' ā'citigini'megu i'cawipi na'ina' nō'cāginⁿⁱ. Pwāwigā' ā'cime^{dte}cin i'ca'witcig inigi māmyā'ke'ckā'-gutcig unī^{dte}cāne'swā'wa'ⁱ."

I'n ā'kī'citcāgi'ā^{dte}cimo'enān ā'cawig^{ki}, ā'pwāwīkī'cike'kā-
 25 netamān ā'pī'tci'sa'naga'k ā'nō'cāg^{ki}. Ägwi mō'tci'megu äyig inugi wī'ka'ckike'kāneta'māninⁿⁱ. Pānō'megu kī'cinō'cāyāne na'ina' inī wī'ke'kāne'tamān ā'pī'tci'sanaga'kⁱ. Kabō'twe ke'tena netanemi'upi'ckwā^{dte}ce. Nemāne'citā'e. Ägwi'megu nīmi'e'tigin itepi 'aiyānin ā'māne'citā'āyānⁿⁱ.
 30 Kabō'twāni' cwā'ciga ta'swīkī'ce'sw ā'pyā^{dte}ci'sāgi nō'kum ā'pyā^{dte}ci'. Negyān ā'pyā^{dte}ci'kakanōneti'ā^{dte}ci'. "Inimā' mägwā' ā'katawinō'cā^{dte}ci'. Wī'pagō'ci^{dte}cā'A'cigawagwe wī'tanō'cā^{dte}ci'. Wā^{dte}ci wā'wutami pyaiyānⁿⁱ, tepe'k ā'kwamata'ki^{dte}ce," ināwa negyānⁿⁱ. Ä'A'ci'gāwā^{dte}ci'. Kī'cigāwā^{dte}cinⁿⁱ, "Nāpiwā'na, kī'-
 35 natomi na'ina' ā'kwamata'mugwānⁿⁱ," ā'inā^{dte}ci negyānⁿⁱ.

Kabōtwān ā'ā'kwama'tamāni ne'ci'kān anāgwiwiyu'gā'i ne'ce-gi'cegi'cin^{ne}. Ägw ā^{dte}cimo'yāninⁿⁱ. Kabōtwānⁿⁱ, "Ci! ā'kwamatagani wīnanā'i?" ā'i'cig^{ki}. "Ä'ä'e," ne'si, "ne'ciganiku tagā'wī netā'kwamat^{ka}," ne'tenāwa neg^{kyA}. "Ō 'ōn'," i'wa,
 40 "inimā'yātuge wī'unī^{dte}cāne'siyanⁿⁱ. Nī'na'tomāw i'ni^{ya}. 'Kī'natomi,' iwaku^{dte}ciyō^{we}," Nōmage'megu ā'kī'cipyā^{dte}ci', "Na'i, itepina'i'ā'nu wīgiyā'pe'eg^{ki}," neteg^{kwA}. Ä'Anā'ka'A'mawig^{ki}. Ä'nana'A'piyān inā' apī'kān A'pemeg ā'utapi'kā'tawig^{ki}. "Mani

have a hard time when they are born that way. That is why one believes and fears (what one has been told), so that one will not suffer a long time at childbirth. It is better to do what we are told. And no corpse is to be touched. If it is touched the babies would die after they are born, by inheriting it. And if the dead are looked at, they are to be looked at with straight eyes. Also it is said that if they are looked at slantingly, the babies will be cross-eyed. And if cranes are touched, the babies will always look upward. The children will not be able to look upon the ground. And when any one drowns, if he is touched, the babies would die. These are the number of things one is forbidden to do. And it is told that one should carry wood always on one's back so that the babies will be loosened (i. e., born easily). Again, after (a woman) knows that she is pregnant, she is to cease to have anything to do with her husband. (Otherwise) the babies will be filthy when they are born. When their parents do not observe this, (the babies) begin to move around. That is the rule when that happens. For we women have a hard time at childbirth. We suffer. Some are killed by the babies. But we are not afraid of it, as we have been made to be that way. That is probably the reason why we are not afraid of it. Oh, if we were all afraid of it, when we all became old, that is as far as we could go. We should not be able to branch out (to a new generation). So at childbirth we should do only what we are told. The ones who do not do as they are told are the ones who are injured by their children."

I have now told you all how it is, though I did not know about this, namely, how hard childbirth is. Even at this time I was not able to know about it. Only after I had given birth (to a child) would I know how hard it is. Soon surely my abdomen grew large. I was ashamed. When there was a dance I did not go there as I was ashamed.

Soon after eight months were by, my mother-in-law came. She came of talk with my mother. "Now is the time when she is on the point of giving birth (to a child). We should build (a little wickiup) beforehand for her so that she may be delivered there. That is why I took my time coming, (thinking) she might be sick at night," she said to my mother. They built it. After they built it, she said to my mother, "Well, you may summon me whenever she is sick."

Soon I became sick in the evening when lying alone. I did not tell of it. Soon I was told, "You might be sick?" "Yes," I answered, "I am sick and have a little pain in the small of my back," I said to my mother. "Oh ho," she said, "very likely now is the time when you are to have a child. I shall summon her. For she said, 'you will summon me.'" In a little after she came, she said to me, "Come, go to the little wickiup." (Blankets) were spread for me. When I sat down comfortably a strap was fastened from above.

ki'atā'pe'namāgwi na'ina'i pe'ki wāpamata'manini', ne'tegōpi'.
 Ä'ckami^{dtci}megu pe'ki netanemi'a'pi'a'pi'tamat^t. Kägeyā',
 "Ini' cegi'cinu. Pe'ki^{dtcā} wāpamata'manini ki'kutapi'. Ki'u-
^{dtci}gwanapi ku^{dtci} tepina'megu ki'i'cipe'eigwapⁱ," ä'i'ci^{gki}.
 5 Iniⁿ ä'i'ca'wiyānⁿⁱ. Ä'atā'penamāgwiyanāpe'api'kānⁿⁱ. Ä'gwimā'
 ka'ckini'gi^{dtcin}.

Ki'cināwitepe'kigin ä'katawi'anawi'tōyāni wī'wanāgiyānⁿⁱ.
 Ä'sāge'siwā^{dtc} ä'ta'cinana'i'ka'witeig i'kwāwag^{ki}. "Ki'mamā-
 to'mopen^{na}," in ä'i'yowā^{dtci}. Ne'sāmāwan in ā'ku'nāwan ä'a'-
 10 wanā^{dtci} nō'kum^{ma}, ä'mawimamātomā^{dtc} i'kwāwani nā'inō'cā-
^{dtci}gāni^{dtcin}. Ö'n ä'pyā^{dtc} i'n i'kwāwā' sāsā'simegōn ä'anā-
 'pō'kā^{dtci} nāta'winōnⁿⁱ. Ki'cā'pō'kā^{dtcin}, "Na'i, ki'ki'ki'-
 megu nawa^{dtci}teitapi^{dtc}. Ki'kegyānenāpwa wī'pwāwiki'pi'sā-
^{dtci}," ä'i'dtci. Ki'cititapi'igini newi'cemeg ä'se'swāmi^{dtci}; ö'n
 15 ä'mena'i^{dtci}. Ki'cimenā'i^{dtcin} ä'wāpi'nāgā^{dtci}. Ä'peminowī'-
 nāgā^{dtc} ä'tetepi'nāgā^{dtc} ini wigi'yāpāⁱ. Ä'a'wiyāni tepina'peme'-
 gā^{dtcini} pagapa'kwā'am^{wa}. "Nowinu' kwiye'sā'i'wanānⁿⁱ," iwā'-
 pe'e. Nā'kāpe' ä'wāpi'nāgā^{dtci} pemegā^{dtcini} nā'ka'megu paga-
 pa'kwā'igā^{wa}. "Nowinu' ä'ickwā'sā'i'wanānⁿⁱ," ini nā'kāpe'
 20 ä'i'dtci. Nyāwenwi ki'citetepi'nāgā^{dtc} ä'pi'tigā^{dtci}, nā'k
 ä'me'na'i^{dtci}. "Ini'ku^{dtci} wī'nī'gini^{dtci}. Me'cena' wī'cegi-
 'cin^{wa}. Cā'cki wīgā^{dtci}cime'k^u. Ki'kegyāni^{dtci}gwa'nānāpwa
 tepina' i'ci cā'ckⁱ," i'wa. Ke'tena^{dtci}megu i'n ä'nigi^{dtci}
 kwiye'sā^a.

25 I'ni ä'ki'cike'kāne'tamān ä'pi'tamatameg ä'nō'cāg^{ki}. Ki'cinō-
 'cāyāni nā'k āgwi^{dtci}megu nā'ka pā'ci negu'ta' tanamatamā-
 ninⁿⁱ. Nemenwipemā'te'sⁱ. Apeno'ä'an ä'pa'ke'ca'mawu^{dtc}
 uwi'nwi neguti^{dtci}c ä'ku'ca'mawāpⁱ. Ä'ckigenigigā'megu aiyōpi
 mō'co'wāganⁿⁱ. Ä'sōgi'tawu^{dtci} wā^{dtci} pa'ke'ca'mawu^{dtci}.
 30 Ä'kōge^{dtcāne}dtci. Wāpanig in ä'te'kine^{dtci} te'kinā'ganeg^{ki}.
 Ö'n uwi'nwig uwiyā'sā' ä'tetepā'kwi'se'tawu^{dtci} papagiwaiyā'ä'
 u'ce'keg ä'pā'kwi'se'tawāpⁱ. "Ki'ci'ka'ci'kawi'se'tawāw aiyā'pi'-
 'tcina'i wī'kegenipa'kinwiyā^{dtci}," ne'tegōpⁱ. In ä'tō'tawag^{ki}.
 Ä'gwi wī'na nī'na nā'ikōge'naginⁿⁱ. Negya nenana'i'kamāg^{kwā}.
 35 Ne'sugunage'si^{dtc} ä'pā'ki'nwiyā^{dtci}. Ägwigā' ayī'gi kākam uta'-
 tagin ä'nōtagi nī'cuguni'megu.

Ö'nⁿⁱ, "Ki'a'pe^{dtci}megute'kinā^{wa}: teigitepā'ki^{dtc}, wāgi-
 'sigi'wā'ki^{dtc}, wāwāgapaiyā'ki^{dtc}. Inimā' wā^{dtci} wīgātapine-
^{dtci} wī'i'ci'giwā^{dtci}. Ä'inapine^{dtci} wī'cō'ckā'kwi'giwā^{dtci}. Kata-
 40 wīgā'megu negutawa'ime te'kināpⁱ. Nā'k ā'gw ä'pe^{dtci}sōge'ne-
^{dtcin}. Wāwāpi'sōneg ä'sāpi ki'cinōnowā^{dtcini} wī'pwāwī'utamī-
 'i'wāwā^{dtci}. Kwaiyā'ci^{dtcā} me'cena' nāne'sa'piwagi neguta'
 ä'yāgin ä'pwāwiki'ki'twāwā^{dtci}. Inigā' ä'sā'sōge'nāwā^{dtc} āneta'
 pägi'senā'wā^{dtcinimegōn} ä'mai'yōni^{dtci}. Utamī'egōg ä'a'ci'āwā-
 45 ^{dtc} ä'sā'sōge'nāwā^{dtci}," ne'tegōpⁱ.

"You are to hold on to this when you begin to feel intense pain," I was told. I then felt more intense pain. After a while I was told, "Lie down. When you begin to suffer acute pain you are to try to sit up. You are to sit on your knees and you are to sit erect." I did so. I would hold on to the strap. (The child) could not be born.

After midnight I was nearly unable to get up. The women who were attending me became frightened. Then they said among themselves, "We shall pray (for help)." My mother-in-law took Indian tobacco and went to a woman skilled in obstetrics for help. And when that woman came, she at once boiled some medicine. After she had boiled it, she said: "Let her in any case sit up for a while. You must hold her so that she will not fall over." After I was made to sit up, she spat upon my head; and she gave me (the medicine) to drink. After she had given me (the medicine) to drink, she began singing. She started to go out singing and went around the little wickiup singing. When she danced by where I was, she knocked on the side. "Come out if you are a boy," she would say. And she would again begin singing. When she danced by she again knocked the side. "Come out if you are a girl," she would say again. After she sang four times in a circle, she entered (the wickiup). And she gave me (medicine) to drink. "Now it will be born. She may lie down. Only lay her down carefully. You must hold her knees straight up," she said. Lo, sure enough, a little boy was born.

Then I knew how painful childbirth was. "After I had borne (the child) I was not in pain in any spot. I was well. They cut off the baby's navel with one inch of the cord on it. A brand-new pair of scissors was used. They tied up the place where he was cut. His belly was washed. The next day he was placed in a cradle. And they tied a little piece of meat on his navel with a cloth going around (his body), tying it on his abdomen. "You must moisten him once in a while so that his umbilical cord will drop off soon," I was told. I did so to him. I did not wash him myself. My mother attended to him for me. In three days his umbilical cord dropped off. He could not draw the milk out for two days when I nursed him.

Then, "You must always keep him in a cradle: (otherwise) he might have a long head, (or) he might be humpbacked, (or) he might be bow-legged. That is why they are placed carefully, so they will (not) be that way. When they are tied that way they will be straight. They are kept in cradles for nearly one year. Again, they are not to be held all the time. They are placed in a swing after they suckle so that they will not be a nuisance. They become trained to be left alone when one goes some place, if they are not cry-babies. And when they are constantly held some cry when they are laid down. (People) are bothered by them when they get them used to being constantly held," I was told.

Ne'swāpitagi ne'swi ta'suguni' sāgi^dtcī neta^{wi}'.

Ō'ni kabō'tw ā'wāpipe'kinawi^dtcī wī^dtca'wiwag^{ka}'. Āgwi'megu me^dtcī'kwīyena pyā^dtcī'cimenwa'wite' i'ca'wi^dtcīnⁿⁱ'. Keyā'apagā' i'niya i'kwā'ā'aiyōw āyā'pwāwī'unāpā'miyāni kākīwī'tāmaga 5 kāgō' āna'inā^dtcimo'āte^e'. "Pe'ki'megu kīnāna keta'cimenwitō'tawa pe'kigā' wī'naiyōw ina kīwa kutagani ne'niwani me'tō^dtcī'megu unāpāmī^{wa}'. Nī'n ā'cike'kā'nemag^{ki}'. 'Āgwi nanā'ci wī'pōnī'kātiyagwinⁿⁱ', mō'tcī'megu ku'tagagi wī^dtca'wiwag^{kwe}', itīwagigā'ⁱ,' ā'inā^dtcimo'āte^e'. Kāgeyā'megōni ke'ten ā'tāpwā- 10 'tawāte'eyātug^{ke}'. Īnina'megōn u'^dtcīwāp ā'wāpi'anemimiyā'citō'tawi^dtcī'. I'cegā' wīna'meg i'n i'kwā'ā' ā'kegyā'ekatawāneme^dtc ā'menwitōta'wini^dtcī'. Wīnaiyugā' ā'gw uwīweme'gu^dtcīni neniwa' ā'wāwane'ckā'i^dtcī'. Kāgeyā'megu newāpināne'segōpⁱ'.

"Īniku'i yō'we wā^dtcī ne'cki'menāni me'cemegōna wī'kanōnetī- 15 'A^dtcī neniwag^{ki}'. 'Me'tenō'megu wī'unāpāmī'wanāna kī'kakanōne'tī'ā^{wa},' wā^dtcīne'nāne^e,' netegwa ne'g^{ka}'. "Kāgeyā'mā' kī'ā'kwā'āpwa ke'gwi'swāw ā'ā'pe^dtcīpegi'cki'kātiyāg^{kwe}'. Nepō'iwagimā' apeno'ag ā'ā'kwāwā^dtcī', ne'tegōpⁱ'.

Kabō'twāni kātawina'etunā'mo'^dtcī negwī'se'emenān ā'ā'kwa'- 20 matag^{ki}'. Pe'ki'megu nekwīnatawī'citā^e'. Kāgeyā'megōn ā'nepō'ⁱd^{tc}'. Ka'ci pe'ki^dtcī'megu kī'cāgu^dtcī' sanagatw ā'nepō'kāg^{ki}'. Kanāgwa'megu wī'pwāwimiyā'citā'āg^{ki}'. "Īni ku^dtcī yōwe wā^dtc ā^dtcimo'enāni mī'ckuta^e ā'ta'ci'sā'sāgi'āgwe yō^{we},' netegōpⁱ'. "Īnimā' wā^dtcī pwāwina'ipagame^dtc unī^dtcāne'si'nawag^{ki}'. Āwa- 25 'si'meg i'ciki'cāgu^dtcitā'ānā'a nā'ne'set^e,' ne'tegōpⁱ'. Kī'cipīta'-u^dtc āwa'si'megōni nemyā'citā'āyānⁿⁱ'. Nyāwugun ā'anāgwigin ā'ā'camage^dtcī pīta'wāteig^{ki}'. Ā'wāpi'a'ci'tōyāge mī'cāte'siwen ā'ckigegi'meg^{ku}'. Kī'ci'tōyāg ā'natawā'nemagi wī'u'ce'ki'aget^A.^a Nēcāgi'megunene'kāne'māwag ape'no'ag^{ki}'. Negu't īn ā'me'- 30 'kawagi me'tō^dtcī', "Ma'na māgwā' ā'pī'tcītepā'nage'e netape'no'em ā'pī'tcītepānā'sut^A,' nete'citā^e'. Ōn īn ā'u'ce'ki'Age^dtcī wī'ugwi'siyā'ge tātag^{ki}'.

Ō'n A'cka^dtcīmā' āwa'sīmā'meg ā'anemimiyā'cawi^dtcī wī^dtca'wiwag^{ka}'. Nānigi'tō'ī^{wa}'. Cewā'na nene'ckimegwa negya wī'pe- 35 'cegwā'iyānⁿⁱ'. Ō'ni nā'ka kabō'twe ne'gya ā'nepeg^{ki}'. Nī'cwāpitaginyāna'nwi ā'ta'swīpepō'nwāyānⁿⁱ'. Pe'ki'megu nekī'cāgu^dtcitā^e'. Tcāgi'megu neme'kwānet ā'ina'inā^dtcimo'ite^e'.

Ō'n u'^dtcīwāp ā'wāpīke'tenane'cipemenamāni nīya^{wi}'. Pe'ki^dtcī'megu sa'nagat^{wi}'. Āgwi nanā'c A'cenugini mī'ke^dtcāwīwe- 40 nⁿⁱ'. Kanāgwa'megu cā'cki wī'kīwītāg^{ki}'. "Wāna'i ke'tena menwitōta'wigwāni negya kāgō' wī'na'ī'tōyān ā'ta'ci'kawī^dtcī'. Āmī'cawiwānā'ni nīna mani pwāwike'kānetamā'ne' i'ci mī'ke^dtcā'wīwen i'kwā'wīwenⁿⁱ? Āwa'si'meg i'ciketemāge'si'kā'a pwāwīkī-

^a Harry Lincoln tells me the modern form is wī'a'ce'ki'; and similarly in other forms.

I lived outside for thirty-three days.²⁶

Then soon my husband began to act differently. He did not treat me at all the way he had done when he was acting nicely. The fact of the matter is that the young woman with whom I used to go around before I was married had been telling him something. "You are treating her so well, but your wife formerly was the same as married to another man. (That is) what I know about her. 'We shall never stop talking to each other even if we marry other (persons),' they said to each other," she kept on telling him. Finally he apparently really believed her. From that time on he began to treat me badly. That young woman was made jealous because he treated me well. That was why she kept on telling him stories. As for her, the men would not marry her as she was immoral. Finally (my husband) began to beat me.²⁷

"That is why I formerly forbade you to talk to any men. That is why I said to you, 'You must talk only to the one whom you are to marry,'" my mother said to me.²⁸ "Finally you will make your son angry if you are always having trouble with each other. Babies die when they become angry,"²⁹ I was told.

Soon, when our little boy nearly knew how to talk, he became ill. I felt very sorrowful. Later on, indeed, he died. It is surely very hard to have death (in the family). One can not help feeling badly. "That is why I told you about it when you were both unfortunately frightening him," I was told. "That is why children are not struck. One would feel worse if one had beaten (the child)," I was told. I felt worse after he was buried.³⁰ The fourth day we fed those who buried him in the evening. We began to make every kind of new finery. After we had made it, I began to think over the one whom we should adopt. I thought of all the babies. I found one as if this way: "This one perhaps is loved as much as I loved my baby," I thought. Then we adopted him, so that we in a way had a son.

And then later on (my husband) became meaner. He was lazy. But my mother forbade me to be divorced.³¹ And soon my mother died. I was twenty-five years old. I felt terribly. I remembered everything she told me from time to time.

And from that time I really began taking care of myself. It was very hard. Work never ended. (A person) could not just stay around (and do nothing). "Surely my mother treated me well in teaching me how to make things. What would have happened to me if I had not known work suitable for women? I should have been even poorer, if my mother had not instructed me," I thought all the

'cikegye'kimite'e ne'g^{kyA}," nete'citā'e'meg A'penā^{dtc}'. Ä'a'ci'a-
'ci'tōyānimegu kägō'i ke'tena'megu nena'im'negōpi wī'u'ce'kita-
mō'iyānⁿⁱ. Ōni nīna kī'ci'tōyān ā'mi'ci'wāyānⁿⁱ. Menō'ka'-
migin ā'a'tci'gāyāni kägō' ā'wigā^{dtc}i'kamānⁿⁱ. Ke'tena kināgwi
5 kī'cikegini newa^{dtc}awa^{dtc}ā'u'. Pepōginigā' āgwi kwīnatawiwa-
^{dtc}ā'o'yāninⁿⁱ.

Ōni wī^{dtc}ta'wiwaga' cā'cki'megu ā'ta'cimyā'cawī^{dtc}'. Nimi-
'etigin ā'gwi wītō'ka'wī^{dtc}ini wī'mawiwāpa'gāyānⁿⁱ. Kabō'-
twānⁿⁱ, "Na'i', āwā^{dtc}i ne'gya ā'kī'ci'a'cenu^{dtc}i neta'cimānā-
10 ketemā'gi'eg^{kwA}. I'cegā'' wīnaiyōwe negy ā'nāne'ckimi^{dtc}i wī'pe-
'cegwā'iyāni wā^{dtc}i mā'na ta'ciketemā'gi^{dtc}'. Ägwīgā'wī'na
menwāne'maginⁿⁱ. Inugigā'' wīn awit u'wiyā'a ne'cki'mi's^A.
Kutagāiyōwegā' nīna mānwā'nemag^{ka}. Wīnagā' nene'cki'na-
wā^{wa}," nete'citā'e'. Kī'kī'kimegōn ā'wāpiwāpagāyāni nīmī'e'-
15 tiginⁿⁱ. Pe'kimegō'n ā'ke'tcā'kwā^{dtc}'. "Inagā'yātuge wī'nāwa-
^{dtc}i wā^{dtc}i kī'kī'ke'siyan ītepi wī'aiyanⁿⁱ," ā'i'ci^{dtc}'. "Neta-
gāwānāwaku' wī'nāwag^{ki}," netenāwāpe. Natawā^{dtc} ā'wāpimāmi-
we'ci'wag^{ki}.

"Kutagagi natawī'uwīwinu mā'kwāte'sitcig^{ki}. Ägwimā' mani
20 nanā'ci wī'ka'ckimenwīwī^{dtc}awitīyagwīnⁿⁱ. Äyā'ciku^{dtc}i mā'kwā-
^{dtc}i ta'ciwī^{dtc}awināni kewāpimyā'ca'wī^{dtc}. Me^{dtc}i'wāgā' nīna nete-
'citā'e wī'wī^{dtc}awinānⁿⁱ. I'cemā' netā'cimegōpi'. Kiyawī wī-
'menwītōta'wīyanigā'yātuge wā^{dtc}i ā'cimig āgwīgā' ketemāgi'i-
yanⁿⁱ. Inī^{dtc}ā' wī'u^{dtc}teipe'cegwā'iyag^{kwe}. Kī'nāgwa^{dtc}ā'megu.
25 Menwawī'kapa ku^{dtc}i wī'ā'pe^{dtc}i wī^{dtc}awitīyagwī i'citā'āyan^{ne}.
Mā'kwā^{dtc}imā'' mī'ke^{dtc}ā'wī'kapa wī'pawīketemāge'siyag^{kwe}.
Nīnaiyō īni pyā^{dtc}i'ca'wīyāni keke'kānem^{mi}. Mā'kwā^{dtc}i nemāmī-
'ke^{dtc}ā'wī^{dtc}. Ka'ōni kī'na pīne'ci'megu ā'wāpikyā'wāyānⁿⁱ. Ägwi-
gā'nin u'wiyā'a kakanōnetī'yānini ne'ki kī'ciwī^{dtc}ta'wītīyag^{kwe}.
30 Inugī^{dtc}ā' mani māma'kā^{dtc}i'megu kī'pe'cegwā'ipen^{na}," netenā^{wa}.
"Ke'ten īni wī'pōni^{dtc}ā'ini'ca'wī^{dtc}. Kī'wāpimenwī'tōtōn^{ne}. Nā'ka
nī'māmī''ke^{dtc}ā'wī^{dtc}. Ä'gwi wī'na'i'ānōmīyanini kägō' ā'ci'yāninⁿⁱ.
Aiyō' u'^{dtc}i wāpi kīna'megu kī'wāwāneta wī'anemī'cawīyag^{kwe},"
neteg^{kwA}. "Kānāgwa'megu, āgwi'megu wī'pa'citāpwā'tōnānin
35 aiyīgwāmīta'cimenwā^{dtc}ci moyan A'sāmi kenwā'ci kepyā^{dtc}iketē-
māgi'i," ne'tenā^{wa}. Ägwi'ku' ka'cke'ci'waginⁿⁱ. Ä'nā'gwaiyān
ā'pyā^{dtc}ime'ceni^{dtc}'. "Tāpwā'tawin^{nu}," neteg^{kwA}. "Ägwi^{dtc}ā'-
'megu," netenā^{wa}. Neta'cike'tenegwa'megu. "Ägwi neguta'
wī'aiyanⁿⁱ," neteg^{kwA}. Ä'ke'tcimāiyōyān ōn ā'pagi'seni^{dtc}'.
40 Ne'ci'sā' ā'uwīgiwā^{dtc} ā'aiyān īyā' īn ā'nepai'yāninⁿⁱ. Wāpa-
gini ne'ci'sā'^A, "Nemānige kepyā^{dtc}cinēpāwipen^{na}. Kägō'megu
ketē'ca'wī^{dtc}," neteg^{kwA}. "Pe'kiku' nemyā'citōtāgwa wī^{dtc}ta'wi-
wag^{ka}. Inī^{dtc}ā' ā'cāgwāne'moyānⁿⁱ," ne'tenā^{wa}. "Me'sōtāwimā'
keke'kānemegōp ā'ketemāgi'e'ki'. Ägwi^{dtc}ā' u'wiyā'a wī'ānwā-

while. Whenever I made anything I surely was given clothing to wear in exchange. And when I made something, I gave it away. In the spring when I planted anything I attended to it carefully. Surely I cooked it when it grew. In winter I did not lack things to cook

And my husband did nothing but act meanly. When there was a dance he would not allow me to go and see it. Soon I thought, "Well, now that my mother has gone, this fellow treats me meanly. It was because my mother forbade me to become a divorcée that (I allowed) this fellow to ill-treat me. Besides I do not love him. Now no one would scold me. And I love the other one. I hate this one." I began to see dances in spite (of what he had said). He was fearfully angry. "It's because you may see that man is why you are perverse in going there," he said to me. "I want to see him," I would say to him. I began to chase him away.

"You may marry other (women) who are quiet (i. e., moral). We shall never be able to live nicely together. While I was living quietly (i. e., morally) with you, you began to act badly. And it was not my idea to live with you. It was because I was told. I suppose I was permitted so that you would treat me well and not abuse me. So now we will be divorced. You must go. You could have behaved nicely if you had wished us to live together always. You might have been working quietly so that we should not be poor. You know how I have been doing. I have been working quietly. And you without reason began to be jealous. I have not talked to any one as long as we have been living together. But now we must surely be divorced," I said to him.

"Truly from now on I shall stop acting that way. I shall begin to treat you nicely. And I shall work diligently. I shall not be able to refuse what you ask me. From now on you shall have control of what we shall continue to do," he said to me. "No, I shall not believe you though you may do your best to speak nicely. You have ill-treated me too long," I said to him. I was not able to chase him away. As I was leaving he came and seized me. "Believe me," he said to me. "No, indeed," I said to him. He held me there. "You are not going off any place," he said to me. I cried bitterly and he let me go.

I went where my uncle (mother's brother) lived and slept there.³² The next day my uncle said to me, "It is strange that you came and slept with us. Something has happened to you." "My husband treats me very badly. That is why I was unwilling (to keep on living with him)," I said to him. "It is known broadcast that he abuses

neme'kini wī'pe'cegwā''iyan ā'citā'ā'wanānⁿⁱ. Nīnaiyō wīn ā'gwi
wī'ne'ckime'nāninⁿⁱ. Wī'tcāwā'pī'teiku^{dtei} megumenwitō'tātig i'ci-
genw ā'wī^dtcawī'tiginⁿⁱ. Nīnaiyō māna wī^dtca'wiwaga nemen-
witō'tawā^{wa}, wī'na nā''ka nemenwitō'tāg^{kwā}. A'penā^{dtei} megu
5 newa'^dtca'egwa mī'ke^dtcawīyāninⁿⁱ. 'Ō' kabō'twe myā'citō'tawag
āyā'cita'cimenwitō'tawī^dtci nā''k āyā'cima'kwā^dtciwītā^{dtei} kāgō''
i'ciwāpinanō^dtciyāwāyān^{ne}, awita menwāneta'mowā'sa tcīna-
wāmātcig^{ki}. Ke'tenaiyuge nī'na myā'cawī'kā^ā. Pagi'cit awita'-
megu uwī'yā'ani ne'ckimegu'sa tcīnawā'mā^{dtei}ⁱ. Nīnagā' wani-
10 nawe tā'citāpāneminā^ā. Māme'ci'k aiyo'megu awita nā'ka
me'kawi'yāgā' in āmi'cimenwawigwān^{na}. Ke'ten ināmi'ta'i petegi'-
meg ā'pe^dtcīnatawānemag i'niya mānwawit^ā. Kwaiyā'ciyugā'
ki'cine'ckinawā''iyāgā^ā. Nīna^dtca''megu ne'ci'ka tā'cinene-
'kānemī'yāgā^ā. Ke'tena'i wī'nagā' awita tā'cinene'kānemī's^ā.
15 Kī'cāgu^dtci'megu ne'cki'nawī's^ā, netegwa ne'ci'sā^ā. "Na'i,
ne'cem^{mi}, pe'ki'megu mā'nin ā'kwimīnawipe'se'cāyan ā'ki'ci'ā'pī-
'tcigiyanⁿⁱ," in ā'i'ci^dtci'. "Kāwagi ku^dtci kenene'kānetāpetuge
ke'gya ā'ina'inā^dtcimo'enugwānⁿⁱ. Wāwu'sa i^dtca'i kī'wāpiwāwane-
'ckāⁱ. MA'kwā^dtci^dtca''megu wāpamī'yāgapa neniwag^{ki}. 'Mā'na
20 māgwā' āmimenwitō'tawit^ā, ā'inānemāwatāna^dtca' i'na nā''k
āmi'unāpā'miyan^{na}. Wanimō^dtcīna menwitō'tō'ke', mā'kwā^dtci'-
megu kī'ta'ciwī^dtca'wiwā^{wa}. Kā'ta nā''ka kutaga natawānemī'-
yāganⁿⁱ. Āgwiku' āyigi menwikegini mānenwī wī'unāpāmiyāgw
ā'i'kwāwiyāg^{kwe}. Tāta''cimāp i'kwāw in ā'cawī^dtci'. Me'tō^dtc
25 ā'peme'citō^dtci neniwā^ā. Īni, ne'cem^{mi}, ā'ināne'menāni wī'ca'-
wīyanⁿⁱ. Ā'ki'ci'ā'cenu^dtci ke'gya wā^dtc aiyā^dtcimo'enāni nīna
tātag ā'ke'kānetāmō''iyanⁿⁱ. Nā'ka mā'n inugi pe'cegwā''iyane
kāna'i negutawa'ine nī'cwawa'inegā' cā'cki kikiwītā'kap^ā. Cā'cki
tā'ci māmi'ke^dtca'wī'kap^ā. Me'cena^dtca' īnina' unāpā'mi'kap^ā,
30 netegwa ne'ci'sā^ā.

Īni^dtca'meg ā'pe'cegwā''iyanⁿⁱ. Ku^dtc A'penā^dtci'megu neku-
^dtci'kāgwa' cewā'n āgwi'megu pa'ciwātāwī wī'nāyāpīke'cā^dtci-
'ag^{ki}. Pe'ki'megu nene'ckinawā^{wa}.

Ōn īniya āyā'cā'cke'si''iyanī kākānōne'tiyāna kabō'tw u'wīwan
35 ā'nepeni^dtcī'. Negutawa'ine kī'cipe'cegwā''iyanī kī'cipāni^dtci nā'kān
ā'wāpī'kawi^dtci'. Kutagagi wī'na māne'megu neta'ci'kāgōgi'
cewā'n ā'gwi kākānōneti'aginⁿⁱ. Ka'ōn īna kabō'tw ā'wāpīkākā-
nōneti'agi neki'ciyugā'āne'kā'tipen āyā'ā'ckigi'yāg^{ke}. 'Ō'ni kabō'tw
ā'nānatu'tawī^dtci wā^dtcipe'cegwā'iwānānⁿⁱ. Ā'ā^dtcimo'agi nānāga-
40 ^dtci'meg ā'ca'wīyānⁿⁱ.

"Pe'ki nī'ka! Nanōtānemenowagwānⁿⁱ. Apinagā' mō'tcimā'
unāpāmiwane'megu kepōninā'wun^{ne}. Nāwunānegā' mō'tc awita
kā'ckima^dtcīnōnagā'ā kāgō'i wī'inenānⁿⁱ. Māmā^dtcigi'yu'meg
ā^dtci'mi'kap^ā. Kete'cawī tātag ā'unāpāmiyanⁿⁱ. Nāpi nīnaiyōwe

you. No one will reproach you if you think of being divorced. I myself will not scold you. It is a rule that a married couple should alike treat each other well. As for me, I treat the one with whom I live (i. e., wife) well and she treats me well. She always cooks for me when I am working. And if I were suddenly to treat her badly while she was still treating me well and while she was still living morally, were I to become jealous over something without reason, her relatives would not like it. For I surely would be doing wrong. If she cast me off none of her relatives would scold her. Every one, all over, would be glad of what happened to me. Certainly I should not find one (woman) who behaved as well. Surely I should always want back the one who behaved well. (But) I might have angered her. I alone should be thinking of her. Surely she would not think of me. She would hate me as much as possible," my uncle said to me. "Well, my niece (sister's daughter), now you are of sufficient age to listen attentively," he said to me. "You probably still think of what your mother told you. You may foolishly begin to be immoral.³³ You should look at men quietly (i. e., without an immoral purpose). Whomever you think will treat you well is the one whom you should take for your husband. If he happens to treat you well, you should live quietly with him. Do not again desire another (husband). For it also is not right for you women to have many husbands. A woman who does that is gossiped about a good deal. It is the same as if she goes from man to man. That, my niece, is what I want you to do. Because your mother is gone is why I tell you as I understand it. And if you are now divorced you should stay (single) for at least one or two years. You should just be working diligently. Then you might marry that one," my uncle said to me.

And so I became divorced. Of course (my former husband) was always trying to get me, but I could not be kind again to him. I hated him tremendously.

And the wife of the (man) with whom I talked when I was still a virgin died. After I had been divorced for one year and he had become a widower free from death-customs,³⁴ he again began to (court) me. Of course others courted me but I did not talk to them. And soon I began talking with him, for we were already acquainted with each other while we were young. And soon he asked me why I became divorced. I told him exactly how it was that I became divorced.

"Well! He was entirely wrong in what he thought of us. I ceased seeing you when you were married. Even if I had seen you I should not have been able to screw up my courage to say anything to you. You surely would have reported me. You acted that way when you

ka'ckimenāne' awita na'ine'se'nagā^{'A}. Inugi wī'nāni wī'anwā-
 dtciyane kīnā'n ī'ni wī'cawiyag^{kwe}," neteg^{kwa}. "I'ceyātuge
 nā'ka kī'na wī'nāne'cī'yani wā^{dtci} ta'cī'ka'wiyānⁿⁱ," ne'tenā^{WA}.
 "Ka'cināgwa ke'senwiyāpi kenōtāg īniya wī^{dtcawiwag} ā'paga-
 5 mag^{ki}? Ā'gwi mō'tci negutenwi pagamaginⁿⁱ. Āgwi na'ine-
 'ckimaginⁿⁱ. Nānī'mīwa nā''ka nīmi'etī'nigin āyā'pwāwīwāpi-
 kiwā'kwamatag^{ki}. Īni^{dtcā}megu kīna nā''k āmitō'tōnānⁿⁱ.
 Wī'nānīmīyanigā' i'citā'āyane nānī'mī'kap^A. I'cemā' i'cigī'etipi
 wī'nānīmīg^{ki}. Āgwigā' inamā' ke'kānemagin u'wiyā'A wī'ta'ci-
 10 u'wīwetī^{dtci}. Tāniyātug āmi'ca'wī^{dtci} wī'mī'ketī^{dtcigā} mānāwagi-
 yugā' me'to'sāne'niwag^{ki}? Awita^{dtcā}'megu panāpamenā' u'wiyā'
 īn ā'ta'cimī'ketit^A. Nīna 'wānāpe' ā'citā'āyānⁿⁱ. Anwā^{dtciyane}-
 dtcā' īni'megu kī'ca'wipen^{NA}. Ketagāwānēne wī'anwā^{dtciyani}
 pe'ki'megu. A'penā^{dtci}, 'tānīna'ī wī^{dtca}'wiwag^{ke}," nete'ci'tā^{'e},"
 15 neteg^{kwa}. "Ō me'ce wī'na negutawa'inaga'k aiyo'u^{dtc} anwā^{dtci}-
 'kā^{'A}, inugi wīn ā'g^{kwi}," īn ā'inag^{ki}. Cā'ck īn aiya'cka^{dtc}
 ā'kakanōnetīyāg^{ke}.

Īniyagā' kā'tawī^{dtcawiwag} āgwi'megu pāwānemu^{dtcin}ⁿⁱ.
 A'penā^{dtci}'megu neku^{dtci}'kāg^{kwa}. Cewā'n āgwimegu pa'ciwātāwi
 20 wī'nāyāpike cātā'nemag^{ki}. Ka'ci nene'ckinawā'egwa kwaiyā'c
 ā'myā'citōta'wī^{dtcin}ⁿⁱ. Pe'ki^{dtcā}'megu nene'ckinawā^{WA}.

Īni kabōtw ā'pyā^{dtci}sāgi nā'inā' ā'ke'ka'amawagi wī'wī^{dtcawī}-
 tīyāg^{ke}. Ā'nā'wutīyāg^{ke}, "Ka'cī'niyāpi na'ina'ī yōwe ke'ka-
 'amawī'yani wī'anwā^{dtciyan}ⁿⁱ. Īnugi^{dtcā} pe'kutāgi kātā wī-
 25 'cigā'ko'agani keta'ckwātāmwā^{wi}. Ītep īni wī'pyānutōnānⁿⁱ?
 neteg^{kwa}. Īnin ā'cawiyānⁿⁱ. Ā'pyā^{dtci}. Nā''ka me'cena'megu
 tcātawī'ī neguta'nepā'w A'te'tci wīgi'yāpegi tcīnawā'mā^{dtci}
 ā'awini^{dtci}. Nī'na nā''ka me'cemegō'na'ī nekākiwipitiga'wāwag^{ki}.
 Āgwimegu na'imyā'ci'mī^{dtcin}ⁿⁱ. Pe'ki^{dtcā}'megu nekī'cāgu^{dtcite}-
 30 pānā^{WA}. Īniyagā' mene'ta wī^{dtca}'wiwaga pe'ki'megu māmē'sa'-
 te'sī^{WA}. Ī'ni^{dtcā} wā^{dtci} ne'ckinawag^{ki}.

Ōni kutaga kī'ciwī^{dtca}'wiwagi pe'ki'megu nemenwipemā'te'sī'.
 Nīmi'etīginⁿⁱ, "Mawinīminu'. Māmāne'cimīgigā' pwāwī'yā'nāgu'-
 'siyan ā'ta'na'kig^{ki}," netegwā'megu. "Kyāwātug^{ke}," i'cīgigā'.
 35 Nemāne'citā' ī'ni wī'ī'cig^{ki}," netegwāpe^{'e}. "Mī'cāte'sinu',"
 netegwāpe^{'e}.

Kabō'twāpe^{'e} cā'ck ā'ta'cikakanōnetīyāg^{ke}, "I'cipwāwini'kai-
 yōwe nīna ka'ckimeno'wānāni mene'tagā'wī'naiyō kīnā'na keka-
 kanōne'tipen^{NA}," neteg^{kwa}. "Ka'cinā'gwa," īn ā'inag^{ki}, "āgwi'-
 40 ku^{dtci} wāwānānetī'so'yānini ne'gy āyā'pēmāte'si^{dtci}. Kabō'twe
 ku^{dtciyō}'we neke'kā'nemegōp ā'kakanōnetī'enānⁿⁱ. Ā'tanwāwā-
 mig ā'ne'ckimīg^{ki}, 'ku'tagani kī'u'nāpām^{mi},' ā'icīg^{ki}. Īna^{dtcā}
 mā^{dtcā}'wa'īn^{NA}. Keyā'apa nīnagā' wāwānānetī'soyān awit ī'na
 ka'cki'unāpā'mī'kā^{'A}. Wī'cawī'megu kī'na ka'cki'mī'kapa kekī-

were married. If I had persuaded you (to marry me) at the time, I should not have beaten you. Now you must be willing for us to do that," he said to me. "I suppose you too will beat me, that is why you are courting me," I said to him. "Why, how often have you heard of me striking the one with whom I was living? I never struck her even once. Nor did I scold her. She danced vigorously at dances also before she became ill. That is how I should treat you too. You might dance vigorously if you felt like dancing vigorously. To dance vigorously is natural. I do not know of any one being married (at the dances). How, pray, could any one act in a courting way as there would be many people? No one would fail to be seen if he courted there. I should think that way myself. If you are willing we shall do that. I want you to consent very much. I have always thought, 'I wish I might live with her,'" he said to me. "Well, I might consent in a year, but not now," I said to him. For a long time we were merely talking with each other.

The one with whom I formerly lived never gave up. He always tried to court me. But I could not think kindly of him again. For he had angered me as he already had treated me badly. I hated him thoroughly.

Soon the time came which I had set for us to live together. When we saw each other, he said to me, "Well, at last it is the time you set for your consent. To-night at night do not latch your door firmly. I shall come to you." That is what I did. He came. And sometimes he would sleep far off in a wickiup where his relatives lived. And at any time I went and visited my relatives. He never spoke crossly to me. So I loved him dearly. The other one, the one with whom I first lived, was sensual. That is why I hated him.

And after I married the other one I was so well. When there was a dance, he said to me, "Go and dance. I should be made ashamed by their talk if you were not seen when something is going on. 'He is probably jealous,' is what they would say of me. I am ashamed to have that said of me," he would say to me. "Clothe yourself in fine apparel," he would also say to me.

And soon when we were talking together, he said to me, "I wish I had been able to persuade you long ago, for we first talked with each other." "Well," I said to him, "I was not master of my own person while my mother was yet living. They soon found out that I was talking with you. I was scolded and I was told, 'you must marry the other fellow.' It was that good-for-nothing. The fact is that had I been master of myself, I couldn't have married him. Perhaps you might have persuaded me, for I had already become

'ciku^{dt}cimeguyōwe^A'ne^{kōn}^{ne}. A[']penä^{'dtci} ku^{'dtci} wīnā[']megu kenene^{'kā}'nemen A[']'kwiyā['] A[']'cki^{'dtcā}. Ä[']kipōnikakanōneti[']'enāni nekiwā^{'te}'s^{'i}," ne[']tenā^{WA}. "Na^{'i}, me[']ce[']na^{'i} keki[']ciku^{'dtci}manimenwi^{'ute}'te[']netipen^{NA}," in ä[']ci^{'dtci}. KA[']ci pe[']ki[']megu māme[']-5 nowā^{WA}. Me[']cena[']megu nī[']cwawa[']ine nepyā^{'dtci}wi^{'dtc}awiwā^{WA}. Ninagā['] ä[']ckami[']megu netanemi[']A[']pi[']tcite[']pānāwa ä[']menwitō[']tawi^{'dtci}.

Kabō[']twe nā[']'ka netunī^{'dtcā}nesä[']'ipen^{NA}, i[']ckwā[']'sä^{'A}, cewā[']NA nyāwi kī[']ce[']swage[']si^{'dtci} ne[']pō^{'i}^{WA}. Natawā^{'dtci}n ä[']me[']na[']igi nāta[']-10 wimōni wī[']pwāwinā[']ka[']unī^{'dtcā}ne[']siyān ä[']ä[']kowinepō[']i^{'wā}^{dtci} wāni^{'dtcā}ne[']si[']yāninⁿⁱ.

Ägwi[']megu nanā[']ci nōta[']wagini wī^{'dtca}'wiwaga wī[']myā[']nowā^{'dtci}. Mō[']tcī[']megi tepe[']k ä[']cāwa[']cāwanō[']wini^{'dtci}, "Nānīminu[']," netegwa[']megu. "KA[']ci pe[']ki[']megu neme[']'kawāwa neni^{WA}," nete-15 'citā^{'e}. "Äniwāwi[']megu ma[']nānugi kabō[']twe pa[']gi[']cite kīwi[']'kawi[']yāgā[']A[']megu," nete[']'citā^{'e}. Kenwā[']ci neguta['] ä[']yā^{'dtci}ni nekwī[']nomā^{WA}. 'Ö[']nī, "Na^{'i}, netā[']pi[']egwa ma[']n ä[']menwitō[']tawi^{'dtci}, nete[']'citā^{'e}. Ä[']wāpi[']A[']ci[']A[']ci[']tawag umī[']cāte[']'siwenⁿⁱ, umā[']'ke[']'sä[']anⁿⁱ, umāte[']tā[']anⁿⁱ, upi[']'se[']kā^{'i}, ukā[']kikā[']pi[']a^{'i}, utā[']-20 'cowānegwā[']ātā^{'i}. Tcāgimegu kägō[']i mī[']cāte[']'siweni kī[']ci[']tawā[']ginⁿⁱ, "Mā[']ani kī[']ci[']tō[']nānin ä[']pi[']tcitāpi[']i[']yani ne[']'ki wī^{'dtca}'winān ä[']pwāwinanā[']cikägō[']i[']cimiyā[']cinawā[']iyānⁿⁱ. 'Kīnagā['] wī[']'nānī[']miyanⁿⁱ," ä[']ināne[']menānⁿⁱ. Wā^{'dtci} A[']ci[']'tōnānⁿⁱ," "Pe[']'ki[']megu ketā[']pi^{'i}. İni[']meg ä[']'cimig ä[']aiyā^{'dtci}'mo[']ig^{'ki}. "Wī[']-25 'dtca[']wiwat i[']kwā[']WA menwāgōme[']ke menwitō[']tawate kī[']'naku['] äyigi kī[']'nana[']i[']kāgwa ne[']pwā[']kāt^{'e}. Wāwane[']ckā[']ite['] wīn ā[']gwi wī[']'täpi[']A[']dtcinⁿⁱ; cā[']cki[']megu wī[']ketemāgi[']e[']ki wī[']i[']ci[']'tä[']ä[']^{WA}," ne[']-tegōp^{'i}. İnugi^{'dtcā} man i[']ni nenā[']t ä[']wīta[']mawig^{'ki}," neteg^{'kwA}.

A[']'kwiyā[']megōni pe[']ki nīnā[']meg ä[']wāwānāne[']tamāni kägō^{'i}. Na-30 'i[']ci[']cāwaiyu[']gā^{'i} māne[']megu pyānāw uwiyā['] ä[']ci[']'cā^{'dtci}nⁿⁱ. Ägwi^{'dtcā}'megu na^{'i}agāwātamāgini menā[']ckunōn ä[']na^{'i}'ci[']cā^{'dtci}. İnamegōn ä[']yāniw ä[']ta[']ci[']unāpā[']miyānⁿⁱ. Mānwawa[']ine[']megu netu[']nāpāmⁿⁱ. Kabō[']twāni tāwā[']igan ä[']'pyāne^{'dtci}. Pā[']pegwa nā[']'k^{'A}, "Pitigāyagwe wīnānā^{'i} tāwā[']iganegi tagwi[']yagwe mamā[']-35 tomo[']kago^{'A}," ä[']'i[']ci^{'dtci}. Me[']cemegō[']na^{'i} nekiwī[']ca[']wipen^{NA}. Ägwimegō[']na^{'i} pa[']cikī[']winene[']kāneta[']mānini pe[']cegwā[']iwen ä[']pi[']'tcī[']tātāgimenwā[']gōmag^{'ki}.

Kabō[']twān ä[']wāpi[']A[']kwa[']A[']kwa[']matag^{'ki}. Pe[']ki[']megu nekā[']twā[']-nemā^{WA}. Neki[']cāgu^{'dtci}tā^{'e}'megu. Kabō[']twāni pe[']ki[']meg ä[']wāpi-40 āne[']āne[']me[']si^{'dtci}. Wāwu[']sa[']'megu ne[']mai[']yō ä[']'kī[']cāgutānemag^{'ki}. 'Ö[']n ä[']'nepeg^{'ki}. Kabō[']twe pe[']ki[']megu neki[']cagu[']te[']s^{'i}. Nīne[']sa[']n in ä[']pene[']cke[']namān ä[']pene[']ckāne[']kwā[']noyānⁿⁱ. Mānuguni[']meg A[']pin ā[']gwi ka[']ckinepai[']yānin ä[']kā[']tu[']si[']yāninⁿⁱ. Nyāwugunaga[']-

acquainted with you. For I was always thinking of you, especially at first. When I first stopped talking to you I was lonely," I said to him. "Well, let it be, for we have each other nicely at last," he said to me. My, but he talked so nicely. I had been living with him for two years. I continued to love him more and more as he treated me well.

Soon we had another child, a little girl, but it died after it was four months old. Then they had me drink medicine so that I would not have a child again as they died when I had them.

I never heard my husband speak crossly. Even when there were Shawnee dances ³⁵ at night, he said to me, "Have a fine time dancing." "Well, I have surely found a man," I thought. "If this (man) were to cast me off to-day, I should tag after him anyhow," I thought. When he went to any place for a long time, I yearned for him. And I thought, "He has made me happy by treating me well. Then I began to make things for him, his finery, his moccasins, his leggings, his shirt, his garters, his cross-belt.³⁶ After I had made finery of every kind for him, (I said), "These are what I have made for you as you have made me happy as long as I have lived with you, (and) because you have never made me angry in any way. 'You must dance vigorously,' I thought. That is why I made them for you." "You please me very much. That is how I was told when given instructions. 'If you live with a woman, if she likes the way you act and you treat her well, she will also care for you if she is intelligent. If she is immoral, you will not please her; she will only think of treating you meanly,' I was told. Now I see what I was told," he said to me.

I had more and more charge over everything. It seems as if he was a good hunter, for he brought in much game when he went hunting. So we never were in want of meat, as he knew how to hunt. I was rightly married to him. I was married to him a good many years. Soon a drum was brought.³⁷ And suddenly he said to me, "If we join in (the ceremony of that) drum we might be worshipping." We were just about doing it. I did not even think of divorce as I liked his ways so much.

Soon he fell ill. I felt very sorry for him. I felt terribly. Soon he became sicker and sicker. I cried in vain, as I felt so badly about him. And he died.³⁸ Soon it was terrible for me. I undid my hair and loosened it. For several nights I could not sleep as I was sorrowful. On the fourth day I called the men. "You are to divide all

- 'kin ä'na'tomagi ne'niwag^{ki}. "Neta'wī'e'menānani mā'ani kī-
'tcāginīga'ä'mätīp^{wa}," ä'inagi tcīnawā'magigi ne'niwag^{ki}. Ka-
'ō'n ä'pyä^dtcipena'ä'kwā'wiwā^dtcī nenāpāma'niyōwe tcīnawā'-
mātcig i'kwāwag^{ki}. Nā'ka ku'tagani pyä'tōwagi wī'u'ce'kita'-
5 māninⁿⁱ. Ä'ma'katāwī'ce'kī'tamānⁿⁱ. Kabō'twe nā'kān i'ni-
yāga neniwagi tcīnawāmagigi mī'nagigi netawī'eme'nānan ä'pyä-
tōwā^dtcī wī'se'niweni tcāgimegu kägō'äⁱ. I'kwāwānō'kyānitagwi
pyä'tōwag^{ki}. 'Ö'ni nā'ka nīnān i'nyāga pyä^dtcipena'ä'kwāwitcig
ä'māwī'ä^dtcī'mo'agi wī'nā'towā^dtcī i'ni wī'se'niwenⁿⁱ. Pe'ki'meg
10 ä'kī'cāgu^dtciketemāgitā^e. Nema''katā^{wi}. Kabō'twemegāpe'e
nepemiwāpu's ä'te'tc ä'mawita'cimai'yōyānⁿⁱ, penō^dtcimā'megu
wī'pwāwike'kā'nemig^{ki}, "Nāne'ciwīwī'nān i'cikā'tu'sītuge me'tō-
^dtcī tcīnawāmātug^{ke}," wī'pwāwī'ci'g^{ki}. Nā'k apina'megu
nenānī'gi'tōⁱ. Cä'cki'megu wī'cegi'cegi'cināni nematā'gwānet^ä.
15 Nenānep ä'kīwā'te'siyānⁿⁱ.
Kabō'twān i'niya ne'ci'sä' ä'nōtāgāteyātug^{ke}. "Pe'ki'megu
myāno'we'siw unā'pāman ä'ne'peni^dtcī'. Kutagi'meg i'cawī^{wa}.
Inugi me'tō^dtcī'meg ä'kwa'matam^{wa}," ä'ine'tāgāt^e. Ä'pyānu'-
tawī^dtcī'. "Ä'pyä^dtcīwāpa'menānⁿⁱ, ne'cem^{mi}, ä'kwama'taginⁿⁱ.
20 Pe'ki'megu ke'nawī'sä'," nete'g^{kwā}. "Ä'gwi," netenā^{wa}. "Kepyä-
^dtcīku'ä^dtcīmo'ene wī'ca'wiyanⁿⁱ. Keke'kā'nemen pepe'seta'-
wiyan īni nā'ina' ä'pe'cegwā'īyan ä'ciwīta'mōnānⁿⁱ. Ä'tāpwā-
'ta'wiyan īnimegu ke'ten ä'ca'wiyan ä'ci'menānⁿⁱ. Pe'ki'megu
kemenwinawāⁱ. Mani^dtcā' wī'ca'wiyanⁿⁱ, ne'cem^{mi}. Kā't
25 ä'sāmi kwe'kwāwī 'ä'pe^dtcinene'kānemī'yāgani ku'cku'ckwātōtāpⁱ.
I'ni wī'cawīgi kī'pene wī'pāmat inā'pa'waiyan^{ne}. Māmaiya'-
megu kī'pōnime'to'sä'nenī^{wi}. Inī^dtcā' wā^dtcī ne'ckitīg īni wī'i'-
'cawīg^{ki}. Cä'cki'ku'i kā'tu'siyane wī^dtcā'wiwat inugi' man ä'cīgā'-
wiyanⁿⁱ, awita kägō' āna'kī'wigīn ītepi'ä'kap^ä," ä'ī'ci^dtcī'.
30 "Nā'ka kā't aniwetunā'mo'kanⁿⁱ, nā'ka kā'ta nā'ī'apa'apanā'-
nī'kan ä'pī'tci'cīga'wiyanⁿⁱ. Cä'cki'megu kägō' kī'a'ci'a'ci'tu
mā'kwā^dtcī'. Ä'gwi wī'aniwatawāpī'yaninⁿⁱ. Māgwā' ä'pwāwi-
wīgā'siyani kā'kami'meg ä'pwāwī'yātuge'ä^dtcī'mo'e'k u'wīyā'ä
wī'ca'wiyan ä'cki'megunepegi wī^dtcā'wiwat^ä. Nīnaiyō netu'-
35 tame's īnina'ī wā^dtcī pwāwīpyaiyāni wī'ä^dtcīmo'enāne'e wī'ca'-
wiyanⁿⁱ. Manīgä' i'n ä'ca'wiwā^dtcī ä'ne'peni^dtcī wī^dtcawiwā^dtcīⁱ.
Nā'ina' ä'mawipīta'ome^dtcī wī^dtcā'wāwag īyā' pyāne^dtcinⁿⁱ.
Wā'nagug ä'kwī^dtcī kī'ci'a'se^dtcin īnigi tci'paiyag ä'wāpikaka-
nōne^dtcī'. Kī'cikakanōne^dtcīni mene'ta tcīnawā'mātcig ä'wāpipa-
40 gi'senanawāwā^dtcī ä'ku'nāwanⁿⁱ, ō'ni ku'tagag ä'kowi. Me'cena'ī
kī'citcāgipagi'senamawāwā^dtcīni māwā^dtcā'kowīni wī^dtcawiwātci'g
ä'pagi'senamawāwā^dtcī'. Tetepu'sāwag ä'a'pini^dtcī'. 'Ö'ni wātā'-
panīg ä'ī'ciwāpu'sāwā^dtcī'. Me'cemegōnā' anemi'āwagi nāwī'sa-
'sagan^{we}. Ä'pō'si'megu'sa'saga'nigini 'aneminā'kwī^dtcinōg^{ki}.
45 Ä'gwigä' pete'g ināpī'wā^dtcīni nanā'ci'. Petegigä'ī nā'piwāte

these possessions of ours among you," I said to my male relatives. And then the female relatives of my dead husband came to comb my hair. And they brought other garments for me to wear. I wore black clothing. And soon those male relatives of mine to whom I had given our possessions brought food of every kind. The women brought all things which women raise. I went over to those (women) who had combed my hair and told them to take that food. I felt as wretched as possible. I was fasting. Soon I would walk far off to cry, it was far off so that it would not be known, (and) so that it should not be said about me, "Heavens! she must be very sorry, even as if she were related to him." And I became lazy. I only wanted to lie down. I kept on sleeping as I was lonely.

That uncle (mother's brother) mentioned before probably heard about it. "She is very poorly since her husband died. She acts differently (from what she did formerly). To-day she is as if sick," is what he heard. He came to me. "I have come to see, my niece (sister's daughter), whether you are sick. You are losing much weight," he said to me. "No," I said to him. "I have come to instruct you as to what you should do. I know that you listened to what I told you when you were divorced. As you believed me you did exactly as I told you. You have made me very happy. Now this is what you are to do, my niece. Do not think so very much of him all the time, for it is dangerous to do that. That will happen to you if you dream that you are sleeping with him. You will cease to live very soon. That is why it is forbidden to do that. If you are sorry for your husband while still bound by death ceremonies, you would not go where something is going on," he said to me. "And do not talk much, and do not laugh as long as you are bound by death ceremonies. You must be merely always quietly making something. Nor must you look around too much. Perhaps it was because you were not careful that no one straightway instructed you what you should do when your husband first died. I myself was busy at the time; that is why I did not come and instruct you what you should do. This is what is (supposed to be) done when one's husbands (wives) die. When they are taken to be buried (those surviving) accompany them when the (dead) are brought there. After they are placed on top of the hole, they begin to speak to those ghosts. After they have spoken to them, first the relatives (of the dead) begin to throw tobacco for them, then others afterwards. After all have offered tobacco to them, then last of all the husbands (wives) offer tobacco to them. They walk around in a circle where the (dead) is. Then they walk toward the East. They continue to go any place in the brush. They go through very thick brush. They are never to look backward.

māmaiya' nepō'iwā's^A. Penō^dtcimegōn ā'mawi'u^dteiku'kiwā^dtc
aiyāpam ā'āwā^dtc'. I'n ā'ca'wiwā^dtc'. Āgwiyu'māgwā' in
i'cawī'yanini kīna in āne'tā'gāyānⁿⁱ," netegwa ne'ci'sā^A.

"Āgwiku' ke'kānetamānini'yātug ā'i'cike'ge'e'. Ā'gwi ku^dtc
5 nīna na'inōta'wagini negy āyā'nā'sā^dtc ā'cawī'nigwānī' cīgāwī'-
ni^dtc'. Inī^dtcā'wā^dtc pwāwike'kānetamān ā'cāwiwenigwānⁿⁱ.
Ā'gw ite'p i'ai'yānin ā'pī'ta'u^dtc'. Aiyō'megu ne'tawi wigī'-
yāpeg^{ki}," ne'tenāwa ne'ci'sā^A.

"Mani ku^dtc ini wā^dtc i'ca'wiwā^dtc', wī'wanipa'āwā^dtc
10 nōgānawanⁿⁱ, ā'sa'sa'ganigi wā^dtc kikiyu'sāwā^dtc'," in ā'i'ci-
^dtc'. "Inī^dtcā'yā'apa wā^dtc pō'sitā'āyanⁿⁱ. Inīgā' i'cawī'yane'
ānā^dtcimo'enān inug awit in i'ca'wi'kap^A. Nā'k ā'penā^dtcī'megu
wī'senī'yanin ā'cikutāgi kī'a'tawā^{WA}. Kāta'megu nanā'ci wanī'-
kā'kan ā'pī'tcipwāwīkī'cipa'gine^dtc ne'ki'megu' cīgāwī'wanānⁿⁱ.
15 I'ni wī'ca'wīyanⁿⁱ," netegwa ne'ci'sā^A. "Na' ini. Nā'ka^dtcā'
kabō'twe kī'pyā^dtcīwī'tamōn^{ne}," in ā'i'ci^dtc'. Ā'nāgwā^dtc'.

'Ōni^dtcā' ā'penā^dtcī'megu wī'senī'yanin ā'cikutāg ā'a'tawagi
wī^dtcā'wiwag^{KA}. Nā'ka neku^dtcawī'megu wī'pōnī'ā'pe^dtcinene-
kā'nemag ā'ku'tamāni wī'ne'peyāni mā'mai^{VA}.

20 A'cka^dtc ini katawipagitā'pip ā'ine'tā'gāyāni ke'tenāna'i kabō'-
twe nepyā^dtcinato'megōpī'. Iyā' ā'pyaiyāni mā'nāwagi nenō'-
tāwag^{ki}. Inā'kā' iyā' ā'piti'gāyān ina'tci wā'ce'ki'etcigi ta'ci-
'senyāwag^{ki}. Ā'a'camigi māme^dtcinā' tātāg ā'nawa^dtcīwī'pu-
tiyāge wī^dtcā'wiwagi'ciwāp ā'peno'e^dtc'. Kī'ci'seniyā'ninⁿⁱ, "Ke-
25 tenanu ketu'ce'ki'tāganⁿⁱ," ā'i'ci^{ki}. Kutaga'nin ā'cki'kegin ā'wā-
pinana'e'ckawig^{ki}, nā'k ā'penā'ā'kwā'igi nā'k ā'ke'si'gwānig^{ki}.
'Ōni^dtcā, "Na'i, kā'ta penina'wī'kanⁿⁱ. Inī'megu kī'kīwī'i'ci-
'ce'kit^A. Kī'wāpimi'cā'te'si pe'ki'megu kī'wāwānāneta wī'kīwī'ca'-
wīyanⁿⁱ. Uwīyā'agā' wī'wī^dtcā'wiwā^dtc i'citā'āyane kī'wī^dtcā'-
30 wīwā^{WA}. Kī'pemenegwa ku^dtc u'wīyā'a wī^dtcawīwat^A. Kā'ta
ta'ciku'setawī'kāg^{ke}. Keki'ciku'tāpi'ipen ā'menwītō'tawā^dtcī tci-
nawā'maget āyā'nā'sā^dtc'. Wāgunā^dtcā'inina'i wī'u^dtcikīwime-
myā'ckāne'menāg^{ke}? I'ni kī'tāpwā'tawipena^dtcā' inugi man ā'ine-
nāg^{ke}," ā'i'ci^{ki}. 'Ōn ā'nāgwaiyānⁿⁱ.

35 A^dtcā'megōn ā'wāpime'cena'i'ā'cki'ce'kitamānⁿⁱ. Nā'k ā'wā-
piwigā'siyānⁿⁱ. Ōni^dtcā' ā'pyā^dtc i'niya nā'ka ne'ci'sā^A.
"Na'inīyāpi nā'k ā'pyā^dtcī'ā^dtcimo'enānⁿⁱ, ne'cemⁿⁱ. Ma'n
inug i'n ā'kī'cipā'niyanⁿⁱ. Keke'kā'net ā'pī'tcīkī'sāte'siyan
ā'mē'ka'wate'e mā'nwawita nenīwa mānwītō'tō'k^A. Pe'ki^dtcā'-
40 'megu kī'sā^dtc i'citā'ānu'. Kā'ta^dtcā' inamegu pōninene'kānemī'-
yāganⁿⁱ. Sanage'siwaku' āyīgi nenīwa mānwawit^A. Keki-
'ciyupetegike'kāneta' ā'tōtō'ki mene'ta wī^dtcā'wīwat^A. Pe'ki'-

If they were to look backward they would die soon. It is far off where they are to go, and turn to go back. That is what they (are supposed to) do. Perhaps you did not do that, so I have heard," my uncle said to me.

"I did not know that that was the way. For I did not hear my mother, when she was alive, speak of how those unreleased from death-ceremonies should act. That is why I did not know what should be done. I did not go there when (my husband) was buried. I stayed here in the wickiup," I told my uncle.

"This is why they do that, so they may run and hide from that soul, and why they wander around in thick brush," he said to me. "So that is why you feel so badly. If you had done as I now tell you, you would not be that way. And when you eat always put some on the fire for him. Do not forget (to do this) as long as an adoption-feast has not been held and as long as you are not freed from death-ceremonies. That is what you must do," my uncle said to me. "Well, that is all. I shall soon come again to give you instructions," he said to me. And he departed.

And then always when I ate I put (food) on the fire for my husband. And I tried to cease to think of him all the time as I was afraid to die early.

Later on when I heard that an adoption-feast was about to take place, sure enough they soon came to summon me. When I came there, there were many Indians. When I went in there, the ones who were adopted were eating there. When they fed me it was as if we were eating with my husband for the last time, in order that he might be released. After I had eaten, I was told, "Take off your clothing." Then they began to clothe me in fresh clothes, and my hair was combed and my face was washed. And then I was told, "Well, do not take off your (clothing). For (now) you are to be clad like this. You may begin to wear finery. You may go and do whatever you please. If you are desirous of marrying anyone, you may marry him. Some one will take care of you if you marry him. Do not be afraid of us. You have pleased us by treating our relative well while he was alive. So why should we be against you? So you must believe what we say to you this day." And then I departed.

For the first time I began to wear fresh clothing. And I began to be careful again. And that uncle of mine came again. "At last I have come to give you instructions again, my niece. This day you have ceased to be restricted by death-ceremonies. You know how hard it was to find a good man who treated you well. So you must feel very badly. Do not stop thinking of him (in a little while). A good man is hard to find. You know how your first husband treated you in the past. He abused you badly. So you should not

megu keketemā'gi'eg^{kwa'}. 'Ini^{dteā'} āmu^{dteci} kenwā'cimā' pwāwi-
 wani'kāna^{dteci} mā'iy aiyā'kowī wī^{dteā'}wiwat^{A'}. Ki'wāpī'kāgōgiyu'-
 megu neniwag^{ki'}. Kā'ta^{dteā'} pā'pegwa wāpī'kā'tiyan i'citā'-
 'ā'kan^{ni'}. Nyāwawa'ine ku^{dteawinu} wī'pwāwiani'kāna^{dteci}
 5 wī^{dteā'}wiwat ā'panā'pama^{dteci'}. Kāwagi ku^{dteci} mā'ni ke'ta'ckig^{ki'}.
 Āgwi^{dteā'}megu kāgō'i kenwā'ci'mā'i pwāwiwī^{dteā'}wiwat u'wiyā^{A'}.
 Me^{dteci}wāna nā'kāni wī'icimenwawiwa wī'wī^{dteawiwā'}watān^{NA'}.
 Ini^{dteā'} wā^{dteci}pyā^{dteci}aiyā^{dteci}mo''enān ā'kā'twāneta'mōnāni wī-
 dteā'wiwat^{A'}. I'ni wī'iciku^{dteā'}wiyan^{ni'}. Nā'ka pe'ki ku^{dteci}
 10 wīna'megu nemī'cātānem ā'tāpwā'ta'wiyan ā'cime'nwikeg ā'inā-
 dteci'mo''enān^{ni'}. Āneta ku^{dteci} nā'ina'megu nepe'ni^{dteci} ugiwāwā'i
 wāpiwāwane'ckā'iwag^{ki'}, ā'pōni'uwī'yā'aninana'ime'gowā^{dteci'}.
 Kutaga''kā' āgwi pe'setawā'wā^{dteci} ā'kegye'kimegowā^{dteci'}. Ini-
 dteā' nī'na nāgatawāneti'sōwa ne'cemī'A wā^{dteci}citā'āyān^{ni'}.
 15 Nā'ini, ne cem^{ni'}, ā'ki'ci'aiyā^{dteci}mo''enān^{ni'}. I'ca'wiyane wī'icipe-
 'cigwiwe'tōyani kī'ya^{wi'}."

Ā'cimi^{dteci}meg in ā'ca'wiyān^{ni'}. 'Ā'pwāwika'ckī'kawi^{dte} u'wiyā'
 ā'mī'kemī'ke'miwā^{dteci} ne'niwag^{ki'}. Neke'teine'ckimāwa'megu
 u'wiyā'A mī'ke'mi^{dteci}ni^{ni'}. Nyāwawa'ine nekikiwīt ā'pī'teitātagi-
 20 kā'twā'nemagi wī^{dteā'}wiwag^{ka'}. Unī^{dteāne}siyā'ne'e wīn awitame-
 'cena'i nanā'ci nā'k unāpā'mī'kā^{A'}. Mā'ni wī'n ā'sāmi'megu
 netā'pe^{dteci}kiwī'ne'ca^{wi'}. "Wā^{dteci} ā'pe^{dteci}kiwāte'siyān^{ni'}," nete-
 'citā'āpe^{e'}. Nyāwawa'i'maga'k āwā'simā'i'ni nā'ka negu'ti neniw
 ā'wāpīke'cā^{dteci}ag^{ki'}. Kabō'twāni wī'uwīwe'tiyāg ā'i'ci^{dteci'}.
 25 "Nā'i, wī'wī^{dteawitiyagwe'}ku'i wā^{dteci} wāpī'kōnāni wī'ke'cā^{dteci'}
 'enān^{ni'}. Mā'iyaiyu' wī^{dteā'}wiwata netu'wī'kān^{ni'}. Pe'ki'megu
 nekakanōne'tipen^{NA'}. In ina^{dteā'}ā'pe'e, 'nepō''iyāne nī'na mene'ta
 mā'na^{dteā'} wī^{dteā'}wiwaga kī'ta'ci'kawāwa wī'uwī'wiyan^{ni'}.
 Pe'ki'ā'sāmimenwawī^{WA'}. Ketuwīnemwi ku^{dte} ā'uwī'kāne'tiyag^{kwe'}.
 30 I'cemā'i nekegye'katawānemāwagi ku'tagagi neniwagi wī-
 'uwīwiwā^{dte} ā'ā'sāmimenwawī^{dteci} mā'na wī^{dteā'}wiwag^{ka'}. Ini-
 dteā' wā^{dteci} kīnān i'nenān^{ni'}. Wanimō^{dteci} mene'ta nepō'iyān^{ne'},
 āgwi' ku^{dteci} ke'kānetamagwin^{ni'}, nete'gwiyo^{we'}. 'Nā'ka kī'men-
 witōtawāwa'megu pe'ki'mā' netepānāwaiyo^w ā'mē'nwawī^{dteci'},
 35 neteg^{kwa'}. Ini^{dteā'} wā^{dteci} ini'megu wī'icā'wiyagwe ta'ci'kōnān^{ni'}.
 'Wāwu'sa'iwā'gā'i kī'menwitō'tawā^{WA'}, ā'i'cig^{ki'}, nana'i wāpimiyā-
 'citōtōnagā^{A'}. Ku^{dteawīkā'}ā'megu ā'tōtō'ki yōwe nī'kān^{NA'},"
 ā'i'ci^{dteci'}. 'Ō'n anwā^{dteci}yan^{ni'}.

'Ō' ke'tena wīna'megu ā'gwi nā'i'ā'kwā^{dteci}ni^{ni'}, cewāna nānigi'tō-
 40 'iwa'megu tātag^{ki'}. Upyā'ne'sīwa kāgō' ā'ā'ci'tō^{dteci'}. Nā'ka
 tanetineniwi^{WA'}. Ā'gwi^{dteā'} in ā'pī'teitēpā'nagin i'niya nāpeg
 ā'pī'teitēpā'nag^{ki'}.

'Ōni nā'tawā^{dteci} nā'k ā'agāwā'tamāni wī'unī^{dteāne}siyān^{ni'}.
 "Nāpigā' wīn unī^{dteāne}siyāne kī'anō'kā'ci'yāgā^{A'}. Me^{dteci}wā'na
 45 wā'wu'sa'ā'kowī tēagi'nāwā's^{A'}, nete'ci'tā^{e'}. Ō'ni kabō'twe mete-

forget your last husband for a long time. The men will begin to court you. Do not think of beginning to respond to them right away. For four years try not to forget your husband of whom you have sight. For you are still young. It will be nothing if you do not marry any one for a long time. Your next husband will not be as good. That is why I have come to tell you how sorry I am for your husband. So you must try to do that. And I am very proud that you believed me when I told you to do what was right. Some (women) become immoral when their mothers die, as they cease to be guided by any one. And they do not listen to others when they are instructed. That is also why I think my niece will watch out for herself. Well, my niece, I have finished instructing you. If you do that, you will lead a straight life."

I did as he told me. None of the men who were courting me was able to get my consent. I sharply scolded any one who courted me. For four years I remained (single), (showing) how sorry I was for my husband. If I had had a child I should have never married again. As it was, I was too much alone all the time. "That is why," I thought, "I am always lonely." When more than four years were up, I again began to be kind to one man. Soon he asked that we should marry. "Now I began to be kind to you so that we should be married. Your husband was my friend. We used to talk together a great deal. He said to me, 'if I die first, you must court the one with whom I live, so as to marry her. She behaves very well. She is your sister-in-law as we are friends.'³⁹ It is because I do not want other men to marry her as she is too good. That really is why I say it to you. It might happen that I should die first, for we do not know when we are to die,' he said to me, 'and you must treat her nicely as I love her dearly as she is good,' he said to me. So I am trying to get you (to agree) for us to do so. As I was told, 'you must treat her well,' I could not begin to treat you meanly. I should try (to treat you) as my friend treated you," he said to me. Then I consented.

Oh, he never became angry, but he was rather lazy. He was slow in making anything. And he was a gambler. I did not love him as much as I did the one who was dead.

And I began to wish to have a child again. "If I had a child I should have it do things for me. Surely they will not all die," I thought. Soon I asked an old woman who knew about medicine.

- mo'ä'A nāta'winōni kă'kă/netAg ä'nānatu'tawag^{ki}. "A'tātuge nāta'winōni menug āmika'cki'unī^dtcā'ne'sig^{ki}?" ne'tenā^{wA}. "KA'ciwātōwi nīnaiyō' neke'kă/net^A," nete'tegwa, "unī^dtcāne'si'kapa'-megu me'noyane, keki'cigä'iyōwe'unī^dtcā'ne'si'," neteg^{kwA}.
- 5 "I'ce ku^dtei nāta'winōni nemenu wä^dtei pōni'unī^dtcāne'siyānⁿⁱ," ne'tenā^{wA}. "Āgwi^dtcā'ini kăgō'eginⁿⁱ. Unī^dtcāne'si'kapa'meguyä'-ap^A," neteg^{kwA}. "Nāpimā'i tcīnawāmī'yāgap unī^dtcāne'siyān^{ne}," neteg^{kwA}. Ä'me'na'i^dteⁱ. Ke'tena'megu ä'wāpi'unī'unī^dtcāne'-siyānⁿⁱ.
- 10 Kī'cimānā'Age^dtei nenī^dtcāne'se'nānag in ä'nepegi nā'ka wī^dtcawiwag^{kwA}. "Na'i, me'cena'ini wī'pwāwinā'kananā'ci'unāpā'-miyānⁿⁱ," in ä'citā'äyānⁿⁱ, "mā'agi ku^dte ini wī'A'semi'iwā^dtei nenī^dtcā'ne'sag^{ki}," nete'citā'e.

"Is there perhaps a medicine whereby one might be able to have a child if one drank it?" I said to her. "Surely I know one," she said to me, "you might have a child if you drink it, for you already have had children," she said to me. "It was because I drank a medicine that I ceased having children," I said to her. "That is nothing. You might easily have a child," she said to me. "You might have relatives if you had children," she said to me. She gave me (medicine) to drink. Sure enough, I began to have children.

After we had many children then my husband died. "Well, I shall never marry again," I thought, "for now these children of mine will help me (get a living)," I thought.

ETHNOLOGICAL NOTES.

¹ On the position and duties of Fox women, as well as the training of girls, see Marston, Forsyth, Perrot, all apud E. Blair, *Indian Tribes of the Upper Mississippi and Great Lakes Region*, vol. i, pp. 75-77, vol. ii, pp. 151-153, 165, 212-217; C. Atwater, *Indians of the Northwest*, pp. 101, 102, 111 et seq.; A. R. Fulton, *Red Men of Iowa*, p. 140. The above references apply to the Sauk and Fox for the most part; the exact tribes referred to by Atwater and Perrot can not be determined with absolute accuracy, but they were of the same or neighboring locality. Other references appurtenant to details will be given at appropriate points. A fairly full bibliography of Fox ethnology is given by Michelson, *Journal of the Washington Academy of Sciences*, vol. 9, pp. 595, 596. This has been revised and amplified, and is incorporated in this volume; see pp. 30-36. The writer has a fairly long Fox text (obtained from another informant), as yet unpublished, on how children are supposed to be brought up. The portion relating to girls ethnologically agrees remarkably with the training set forth in the present volume. This is occasionally cited as T. The translations given are free. [See Michelson, *How Meskwaki children should be brought up*, in *American Indian Life*, ed. Dr. E. C. Parsons, pp. 81-86.]

² Dolls were formerly made of corn husks in the fall; their clothing was made of muskrat and squirrel skins.

³ On Fox dwellings see Carver, *Three Years Travel*, etc., pp. 29 (Sauk), 30, 31; Forsyth, apud E. Blair, *Indian Tribes of the Upper Mississippi and Great Lakes Region*, vol. ii, pp. 227, 228; A. R. Fulton, *Red Men of Iowa*, p. 442; Reports, Comm. Indian Affairs, 1896, p. 162, 1897, p. 148, 1898, p. 171; A. Busby, *Two Summers Among the Musquakies*, p. 95; H. Rebok, *The Last of the Musquakies*, pp. 39, 40; M. A. Owen, *Folk-Lore of the Musquakie Indians*, p. 24; Greene, *The Red Man*, vol. v, pp. 104-106. To-day a good many families live in shacks and there are a few good frame houses; but still nearly half the Foxes live in wickiups of rush mats in winter and "bark houses" in summer. [Planks now take the place of bark. The above remarks held true at the time this paper was prepared for press, but now (fall of 1924) the bulk of the Foxes live in shacks.]

⁴ Even at the present day Fox children are rarely whipped; they are made to fast instead. Formerly their cheeks were painted with charcoal; in this way the entire village would know they were fasting, and accordingly no lodge would offer them meals. See also Marston, apud E. Blair, *Indian Tribes of the Upper Mississippi and Great*

Lakes Region, vol. 2, p. 165; Forsyth, *ibidem*, 212; A. R. Fulton, *Red Men of Iowa*, p. 443; A. Busby, *Two Summers Among the Musquakies*, p. 166. The form of punishment mentioned by Miss Owen, *Folk-Lore of the Musquakie Indians*, pp. 65, 66, must be exceptional. See the review of her work by Michelson, *Curr. Anthropol. Lit.* 2, pp. 233-237.

⁵ Lazy girls are disliked (T).

⁶ The same injunction is given in T, but modified by the remark, "Of course people would like a girl to live with them a few days."

⁷ "Tag" is played in the following way: If there are ten, they get nine short sticks all of which are the same length, and one long one. They are held between the thumb and index finger; the tops are seen. The one who makes the sticks does so secretly. When the one with the sticks comes to where other children are he tells them to pull out one each. Whoever gets the long one is to be the chaser. They will make marks on a tree or post. All assemble there except the one who has the long stick. If any child wants to run, the one who has the sticks will chase him (or her); or all can run out at the same time; in the latter case the chaser will chase any one he (or she) thinks he (or she) can catch. The rule is that the one chased must be touched squarely on the head. The one thus touched becomes the chaser's partner, and helps in chasing. After all are caught, new sticks will be made; or if there chances to be a swift runner left they say he must be the chaser.

⁸ Girls should learn to cook, make mattings, sacks, beadwork, and moccasins. In this way after marrying they will have an easy time (T). See references to Atwater, Fulton, Forsyth, Marston, Perrot, given above.

⁹ Even at the present time women usually fetch water and wood. However, men now ordinarily chop the wood. See references to Atwater, Fulton, Forsyth, Marston, Perrot, given above; also Fulton, *l. c.*, p. 440, and A. B. Busby, *Two Summers Among the Musquakies*, p. 108.

¹⁰ Even to-day the staple food of the Foxes is a fried bread. See Reports, Comm. Indian Affairs, 1896, p. 162, 1898, p. 171; Busby, *l. c.*, p. 96; Fulton, *l. c.*, pp. 442, 443.

¹¹ It is not lawful for a woman who is menstruating to eat with others; she secludes herself in a little lodge, and it is not considered proper for a man to linger about there, and a man is not to enter such a lodge. It may be noted that to-day some young men violate these rules in both cases. It may be added that if a widower or widow (if unreleased from death-ceremonies) or a menstruating woman runs through a garden, the belief is that the crops will fail; if he or she touches a tree, the tree will die; or if he or she bridle or hitch a horse, the horse will die. The narrative supplies other details. Compare

also Marston, l. c., pp. 171, 172; Owen, l. c., pp. 69-71; W. Jones, Fox Texts, p. 318. As in many other cases, Miss Owen's statements can not be confirmed by the present writer in their entirety. As the Religion Dance is of only recent introduction (from the Potawatomis), any puberty ceremonies connected with it must either be modern or only recently attached to it. It may be added that although puberty rites for boys have practically been given up, those for girls still persist. As is well known, there are similar practices among many Indian tribes.

¹² "The middle of summer:" nīpenwi is the time when Indian corn, pumpkins, squashes, and beans are mature. This will be about the middle of summer.

¹³ As stated, the girl's maternal grandmother was dead; the term grandmother in the present instance is only a courtesy-term.

¹⁴ This may sound strange, but the point is that "a bashful girl" is one who giggles, etc. A girl who giggles, etc., according to the Fox point of view, is extremely apt to succumb readily to sexual advances.

¹⁵ The reader will doubtless notice how rarely the girl's brothers are mentioned in this autobiography. This is probably because Fox brothers and sisters do not associate with each other except when they are young. The same kind of segregation takes place, or did until recently, in a number of Indian tribes, e. g. the Omaha. Even at the present time the segregation obtains among the Foxes. A Fox boy would not dream of taking his sister to an Indian dance or a moving picture show, or a circus, etc. Nevertheless Fox brothers and sisters are fully as fond of one another as white brothers and sisters are. It is simply a matter of different etiquette.

¹⁶ The lay reader will doubtless ask why it is that the girl's maternal uncles would be ashamed of her conduct, while her father is not mentioned. And with us, all relatives would feel disgraced if a kinswoman were immoral. A considerable digression is necessary to explain the situation from the Fox point of view. Among the Foxes the well-known "joking-relationship" exists between a girl and her maternal uncles, as it does in a number of other Indian tribes; but in addition to this, there is a special bond between them: a girl's maternal uncle is supposed to give her advice, and if he loves her, he will buy almost anything for her. If a girl is sensible, she will follow her maternal uncle's advice, and in this way get along comfortably. [The word for "my maternal uncle" is ne'ci'sā'ā'.] The case of paternal uncle is entirely different. [The word for "my paternal uncle" is nō's'ā', the same as that for "my father."] He will have little to say regarding her, provided her own father is living, though he will call her netāne's'ā', which is the same word for "my daughter." If he is more intelligent than her father, he might give her good advice, but that is as far as he could go. If, however,

her father were dead, he would treat her exactly as one of his own daughters. If he has no children of his own, he may give his brother's daughter, even if his brother is still living, almost anything, clothes, money, etc. She would ask him as freely as she would her own father, that is, if her father's brother were well off. If a girl's paternal uncle had children of his own (boys or girls), it is considered that he has enough to take care of; and in this case he would not make her the presents named above. But if the girl's father were dead he would treat her exactly as his own daughter. Even if a girl is saucy to her father or immoral, and he knows it, he will not want to say much about it; he will not scold her severely. The girl's mother will think it is the duty of the girl's father to reprove her if she is impudent to him, and will say nothing. If a girl is saucy to her mother, her mother will reprove her, even slap her, or make her go without meals. She may slap the erring daughter until the latter is nearly 20 years old. If a mother knows her daughter is immoral she will make her fast for four days. If she still is immoral, the mother will make her fast for eight days. In the early days every one in the camp knew who was fasting, and none of the girl's relatives would give her food or water. Under no circumstances will a girl be saucy to her maternal uncle. That is why a mother often tells her daughters to ask their maternal uncles for advice. In a way a girl is afraid of her maternal uncles; she is better acquainted with her parents. Nor would a girl be impudent to her paternal uncles; if she were, they would "get after her," though her own father couldn't. On the other hand, a girl would not go to her paternal uncles for advice. The only answer as to why they do not, I have been able to elicit is that "it's not their way," which answer is in substance what most Europeans would give if pressed to explain why they did not commit infractions against definite social usage. [A girl or boy may be saucy to their grandparents; they will report the offender to her or his mother who will make the child fast.] I presume Hartland would interpret the peculiar relation of a man to his sister's daughter as a survival of female descent; actually the Foxes are organized in exogamous groups with male descent, and were so as far back as 1827. See Forsyth apud Blair, l. c., vol. ii, p. 210. Nor is there any reason to suppose that they had previously been organized in groups with female descent. From the data given above one could hold that the Foxes originally had father-right but were giving away to mother-right just as easily as vice versa. Personally I think either interpretation entirely out of place, and consider the whole matter simply a social phenomenon.

¹⁷ Some of these injunctions occur in T.

¹⁸ The basket work of the Foxes is not very esthetic.

¹⁹ It is considered improper for a boy and girl, unless very young, to be seen talking together. A young man can not meet his inamorata openly; it must be in the brush or at night when the old people are asleep. For the Sauk cf. Paterson's *Autobiography of Black Hawk*, p. 60.

²⁰ Most Fox girls even to-day marry much earlier than this, and this has been the case from at least 1820 onward. See Marston, l. c., p. 165 (14 to 18); Forsyth, l. c., p. 216 (14 usually; rarely as late as 16); Fulton, l. c., p. 141 (generally at 15); Rebok, H. M., *Last of the Musqua-kies* (Dayton, O., 1900), p. 43 (marry . . . from 14 to 16). Miss Owen's statement (*Folk-lore of the Musquakie Indians*, p. 74) that 24 is the marriageable age for girls is a typical example of her inexact observations, and her lack of knowledge of documentary sources regarding the Foxes.

²¹ A girl is not supposed to go off by herself unless she has some good reason. If a girl gads about and does no housework she soon acquires an unenviable reputation. So T.

²² Wife beating is not common among the Foxes, but it occurs sporadically; in Forsyth's time the state of affairs was apparently the same. See Forsyth, l. c., 215.

²³ In the early days girls wished to marry young men that were successful in killing game, who trapped and sold furs, thereby gaining an easy livelihood; but to-day girls are told to try to marry young men who have homes, horses, and everything they want. The young man who can support a wife is the one to marry. It is bad form for a young girl to marry a divorced man, and vice versa (T).

²⁴ On marriage among the Foxes see Marston, l. c., 165-167; Forsyth, l. c., 214; Busby, l. c., 82, 83; Owen, l. c., 72-76. Compare, for the Sauks, Paterson, l. c., 59, 60. Compare also Perrot, apud Blair, l. c., i, 67, 68, 69. Some details may be added. Ordinarily if a man marries a divorcée or widow she gets no presents, unless his parents emphatically approve of the woman. To-day a boy usually sounds his father on the subject of marriage, but he may have begun paying nocturnal visits to his inamorata previously. The narrative in the text is typical of marriage among the Foxes to-day. The facts show very clearly that the girl is not merely purchased.

²⁵ The data given in the text are very full. See, too, Forsyth, l. c., 210. The present writer can confirm but few of the alleged facts given by Miss Owen, l. c., 63 et seq. He knows some are mistaken. To-day the Foxes no longer name a child at a gens festival held shortly after birth.

²⁶ The Indian text at this point is too naive for European taste, and so has been deled. The only point of ethnological interest is that during the period named carnal intercourse is not allowed. The point that men would not marry the immoral girl corresponds exactly to

what is said on page 313 of the text, and to the information contained in T. And it is almost exactly what takes place to-day. Young men rarely but occasionally marry girls of bad reputations.

²⁷ The reader may wonder why it was that none of the woman's male relatives interfered. I asked a male informant why. He volunteered the statement that when he was younger he had been told by his parents not to "butt in" if his brother-in-law beat his sister, for his sister would love his brother-in-law more than himself. "Leave them alone; they will come out all right." He then cited an example of relatives interfering, and how useless it was; the relatives will not interfere next time.

²⁸ It is a fact that Fox women who have good reputations do exactly as the mother advised her daughter.

²⁹ It is claimed that a baby really has knowledge from the beginning and some people understand them before they can talk, e. g., George Kapayou's father.

³⁰ Full references to mortuary customs and observances are given later on.

³¹ On divorce compare Forsyth, l. c., p. 215; Busby, l. c., pp. 35, 83. It is to be regretted that at the present time divorces are extremely prevalent among the Foxes; there is hardly a girl or boy 21 years old who has not been married at least twice. It may be noted that Forsyth's statement that a man could force his wife to return, willy-nilly, to a certain extent still holds good. If a woman leaves her husband and right away starts to go with another man with a view to marriage, the former husband will beat her. Formerly adultery on the part of the woman was punished by cutting off her ears, nose, or even killing her. A husband might kill her lover if the latter was caught red-handed. See Forsyth, l. c., pp. 214, 215; Jones, Fox Texts, pp. 142 et seq., 144 et seq.

³² I asked a male informant why the girl did not go to her father's instead of her maternal uncle's. He replied, "When a girl marries, her father releases her entirely. So it's of no use for her to go to him for advice afterwards. If it was his son, that would be different." See my note on the relations between a girl and her maternal uncle, page 340 et seq.

³³ To-day divorcées are very apt to be immoral. Hence the man's word of caution.

³⁴ Full notes on death customs are given on page 344.

³⁵ The Shawnee dance is the same as the Snake dance (which has nothing in common with the Snake dance of the Hopi) which the Foxes acquired while in Kansas. Formerly it was pretty likely to be rough; and girls and their lovers would meet on such occasions. The husband's confidence in his wife could not be shown to greater advantage than by permitting, or rather urging, his wife to be present.

³⁶ On Fox clothing see Forsyth, l. c., p. 235; Catlin, *Manners*, passim; McKenney and Hall, *History*, passim; Busby, l. c., pp. 96, 97, 112, 113; Fulton, l. c., pp. 443, 445, 446; Reports, Comm. Indian Affairs, 1897, p. 149. For the Sauk see also Beltrami, *Pilgrimage*, vol. 2, p. 145. To-day Fox men ordinarily wear European clothing; but I have seen a few old-timers with roached hair, blankets, etc., for their daily apparel. On ceremonial occasions they nearly all wear clothing that is Indian to the extent that the tailoring is Indian, even if the clothing for the most part is of European materials. Buckskin leggings and moccasins are still worn on such occasions. Moccasins made of split leather and canvas are still frequently used on ordinary occasions. Women are far more retentive of their old-style clothing. Buckskin skirts and waists are now unknown, but the clothing Fox women normally wear is tailored entirely on Indian lines, though shoes and stockings have generally replaced moccasins and leggings. A few old women still wear leggings habitually. On gala occasions women's clothes are more gaudy, and beautifully beaded buckskin moccasins are worn.

³⁷ The drum brought no doubt refers to the bringing of the Religion Dance to the Foxes by the Wisconsin Potawatomi.

³⁸ On Fox mortuary customs and observances see Marston, l. c., p. 172; Forsyth, l. c., pp. 206-208, 212; Fulton, l. c., pp. 446, 447; Busby, l. c., pp. 34, 35, 117 et seq., 129, 130, 185, 186, 188-190; Owen, l. c., p. 77 et seq.; Reports, Comm. Indian Affairs, 1896, p. 162, 1898, p. 166; Jones, *Internat. Cong. Americanists*, 1907, vol. 1, pp. 263-277, *Journal of American Folk-lore*, xxiv (1911), pp. 217, 218, 220-222, 224, 226, *Fox Texts*, pp. 156 et seq., 336 et seq., 382, 383; Michelson, *Smithsonian Miscellaneous Collections*, vol. 70, no. 2, 121, 122. Compare Perrot, l. c., pp. 70-74, 78-88. See also note 11, page 339, above. See also the present writer's paper which contains a fuller bibliography in this volume, p. 35 et seq. These supplement the published data rather than contradict them.

³⁹ The two men are the same as brothers. If a woman's husband dies, after the adoption-feast is held, if her parents-in-law like her they will ask an older brother to marry her so as to keep her in the family. Besides the "joking relation" which exists between brother-in-law and sister-in-law (frequently obscene; entirely different from that existing between a man and his sister's daughter) there is another: after the death of the man's wife, before he is released from death ceremonies, he must do as his sister-in-law says; but if he obeys the rules, he can make her his bride when four years are up; on the other hand, if the man does not live up to the rules, his sister-in-law acquires certain rights over him.

LINGUISTIC NOTES ON THE INDIAN TEXT.

The Fox text contained in this paper is of considerable linguistic importance as it differs in content from any previously published Fox texts. Hence it is that certain novel grammatical features occur which are not treated in the Fox sketch in the Handbook of American Indian Languages, Bulletin 40, Bur. Amer. Ethnology. The reader should be thoroughly familiar with the phonetic shifts of the language (see p. 616) before attempting to study the text, as much that is obscure will at once be clarified. It may be noted that such initial contractions as *ä-* for *ä'A-* and *ä'i-* (e. g., *ä'cawiyānⁿⁱ* 302.36 for *ä'i-'cawiyānⁿⁱ*) are quite common. If this is kept in mind the reader will be greatly facilitated in consulting the list of stems.

The following grammatical notes are given as an aid to the comprehension of the Indian text. The paragraphs referred to are those of the grammatical sketch of Fox cited above. Consult also Bull. 72, B. A. E., p. 68 et seq., and this volume, p. 282 et seq.

§ 10. The combination *-A ī-* commonly contracts to *-ā-*: *wīnāni* 304.45, *wīnāna* 310.36, *ke'tenāna* 310.33, *negyān* (for *negya īni*) 308.5, *ma'nānugi* 328.15.

§ 10. Frequently a final *-i* is dropped before consonants where it normally remains: *aiyō'ku'i* (for *aiyō'iku'i*) 314.5, *iyā'* 314.5, *kägō'-megu* (for *kägō'imegu*) 322.41, *me'cena'* 318.21, *āgwigā'nīn* (for *āgwigā'i nīna*) 322.28-29, *īni^dtcā'* (for *īni^dtcā'i*) 322.24, etc.

§ 14 (end). The elision of formative elements before *-tuge* (suffix indicating probability) is exemplified by *kyāwātug^{ke}* (*kyāwā^{wa}'*) 326.34, *A''tātuge* (*A'tā^{wi}'*) 336.1. See also 304.31, 330.12, 13.

§ 28. The intransitive third person plural inanimate is given as *-ōni*. This applies in the majority of cases, but strictly speaking it should be given as *-wani*; after consonants *-ōni* naturally would occur (see p. 616), but after vowels *-wani* is retained: *ināgwa'tāwanⁿⁱ* (304.16) "they were piled up in such a way,"¹ *māme'cā'iwani* (308.12) "they were large ones," *tcāge'ckāwanⁿⁱ* (306.6) "they all fall out."

§ 29. Sometimes the ending *-ni* is used even when the negative *āgwi* is not used, e. g., *ki'cītcāgipagi'senamawāwā^dtcini* (330.41) "after all have offered (thrown) it to them." See p. 612. When *-ni* is so used, a "whenever" clause is indicated.

§ 30. As I have pointed out on another occasion, the table contains a number of errors; the text in the present volume confirms this: note *pe'setawā'ki^dtc^o* (308.8; potential) "she might listen to her,"

¹ The translations of the isolated Fox words and phrases in these linguistic notes, of necessity, are not always precisely the same as in the English rendition of the connected text.

ka'cki'mi'kapa (326.40; potential) "you might have persuaded me,"
 ā^dtcimi'kap^A (324.44) "you would have reported me," tcīnawāmī'-
 yāgap^A (336.7; potential) "you might be related to them,"
 wāpamī'yāgapā (324.10; potential) "you might look at them," ne-
 'ciwanā^dtcī'yāgani (302.24; potential) "you might ruin them," tcāge-
 'ckā'ki^dtc^e (306.4; potential) "they (inan.) might all come off," awita
 ka'cki'āne'kwigi'kago^A (316.20-21; potential subjunctive) "we
 should not be able to branch out." Furthermore, all terminations
 in -'kitci should be changed to -'kitce (in Jones's transcription).

§ 32. No transitive forms are given in the sketch; see, however,
 the *Journal of the Washington Academy of Sciences*, iv, pp. 406-408.
 Examples occurring in the Indian text are ā'ina'ina^dtcimo'enugwānⁿⁱ
 (324.18) "whatever she said to you from time to time," nanōtānemenō-
 wagwānⁿⁱ (324.41) "he was wrong in what he thought of us (inclusive)."
 No participial forms are mentioned in the sketch; but see the *Journal*
 of the Washington Academy of Sciences, iv, pp. 408, 409. Examples
 in the Indian text are wī'unāpāmī'wanāna (310.2) "whomever you
 shall take as your husband," āmī'cimenwawigwān^{na} (324.11) "whoever
 would contrive to behave well," wī'wī^dcawiwāwatān^{na} (334.7)
 "whomever you shall live with (i. e., marry)."

§ 33. The forms given in the table on page 829 are really obviatives.
 Other obviatives likewise exist, though not treated in the sketch,
 e. g., wī^dtcawiwo'magini (314.18) "the one with whom I lived" [i. e.,
 husband, in the present instance; could be wife]. The -m- clearly is
 the same element found in conjunctive and subjunctive of the
 indefinite passive when obviatives are the subjects.

§ 34. The obviative singular and plural of animate nouns should be
 given as -ani and -a'i respectively, as shown by all Fox texts published
 thus far.

It should be said that -amā- is nothing but a phonetic transfor-
 mation of -amaw- before certain consonants; see page 616. Examples
 of -amā- are to be found at 310.28, 330.2.

The anomalous formation -amō'i- (see Bull. 72, Bur. Amer. Ethn.,
 p. 69) occurs at 324.27.

§ 35. It should have been mentioned that inanimate verbs have
 obviatives though inanimate nouns do not. Examples are: wīganīwi
 (298.15) "it tastes well," ā'cimenwi'genig^{ki} (306.8) "as was good,"
 ā'pō'si'megu'sa'saga'nigini (330.44) "where the brush is very thick."

§ 39. It may be remarked that -'tāti'so-, -'tātisu are nothing more
 than phonetic transformations of -'taw- -ti'so-, -'taw- -ti'su respec-
 tively; examples are to be found at 300.22, 302.2-3.

§ 41. In Bulletin 72, page 69, I have spoken of the passive in -ā'so-.
 An example in the Indian text contained in the present volume is
 ā'pī'tcitepānā'sut^A (320.31) "he that is loved as much as."

The passive composed of the ordinary passive sign *-gu-* and the copula *-si-* for the animate, *-at-* for the inanimate, which I have noted in Bulletin 72, loc. cit., is represented also in the text of this paper: *āgwimā'* *wīkāgō'ānetāgu'sī'yanini* (312.15) "you will be thought of as naught."

According to the table the termination of the independent mode of the indefinite passive for the third person, singular or plural, animate or inanimate, is *-āpi*; and some examples are given justifying this. However, the Indian text of the present paper contains forms in *-pi* for the singular: *'aiyōpi* (318.28) "it is used," *i'cawipi* (316.2) "it is done," *mī'netipi* (308.28) "one is reciprocally given," *i'cigi'etip* (for *-pi*, 304.2; see also 326.8) "one is made to be that way" [very literally, "one is grown that way"]. In the conjunctive mode *-gi* replaces *-pi*: *ā'cawig^{ki'}* (316.24) "how it is, how it is done," *itigi* (302.29) "it is told," *wītamātig^{ki'}* (302.29) "one is informed," *ne'ekitigi* (310.7) "one is forbidden," *ā'sāgitigi* (316.1) "as one is afraid," *ā'citi'gini* (316.2) "as one is told." It is not easy to decide the construction at 316.9, 10. Note, however, *-āpi* is found at 316.5, 318.40, 318.41. See p. 613.

A peculiar potential subjunctive of the indefinite passive, ending in *-enā^{'A'}* is to be seen in *awita^{dte'}* *'megu panāpamenā'* (for *-nā^{'A'}*; 326.11) "he would not fail to be seen." This *-enā^{'A'}* bears the same relation to *-nā^{'A'}* (see pp. 287, 347, 494) that *-e^{dte'}* (the normal termination of the third person animate, singular or plural, of the conjunctive of the indefinite passive) does to *-^{dte'}* (the ending of the third person singular animate, intransitive, of the conjunctive mode).

Though not given in the sketch, there is a subjunctive mode of the indefinite passive. The termination *-ete* for the third person animate bears the same relation to *-e^{dte'}* of the same person but conjunctive mode that *-te* (the termination of the intransitive third person animate, subjunctive mode) does to *-^{dte'}* (same person but conjunctive mode): *nā'ne'set^{e'}* (320.25) "if they are beaten."

I have pointed out in the International Journal of American Linguistics, i, p. 56, the conjunctive of the indefinite passive, with obviatives as subjects end in *-me^{dte'}*. An example in the Indian text is *ā'mawipīta'ome^{dte'}* (330.37) "when they go to bury him" [really a passive].

§ 45. There is a type of possession not treated in this paragraph, namely, when the possessor is indefinite. The combination *u—inaw-* expresses this. To *-inaw-* are suffixed the ordinary nominal endings to show whether animate or inanimate, singular or plural, are to be ascribed to the possessed noun. Of course in some way the *u* is to be associated with the ordinary *u* of third persons. Examples are: *uwī'kāni'nawag^{ki'}* (310.7-8) "their friends," *unāpāmi'nawag^{ki'}* (316.13) "their husbands," *unī^{dte'}cāne'si'nawag^{ki'}* (320.24) "one's children,"

uwipi^dtcinawani (306.6) "one's teeth." The word utenenīminawag^{ki} (306.21) "one's men-folk" presents a few difficulties. The -t- is the usual intercalated -t-; there is a doublet of nenīwa "man" inenīwa. Now the -w- of the last would be eliminated before the -m- suffix which is identical with the ordinary -m- suffix of possessives, as duly explained by me in the *International Journal of American Linguistics*, i, p. 50. The initial i changes to e as there is a u in the preceding syllable which is a different morphological unit: see the *American Journal of Philology*, xli, p. 183, and below, p. 616.

At 310.41 we find a wholly anomalous formation, ugwi[']semā^{wA},² which probably should be rendered "the son." "His son" would be ugwi[']sanⁿⁱ. It is evident that the initial u- is to be associated with the ordinary u- of the third person in possessives; the -m- also needs no explanation; the -e- prevents the combination -sm- which is not tolerated in Fox; the rest of the form is unclear.

§ 48. As I have pointed out before (*P. A. E. S.*, ix, p. 127; *I. J. A. L.*, i, p. 52) obviatives of indefinite pronouns exist, though not treated in the sketch. An example is uwi[']yā[']ani "any one," 324.9.

A pronoun not touched on in the sketch is me[']cemegōna "any one," "every one," 320.14.

We have now come to a point where references to the sketch are impractical.

I have treated loose verbal composition in the *International Journal of American Linguistics*, i, 50. Some examples occurring in the Indian text contained in this paper are: ā[']pwāwi-nīnāni-wī[']seniyāni (304.22) "I did not eat then," ā[']pepyā^dtcī-nepī-nā[']tawī^dtcī (306.1) "she kept coming to fetch water for me," pwāwi^{-d}tcā[']-megu-kiwimāne-[']citā[']āyan (306.10-11) "if you do not go around with bashful thoughts," ā[']pī[']tcī-pwāwi-pe[']ki- kī[']ci-nepwā[']kāg^{ki} (306.23-24), "as long as one has not much intelligence," nepepyā^dtcī-megāpe[']e-nāwa-[']se[']kāgwa (310.15-16) "she kept coming to ask me to accompany her," ā[']ta[']swi[']-meguneguta[']i-aiyāgini (310.20) "as often indeed as we went any place," kī[']pōni-gā[']-īna-kakanōne[']tī[']āwa (312.4) "you must really stop talking to that one." See also 312.19, 312.25, 314.41-42, 316.1, 316.12, 316.22, 316.32, 322.9, 10, 322.31, 324.2, 324.32-33, 324.38, 326.44, 328.1.

The following are in a way new types of composition, though they might also be covered under the term "loose composition:" āgwimā[']wī[']kāgō[']ānetāgu[']sī[']yanini (312.15) "you will be thought of as naught" [kāgō['] anything], āgwi^dtcā[']ini kāgō[']eginⁿⁱ (336.6) "that verily is not anything" [kāgō['] combined with the inanimate copula -e-].

It may be mentioned that "loose composition" apparently never occurs after stems which can not occur in the initial position and that for the greater part it occurs immediately after the first initial stem.

² Supported by udānesemā^{wA}, Jones's Fox Texts, 102.15.

I have shown in the *American Anthropologist*, n. s. 15, pp. 474, 475, the curious verbalizing of possessed nouns. Examples in the preceding text are to be found at 298.3, 310.29, 310.31, 312.2-3, 312.19; at 310.35 and 310.36 the cases are more complicated as "loose composition" also occurs.

It should be noted that where parts of the body are the objects of transitive verbs a stem which usually closely resembles the ordinary nominal one, but commonly ending in *ä*, is inserted in the verbal compound immediately before the instrumental particle. See for example 304.13, 316.6, 318.30, 318.37. For convenience a few cases which strictly do not belong here, though they are analogous, are included.

As I pointed out in Bull. 72, Bur. Amer. Ethnology, page 70, there is a peculiar potential subjunctive, not treated in the sketch, whose characteristic seems to be a termination *-nä^{'A}*. A couple of examples are *ta[']citäpäneminä^{'A}* (324.10) "one would have then rejoiced at me," *kägō['] i[']cimīne[']nenä^{'A}* (314.14; *awita* understood) "he would have given you nothing." Note that there is a potential subjunctive of the indefinite passive which is clearly related to *-nä^{'A}*. See pages 287, 347, 494. [An additional example of *-nä^{'A}* is to be found at 320.25.]

The element *-w-* (*-wi-*) discussed by me in the *International Journal of American Linguistics*, i, pp. 52, 53, occurs in *wī[']kī[']cigiwä[']neme[']ki* (306.9) "they will think that you are mature."

When transitive verbs have an indefinite object or objects *-iwä-* is inserted immediately after the instrumental particle, and the ordinary intransitive pronominal endings are added. (See 308.28, 322.3.)

The structure of *näwä[']iyān* (304.37-38) "when I saw her" is not clear to me, though in other Fox texts I have found similar cases. Likewise *unāpämiwane* (324.42) [precise translation? "when you took a husband" free rendition] is not clear in the posterior portion.

NOTES ON
FOX MORTUARY CUSTOMS AND BELIEFS

BY
TRUMAN MICHELSON

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INTRODUCTION.

The following are the most important published sources of information regarding Fox mortuary customs and beliefs:

- BALDWIN, C. C., *ed.* Indian narrative of Judge Hugh Welch. Western Reserve and Northern Ohio Hist. Soc., vol. II, Tract No. 50, Cleveland, 1888. p. 107.
- BUSBY, ALLIE B. Two summers among the Musquakies. Vinton, Iowa, 1886. pp. 34-35, 117 et seq., 129-130, 185-186, 188-190.
- FORSYTH, THOMAS. An account of the manners and customs of the Sauk and Fox nations of Indians tradition [1827]. In Blair, E. H., Indian tribes of the upper Mississippi Valley and region of the Great Lakes, vol. II, Cleveland, 1912. pp. 206-208, 212.
- FULTON, A. R. The red men of Iowa. Des Moines, 1882. pp. 446-447.
- GALLAND, ISAAC. The Indian tribes of the West. Annals of Iowa, Davenport, 1869. pp. 274, 363, 364, 365.
[Probably reprinted from his *Chronicles of the North American Savages* (1835), but I can not be positive, for the copy in the Library of Congress is defective, though Pilling saw a perfect copy there. See A. Busby, *Two summers among the Musquakies*, p. 53 et seq., and compare this with *Annals of Iowa*, 1869, p. 347 et seq.]
- GREGG, P. [Note.] In Yarrow, H. C., A further contribution to the study of the mortuary customs of the North American Indians. First Ann. Rept. Bur. Amer. Ethn., 1881. pp. 140-141.
- HARRINGTON, M. R. Sacred bundles of the Sac and Fox Indians. Anthropol. Pubs. Univ. Mus., Univ. Pa., vol. IV, no. 2, 1914. pp. 258-259.
- JONES, WILLIAM. Mortuary observances and the adoption rites of the Algonkin Foxes of Iowa. Congrès Inter. des Amér., XVI^e sess., 1906, vol. I, pp. 263-277, Quebec, 1907.
- Fox texts. Pubs. Amer. Ethn. Soc., vol. I, 1907. pp. 156 et seq., 206 et seq., 336 et seq., 382-383.
- Notes on the Fox Indians. Journ. Amer. Folk-lore, vol. XXIV, 1911. pp. 217-218, 220-222, 224, 226.
- Episodes in the culture-hero myth of the Sauks and Foxes. Journ. Amer. Folk-lore, vol. XIV, no. IV, 1901. p. 225 et seq.
- MARSH, CUTTING. Letter of March 25th, 1835. Wis. Hist. Soc. Colls., vol. XV, 1900. pp. 133-134, 149-150.
[See, too, M. R. Harrington, *op. cit.*]
- MARSTON, MAJOR MORRELL. Letter to Reverend Dr. Jedidiah Morse [1820]. In Blair, E. H., Indian tribes of the upper Mississippi Valley and region of the Great Lakes, vol. II, Cleveland, 1912. p. 172.
- MICHELSON, TRUMAN. How Meskwaki children should be brought up. In Parsons, Elsie Clews, American Indian life. New York, 1922. p. 83.
- [Report on Field Work] Smithsonian. Misc. Colls., vol. 70, no. 2, 1919. pp. 121-122.
- The autobiography of a Fox Indian woman. Fortieth Ann. Rept. Bur. Amer. Ethn. p. 291, *passim*.
- MOONEY, JAMES, and THOMAS, CYRUS. [Article] Fox. Handbook of Amer. Inds., Bur. Amer. Ethn., Bull. 30, pt. 1, 1907. p. 473.

- OWEN, MARY ALICIA. Folk-lore of the Musquakie Indians of North America. Pubs. Folk-lore Soc., no. LI, London, 1904. p. 77 et seq.
- RE[O]BOK, HORACE M. The last of the Mus-qua-kies. Dayton, Ohio, 1900. pp. 44-45, 50-55.
- REPORTS OF THE COMMISSIONER OF INDIAN AFFAIRS (Department of the Interior), Washington, 1896, p. 162; 1898, p. 166
- SPENCER, J. W. Pioneer life. 1872.

The data contained in this volume are intended to supplement and confirm our previous knowledge of the subject. The general reliability of the informants is shown by the fact that other ethnological data obtained from them have checked up exceedingly well; that the data given in the present instance are quite like that previously published where they are at all comparable; that the Indian texts presented all supplement and confirm, rather than contradict, each other; that the data correspond very closely to that obtained from other informants, though not published here; that the customs and beliefs correspond to what I often witnessed and heard (this applies especially to the speeches given at burials).

The distinguishing features of this volume consist in the more detailed information furnished, the taboos noted, and the speeches. Furthermore, this information is given almost entirely in Fox with English translation.

Text H deals with the mortuary customs and beliefs of those who belong to the so-called Religion Dance which was introduced among Foxes (Meskwakies) by the Potawatomi of Wisconsin. I may here briefly add a little information to that given in the Indian text. A few years ago at the death of one of Wananatie's sons, Joe Peters, who was acting as a ceremonial attendant, gave me tobacco and told me to go to Wananatie's. I arrived there toward nightfall. After food was eaten by the people assembled there, Joe took tobacco and gave it to John Allen, an aged warrior, with the request that he tell war stories. I could not take this down at the time, but gathered the drift of his conversation sufficiently to know that he was talking about the fight in 1854 against the Arapaho, Cheyenne, Kiowa, and Comanche. At midnight we were fed again. There were now various games till nearly three, when we were again fed; and then there were further games till nearly six, when the people dispersed.

I may add that when a person is a member of the Singing Around Rite and dies, this society has charge at the adoption-feast, and the adopted automatically becomes a member of the society. Members of the society at this time may invite outsiders to join in the dancing or playing of games. In this case the one invited eats at the same time as the members of the society, i. e., before the others. I once witnessed the burial of a member of this society. Members came as the dead was being brought to the grave. They held a large drum, beat it, sang, and partially danced until the body was laid in the grave.

If a death occurs the day a gens festival was to be celebrated, this latter will be suspended till a ceremonial runner comes telling the wishes of the bereaved ones. The festival will begin or be postponed in accordance with their wishes.

When a dead person has been in the habit of visiting a dwelling there is a belief that the big soul (see below) will come around the place. Cedar leaves are burned to drive this away; they are burned especially in the doorway. Sometimes an ash is dropped into a bucket of water. This also will drive the big soul away.

It is believed that the (little) souls of married couples are always together in life. When either the man or the woman dies, at the funeral he or she is adjured not to look backward on their journey westward to where Aiyāpā'tā^{1A} dwells; for in that case the soul of the departed would take the soul of the living along, and hence the living would die. For a recent discussion of the soul-stealing concept see R. Lowie, *Primitive Religion* (New York, N. Y., 1924), page 177 et seq.

If a person sees a lizard on the road, either the person or the person's relatives will die.

In case of childbirth, it is believed that if the afterbirth adheres to the mother, both the mother and child will die.

It should be noted that there are a number of "ghost-feasts" which are not treated at length in this paper because of the paucity of information obtained concerning them. Among those extinct we may note there was one in which old men who were unmarried and women who had ceased to menstruate were the sole persons who ate. Another one was when dancing occurred all night. There were two in which four and two dishes were used, respectively. In the latter case water was poured also. The names of the following¹ are known, but it is claimed that they were extinct at more ancient time than those listed above: *ma wa di lo we ni* (meaning ?), *ma wa to lo we ni* (meaning ?), *A ne mi tti la ya wi se nye we ni* (Future-Ghost Eating-Rite), *lye ne ti wi se nye we ni* (Bring-To-Each Other Eating-Rite), *o wi tti sge ti wi tti le ko ge we ni* (Reciprocal-Foe Ghost-Feast). A form of a ghost-feast in combination with a gens festival still is practiced to-day. As many as dance give the ghost-feast.

There are a number of adoption-feasts which are no longer used. One is where the adopted danced four times. Another is one in which the adopted was painted red and remained standing all night. Another is an adoption-feast in combination with the gens-festival (*ki ke no wi la ki ta mo we ni*). Still another is a combination with the Mide (*me te wi la ki ta mo we ni*); and lastly, one in combination with the Wizard Rite (*wa la no wi la ki ta mo we ni*).²

¹ Given in the current syllabary; the renditions so far as given are by myself.

² Further information on this was received too late to insert in this volume.

It may be also observed that practically every gens and society has a number of wailing songs of its own, sung the night after some ones dies. These are not given here, for the reason that I am ignorant of the majority of them. I have a collection of these songs which is fairly complete for the Thunder gens. They will be published at a future time in combination with other data on this gens. My other collections of such songs are not as full as desirable.

As is hinted at below, the stick implanted near the head of the dead tells to which gens the deceased belonged. This stick is painted green if the dead belonged to the Bear gens, red if he or she belonged to the War gens.

I append some notes on Fox mortuary customs and beliefs taken down in English.

1.

There are two kinds of souls: one is like a shadow in the daytime and also at night. When this soul leaves you, you die. When the same soul inside leaves, we stop breathing and die. "Menō'gānāw^{WA'}" is the name of the little one inside. "Ke'tci'unō'gānāw^{WA'}" is the name of the soul that stays outside. The small soul is the same as life. The large soul simply watches over the other. That is why we are bad. When the outside soul gets too big, the owner will commit murder immediately. When it does not become very large, the owner leads a good life. It seems Wī'sa'kā'^{A'} placed the outside soul there. When a child is still unborn the small soul is already within it. And the large soul is close to the unborn child. Only the small soul goes to the west where Īyāpā'tā'^{A'} is. The small soul can be reborn. This may happen four times. It will have a new large soul each time. The large souls come from Wī'sa'kā'^{A'}. The small souls come from Ke'tcimanetōw^{WA'}. When one that is dead comes back to life, the small soul has reentered a body. After death for four days the small soul will stay near the dead. The large soul also stays. After four days the small soul goes underneath the ground; what is to happen at its destination has already been done. A hole has been bored in its head and charcoal is put in it. This is so the soul will forget the people on this earth, etc. The soul then leaves. There is a soul-river (tcīpaiyi'sīpōwi), and a soul-bridge (tcīpaiyiku'ka'igani). The souls must cross this. If the soul is bad, it falls off. If the soul falls off, it stays there till the end of the world. If the soul is good it gets across and arrives where the souls are kept. There is only one path. It is fixed so that flowers bloom on both sides of it, and there are trees. If the little soul turns out to be bad it will rest by those trees. There are two paths at the soul-bridge: one is red and one gray. The red path is followed by men, the gray by women. Young people, boys and girls take their choice. At first they come to where small children are

kept. After passing four hills they come to where boys and girls are. After four more hills they come to where divorced people are; after four more hills they come to where older people are. That is where *Īyāpā'tā'^{A'}* is. *Īyāpā'tā'^{A'}* has them dance four days. After the dances are over, whenever they are thirsty they drink out of that river; but they never get enough. When ghost-feasts are held (*ä'tcīpe'ku'-'kwāwā^{dte'}*) they get enough. The big soul stays where the body is; it seems as if it guarded the body. That is what frightens people sometimes. As long as the bodies last, those large souls are by them. The reason the large souls watch is so that no one will disturb the bodies, bones, or anything. When any one disturbs the bodies, the large souls tell at the end of the world. At the end of the world the large souls are asked if they are going to do the same again. The small souls are reminders; they will make one think that they have existed previously. Formerly if a young couple were living with the man's people, if the man died, the widow stayed four years with them.

2.

When everything is ready the one to be adopted is called. The person handling the food will take a little piece of everything and put it in the mouth of the one adopted. Then he or she is asked to feed him or herself. After this is done they change the clothes of the one adopted. Then he or she gets off the bench and stands there facing the east. A person then speaks to him or her, saying that he or she is called upon to take the place of the dead; he or she will be related to the relatives of the dead exactly as the dead was. They then talk as if to the spirit of the dead, saying that he or she is now permitted to go to the west where *Aiyāpā'tā'^{A'}* is, and he or she is asked to do a favor for his or her relatives which he or she left on the surface of the earth, that he or she should pray to *Aiyāpā'tā'^{A'}* to bless his or her relatives. When the dead departs westward, he or she is told not to look back at his or her relatives, and only to look forward till he or she arrives where *Aiyāpā'tā'^{A'}* is. Then the one adopted is led around four times inside the wickiup. The fourth time he or she goes out having Indian tobacco in his or her hand. After going out the one adopted drops the tobacco, invites persons, and goes where the goods are hanging. Then a little dance is held and games are played. In the case of an adoption to take the place of a man lacrosse is played, or in case the adoption-feast is held for a woman the Indian dice game is played. All this time the one adopted is not supposed to look back at all. After the dance is over, calicoes are distributed among those invited. And then these go away from the place. After this is done they claim that the soul of the dead has departed. Some time later it is the right thing for the adopted to return goods, flour, and sugar. The people who made the adoption

put food on the fire. It is believed that if the adopted looks back, some relative of those adopting will soon die. If the adopted stumbles, the same will happen. The rules for a widow to observe are nearly the same as for widowers. Yet after a man is released, he is released entirely. A woman is not. She must wait longer before getting married. As soon as women lose their husbands they unbraid their hair. For four days they have a feast for those who did the burying. The fourth day they comb her hair and braid it. And it must remain so till she is released. Till released the widow must not laugh nor wash her face. Nor dare she go about and talk much. She may talk decently to some women. She may not go any place where festivals, etc., are being held. She must not put on any clothing she wishes: it must be only the clothing which she receives from the relatives of her dead husband. If she wears out her moccasins, she dare not patch them. It is proper for the man's relatives to do so. In the morning for four days unreleased widows go eastward quite a way, about 3 o'clock in the morning. They do this to get out of sight of their husbands. When walking they might know that some one was walking behind them; it would be the spirit of their dead husband. If they hear something they must not look back. Before releasing the widow the man's relatives come over and change her clothing, and comb her hair. When they hold an adoption-feast for the man, at the same time, the same parties will prepare some goods for the widow. When the person to be adopted is called the widow is called at the same time. As they feed the one to be adopted the widow is also fed. It is the belief that the widow and her husband are eating together for the last time. The face of the widow is washed for the first time since the death of her husband, and her hair is combed. The widow will be on the bench opposite the man who is to be adopted. After this is done, both will be clad in finery. The widow goes out through the west door. Widows are then told that from that time onward they can dress better if they can afford it. When the widows go home they change their clothes and put on their old clothing to show their sorrow at the loss of their husbands. Formerly widows waited four years before remarrying; to-day they do not. If a widow dreams of her husband, especially if she dreams she is sleeping with him, she will die. As soon as a woman's husband dies she is told to try to forget him.

I also subjoin translations (by myself) of three Fox texts appurtenant to Fox mortuary customs and beliefs, the first two written in the current syllabary by Alfred Kiyana and the last by Harry Lincoln. The Indian texts themselves were received too late to incorporate in the present volume.

WHAT THEY DO WHEN AN ADOPTION-FEAST IS HELD, WHEN THE PEOPLE
RELEASE EACH OTHER.

Those giving the adoption-feast have much food; not a little, much. They are playing with each other for the last time. They are stopping to play with their relatives for the last time. They play only the kinds of games (their relatives) enjoyed (playing) while alive. Those invited dance heartily. And those related to (the dead) are they who dance heartily where those whom they have adopted are dancing. They dance where (the adopted) are dancing. They are dancing with (the dead) for the last time.

(This) is how it is arranged inside when an adoption-feast is held.³ And this is how the adopted sit. That is how they sit. And that is how they walk. There are very many people there when that happens. A long time ago, to be sure, it is said, only those who were invited were those there, not simply any one. And to-day there are very many there, simply anybody; and there is much food. Also it is said that (formerly) it was not so: there was but a little food, not a large amount. Surely there must be a large amount to-day. When anyone cooks a little he is blamed. That is an evil thing we have done once.

Ball players play ball there. Those who first hurl this ball, hurl it toward the west. When the Kī'ckōs first touch they hurl it in that direction. And when the Tō'kāns touch it first they hurl it in that direction. The ball players (always) use lacrosse sticks: that is what they call them. When the Tō'kāns win, they are supposed to eat. Tō'kān-bowls: that is what they are called. And when the Kī'ckōs win, they are called Kī'ckō-bowls. (Those holding the adoption-feast) desire that all the people dine sumptuously. That is how the people hold adoption-feasts. No one is supposed not to eat. Every one of those there, as many as went to play with the one for whom the adoption-feast is held, are expected to eat. They desire that no one go away from there hungry: they desire that all of the people eat, even children, no matter what they eat. No person is thus thought of, "Do not eat." That, it is said, is what those giving the adoption-feast and those attired in finery think of the entire crowd.

It is not lawful for (the adopted) to look inside: they must look straight ahead. It is said that it was against their religion for those adopted to look backward. That, it is said, is what they did.

Then they begin to give calicoes to those whom they invited, the entire group whom they invited: there is no one to whom they do not make presents. Surely they make presents to the entire group

³ Refers to a diagram not reproduced here.

whom they invited. The calicoes are counted. They go about holding in their hands exactly as many inviting-sticks as there are calicoes hanging on (the poles). The adopted invite those invited; any one they first meet are the ones they invite. It certainly is not merely any one: it is only those they meet first. They precisely are those they invite. They continue to invite them as they meet them in turn.

Old men are those who speak to those arrayed in finery (i. e., those adopted). These (latter) do not start to walk on at simply any time: whenever they are arrayed in finery, (the speakers) stop to thoroughly instruct them for a long time as to what they shall think about, and how they are to regard those to whom they are going to be related. It seems as if (the adopted) is selected to be made a relative from among those to whom they desire to be related. That is how they adopt each other: as they were related to the dead, they will be related to each other in precisely the same way. That is how they adopt each other. And from that time onward the one adopted is well treated. The one adopted is regarded exactly as the dead was regarded. And later on he (or she) begins to buy flour, and coffee, and sugar—any kind of food. It shall not be a little but much of it, bounteous so that the amount of coffee bought and brought to where (the adopters) live will last for one year.⁴ Moreover, the sugar (shall) be plentiful and abundant. And whenever there is much of it they fetch it and take it to where the one by whom they were adopted (literally, clad in finery) lives, and there they give it away. All then begin to frequently visit those by whom they were adopted. That is what they do. They are fond as possible of each other. And they begin to constantly array (the one adopted) in finery and frequently give him finery. Then they are always closely related to each other.

And the one who speaks at length to the one who has been clad in finery (the one spoken to) has been seated there, inside, early in the morning. And the one who is going to make them dance has already been seated there a long time. And one person attends to cooking the food: one man, one woman. So there are two who attend to the cooking. The man fetches the water: the woman merely continues to look at the food being cooked. When (the cooking) is done, the man says, "That is all," and takes it off the fire. Then the man goes about with much smoking tobacco and much chewing tobacco. Any one that is in the habit of chewing tobacco, he gives a chew, and any one in the habit of smoking he gives a smoke. It is lawful for any one to ask for tobacco and for any one who drinks to ask for water. He himself dips out water for him. The one who does that always stands about. If, however, any one has been hired it is not lawful

⁴ Free rendition.

for any one to say, "I shall not do so." Every one always says, "All right." That is what he was told a long time, and it is so even to-day: it has not been changed. Even to-day they still do what the people did a long time ago. The Meskwakies still do so.

And a woman is made to stop and play with (the dead) before (she leaves). When they play the double-ball game, only women play it, not men. Only women play this. The one adopted throws the double balls in the air. And when a Kī'ckō woman begins to throw them she first throws them toward the west. And when an Ō'cka'c [Tō'kān] woman touches them first she throws them toward the west. Four times they throw them in (the goal). Then they win. When the Kī'ckō women throw them in (the goal) four times first then they win. And when the Ō'cka'c women throw them in (the goal) first four times, then they win. When the women stand thus, the women are told: "Do not fight each other. You must merely play together. Do not become angry at each other. You must play with each other quietly. Let no one be angry if she is accidentally hit. You must play quietly with each other," those who are made to play with the future ghosts are told. Sure enough, no one gets angry. They play quietly (fairly) with each other. The people begin to think that they are really playing with (the dead) for the last time. That is how it is. They are stopping to play happily with the dead for the last time. Those related to (the dead) think their relatives are truly there. Some cry at the time. Nothing affects some who feel happy. It is a sign that they have done nothing mean. And those who have acted badly toward (the dead) cry whenever their relative is released by an adoption-feast. And when good-hearted people live properly, when they hold an adoption-feast, it is a perfectly splendid day. And when bad people do this, it is a bad day. Sometimes it rains. It is a bad day in some way. It is not a good day, it is bound to be a bad day in some way. Even when it is a good day it changes to be a bad day. And whenever good-hearted people hold an adoption-feast when it is a bad day, even when it is raining hard, or when it is a bad day in any way, it becomes a perfectly splendid day and full of sunshine, when they do that, hold an adoption-feast.

Now why they employ a person accustomed to speaking is because they desire to be instructed regarding what they are to think of each other, and how they should think of the one for whom they are holding the adoption-feast. They are not thoroughly instructed for a short time; they are told for a long time the thought which they should think of the (dead), and they are told never to speak angrily of (the dead).

And those who are arrayed in finery are instructed while they are being properly clothed. They are told how they will be related to the ones who will be their relatives, the relatives of (the dead).

"This is how you will be related to them," they are told while they are being properly clad there, when they are made to wear fine apparel. They must not attire themselves in finery there. There are (people) there by whom they are clad in finery and properly attired, (persons) employed (for that purpose). And the (persons) who clothe (the adopted) properly are given a very little finery, not abundant. Because they have been hired is why they are given it.

And when the (adopted) have been clothed, they make firm their foothold and a pause is made to address them earnestly. They stop to talk to them earnestly for a long time. It is as if the ghost were spoken to earnestly there when they are addressed earnestly. The ghost is spoken to earnestly there for a long time. When they have been spoken to, they walk in a circle four times. As soon as they have walked in a circle four times, they start to walk out. From there they go about inviting anyone they see. As soon as they have walked about they go and stand fixedly where the calicoes hang. Then food is carried out. They begin to "set the table." Then those invited sit down comfortably and then immediately some one says "Eat." He summons any one, not only those he wishes. Every one, the whole crowd of people, is summoned to eat. As soon as they have eaten they begin to play all sorts of games with each other. As soon as they finish playing with each other, they go home. That is all.

THE GHOST FEAST.

A person, it is said, is extremely sorry when his (or her) relative dies. It seems then that he (or she) began to fast earnestly when he (or she) wailed over his (her) relative. He (or she) always blackens his (or her) face with charcoal before the sun rises. When he (or she) has painted his (or her) self, when he (or she) has blackened his (or her) face with charcoal, he (or she) departs. He (or she) stops to throw Indian tobacco on the fire before departing. "Now, my grandfather, as I am wretched, I must go wailing over the one to whom I am related so that I may go about weeping from here," is what he (or she) says to the Spirit of Fire. The one wailing over (the dead) forthwith departs. That is always what (the person) does. Before the sun rises, he (or she) has already departed. He (or she) goes about in the forest weeping.

It seems as if he made our nephews ⁵ sorrowful at the time when he (or she) was informed what happened to them when they were hated by the manitous. At first there was (but) one manitou by whom they were hated. Soon there were two. They (Wī'sa'kā'ā) and his younger brother were living in perfect health (but) both treated their fellow manitous harshly. Finally some of the manitous not living

⁵ That is, Wī'sa'kā'ā and Aiyāpā'tā'ā.

in peace and comfort thought they could not live happily. Then soon there were three who hated (the brothers). Now it seems after there were four of those manitous right away there were many by whom they were hated: such is the report concerning our nephews.⁶ Then their fellow manitous began to take council: four times they took council concerning (our nephews). Their grandmother was summoned.

The old woman was summoned. When she arrived there, there was a long lodge where the councillors were debating with loud voices. It is a fact that when she entered there were only men there. In the center there was a carpet. "Here," she was told by the ceremonial attendant. But she said "Here," and the old woman threw herself down heavily at the threshold. Then they began to speak saying that her larger grandson was hated. They spoke in one strain. When she had listened to what all said, then, it is said, the old woman started to rise to her feet. "It is not possible for you to overpower my grandchild. I think my grandchild has already all his plans," she said. "However the Ceremonial Runner is the one whom you might contrive to overpower if you were to kill either of them," she said. "Even now my grandchild would not fail to know what you say to me," she said to them and went out.

Then at the time they heard no more of it: such is the report concerning our nephews. Then one man went around crying out, "Now those of us who are brothers shall go in groups in opposite directions," he said. "I am bragging for those of us who are Kī'ckōs and those of us who are Ō'cka'ces," said the crier. And those who went along went with others in opposite directions. As they went with the groups they went in opposite directions, Wī'sa'kā'^A going to the north and his younger brother to the south. Wī'sa'kā'^A continued to lose more and more of those whom he accompanied. Finally they were a few, a very few. Finally they made all sorts of excuses. "Why I must stop to tie my moccasin-string carefully," they said, or "I must stop to tie my legging-strap carefully," they said. Finally there were three running. Wī'sa'kā'^A was running in between. "I shall not lose sight of these," he thought. As he winked his eye once he lost one. Then there were but two. "Oh I shall not lose this fellow," he thought. They were going at full speed. Now he lost him as he winked. He stood around now here now there. Soon he discovered his younger brother by the sound of his voice. Blindly he started to run toward where he heard him. The fourth time he started to run, lo, he heard the cries of his younger brother fainter and fainter. "Why, Wī'sa'kā'^A, my elder brother, now they are killing me," he said, "Where, pray, are you? These fellow manitous are killing me," he said. Then (Wī'sa'kā'^A) ceased hear-

⁶ That is, Wī'sa'kā'^A and Aiyāpā'tū'^A.

ing him. Then he ran that way: such is the report concerning our nephew. He leaped from crest to crest of the great mountains: such is the report concerning (our nephew). When he arrived there on the run the grass was twisted where his younger brother had struggled. He felt like as if to cry. This whole earth shook and quaked. "Oh, go down in the earth," the manitous said to each other: such is the report concerning them. Then Wī'sa'kā'^A started to turn and stand. He felt like crying. Then nearly all the manitous nearly fell out (of their holes). "Do your best, for it is your fault as you challenged Wī'sa'kā'^A; you must get very far down in the earth," they said to each other: such is the report on the manitous. Surely there was fear: such is the report concerning them. Some were very much afraid.

Then Wī'sa'kā'^A departed for where (his people) lived. When he arrived where they lived there were merely deserted lodges. "Why, grandmother, where are all the people who were here?" he said to her. "What is it, my grandchild," he was told. "Why they who were here were not people," (she said to him). "Where are they all, I said," he said to his little grandmother. "Oh, did you think they were people? They were manitous, my grandchild." "Oh, yes, they must be manitous. I thought they were mortals, grandmother," he said to his little grandmother. "No, my grandchild, they are truly manitous," he was told by his little grandmother.

Then it is said, Wī'sa'kā'^A lay down. He lay down doubled up where he was. At night he heard some one far off. The second night he heard him about fairly near. "Why, I wonder what it is," he thought. The third time he heard him very near by. "Why, my younger brother has been slain," he thought, "some one has probably come to play a joke on me," he thought. "Assuredly my younger brother has been slain," he thought. The fourth night he thought (some one) was coming. He thought he was surely close to the door. "Now, my elder brother, open (this) for me," he was told. He merely changed (the position) where he lay. And he turned over to the other side. "Come, our fellow manitous have released me," he was told. Oh, so be it, eventually our nephew turned where he lay: such is the report concerning our nephew, so be it. The fourth time he was spoken to, his little brother had his finger-nails showing. "Come, my elder brother, what, pray, is the reason that you do not open (the door) for me?" he was told at the time. "My little brother, I must not open (the door) for you," he said to him. "Why, in this way you have made our aunts and uncles wretched," he was told. "Now, my little brother, I did not stop to think that our aunts and uncles would come to life again," he was told. "Now by chance I have wailed much over you, by chance the manitous have heard me. I simply did not think of anything; that is why I was not clever," he said to

his little brother. "Now, my little brother, I must not open (the door) for you," he said to him. "Where this manitou who goes by shining when there is daylight (i. e., the sun) continues to go out of sight, there you will go and kindle a fire for our aunts and our uncles," he said to him.

Then (Wĭ'sa'kă'ä') started to rise to his feet, took down their rattle, picked up their drum, slid their flute out of a bundle, and then (picked up) their burning fire stick. "That, my little brother, is what I fetched you," he said to him. "Now, my little brother, should you think, 'I shall lose sight of much of our food,' (you are mistaken:) your food will, so be it, be far nicer. Our aunts and our uncles will continue to bring you much of it. Should you think, 'I shall lose smoking tobacco,' my little brother, verily our aunts and our uncles will always bring it to you. Should you think, 'Oh what a lot of goods I have left,' my little brother, as long as the earth continues to be green, our aunts and our uncles will continue to bring more to you," he said to him. "And, my little brother, you will have more power than those called manitous: they will not have as much power as you.⁷ You alone will have fivefold power,"⁸ he said to his younger brother. "But, my younger brother, you must have pity on those I shall live with in the future. Surely, my younger brother, my people are going to be wretched. Verily, you must bless them for my sake, so that they shall ask back from each other that with which each shall cover each other (i. e., blankets). Exactly what you think of my (people) they will do, in whatever way you think of them and in whatever way you bless them. Surely my fellow-people and I shall live wretchedly," he said to him, "my younger brother, when you start to leave me this day, you will walk away quietly. Do not think of looking back at me just for fun. You must, my younger brother, merely think of what is good, and do not think of being down-hearted. You must think quietly so you may have a good step in your walk (?). You must look only straight ahead. Do not think of looking sideways anywhere. Nor must you think uselessly of this our habitation. Do not think of your former possessions. You must quietly walk away to-day. You must believe what I say to you. You must remember what I say to you. Do not, my younger brother, fail to recollect what I tell you here this day. And, so be it, my younger brother, whenever our aunts eventually remember each other they will always ask each other fervently for food and for that with which they cover each other (i. e., blankets), or anything, even life. You must bless them for my sake in whatever way you think of them for my sake. Those with whom I live shall be wretched indeed, my little brother," he said to him.

⁷ Free rendition, but the sense of the passage.

⁸ That is, five times that of the other manitous.

And, so be it, any one ⁹ who thinks of it is told (by the other people), "Do not think you have separated entirely from the relative of whom you have lost sight." And that verily is why one does not think of his own mouth.¹⁰ And it is why one places (food) at the edge of the fire for one's relatives. Even at the present time the darkness comes and stands.¹¹ And, so be it, they also place water with (the food) as (the dead) desire it.

Oh, how, so be it, will be it that Aiyāpā'tā'^A will not be made mindful when he first puffs the tobacco? He will be made mindful by what he was told by his elder brother. He will think, "Well, I had an elder brother; he told me, 'you must bless them for my sake.'" And as soon as he is brought this food yonder by his aunts and his uncles, he will forthwith be made mindful in this way. And, so be it, when this darkness comes to be midnight, then (the ghosts) will make a fog smoking this tobacco on their way.¹² This is said of those named (i. e., the ghosts), "They are making a fog smoking." And so they (the ghosts) shall stand in single file. The one named first shall stand ahead. (A relative) will speak to him first. And (the ghosts) are spoken to as they are named. (On returning to Aiyāpā'tā'^A) they must stand in the order (they stood at the ghost-feast), and they must tell what they were told by the one who remembered them. They must tell it exactly to Aiyāpā'tā'^A. "Oh this really is what they told us who remembered us and whom we left in wretchedness on the face of the earth," they will say to him. "They asked us to think of something good for them, and that they might live long with their fellow mortals. That is what they asked of us. And that they reach an old age (is what they asked of) their respective relatives. Oh, they also asked us to return to them this with which we are clad. Oh, they also asked us that whenever they were spoken to evilly from across the earth (?) (that this might not happen). That we kindly remove disease from them, they likewise asked us. Those who remembered us asked of us every thing that is good," so be it, they will say to Aiyāpā'tā'^A.

Oh, they really will live in person with the manitou there. They will surely have a nice life there. "Those who remembered us with this food ask us that we bless them that way." That is what (the ghosts) will say to Īyāpā'tā'^A (a variant of Aiyāpā'tā'^A) with whom they live.

Now (the ghosts) make the (food) increase: such is the report regarding them. "Now they said to us that they would increase this food."¹³

⁹ Literally, this one.

¹⁰ That is, one does not think so much of feeding one's self as feeding the ghost by having a ghost-feast.

¹¹ That is, when it is dark the dead relatives take the food.

¹² Free rendition, but the exact sense.

¹³ Spoken by the ghost named.

"They must coax them that way. And now as many of us as are invited will sleep pleasantly, live in health, and, so be it, we shall each and every one of us continue to see the manitou's earth as he continues to change its seasons, all of you to whom I am related. That is all."¹⁴

SOME FOX MORTUARY CUSTOMS ¹⁵

Well, soon a baby died. And a (person) went about telling the news. The Indians were told. And at the same time (the person) went about telling those who were to sing and those who were to come and smoke. He went about and also summoned those who were to come and smoke that very night. And the next day he went about asking those who were to dig the grave to come with him. So I also was asked to accompany him. It was impossible for me to be unwilling. Of course it is a rule that one must be willing when one is asked to go with one. This is how they hire each other. It seems as if Indians will continue to be busied in exactly the same way. And they go and give assistance.

When children are laid to rest there are not very many (needed). There are four (men) some place, it is said. And when a grown person dies, eight is the number, it is said. When any grown person dies there are many indeed, it is said. That is what is done. So I departed as soon as I was asked to come along. When I came where this (child) who had lost its life was, I entered. Lo, this (child) who had lost its life was there. And I began to measure how large he was and to measure what the size of (the dead body) was.

And there were dry goods for (the dead) to wear at the time of being laid to rest. That is how it is.

Now, as soon as I had measured (the dead) I went to see whether there were boards enough. As soon as I had looked at them I went to tell how many there were and how long they were (?), and (I went to tell) every little thing which I desired, those things, for instance, which would be used; both nails and a saw which would be used in making this casket.

So we again departed yonder to the graveyard. When we came yonder we again sought a relative (of the dead). And as soon as we found one on the north side then we dug the grave. That is how it is.

As soon as we had dug the grave then we also began to make this casket. Moreover, we also made the covering (of the grave). This is how deep the grave was, four and a half feet; such is the number of feet (deep) the grave was. That is how it was.

And as soon as we had finished digging the grave we also tried placing the casket (inside the grave) to (see if) it fitted well. As soon

¹⁴ Spoken by the speaker at the ghost-feast.

¹⁵ The first part describes some events which actually took place. The second part is a series of observations.

as it fitted well then indeed we were through our work. So we informed this head-man. He himself simply remained seated. We simply kept on telling him we were getting along with our work. That is how it was with respect to this head-man. He was simply told when the work was done. And as soon as we were finished with our work we informed him. Then, indeed, he departed and went to give the information. And when he came yonder he told (them), "Well, now they have finished with their work," said he.

And they again began to dress properly the one who had lost his life. At that time they began to bathe him. As soon as he was bathed, he was properly clothed. First he was combed. That is what they did first. As soon as his hair was combed then they began putting a necklace on him. As soon as a necklace was put on him a shirt was put on him, and then his leggings. As soon as a shirt was put on him, then moccasins (were put on him). And they began putting another shirt on him. And he was likewise covered with a blanket. And they also began to paint (his face). As soon as (his face) was painted they, moreover, stopped to address him, and he was told what he should say to (Aiyāpā'tā'¹⁶) when he arrived where the latter dwelt. He was asked to bless the relatives with life only. That is what he was told.

And then the head-man was given charge of him. And he (the head-man) started to pick (the dead) up and also began to speak. As soon as he had spoken a little, he began to lead (the dead) to the graveyard. When he brought him there he was met by some (people). That is what they did. And then they placed the casket properly on the grave. At that time this person who had lost his life was placed within the cavity of (the casket). That is how it was. That is what the people do.

And as soon as this dead had been brought to and laid in the cavity of (the casket), one person, one skilled in oratory, was handed Indian tobacco. And he, moreover, began to speak to (the dead) and told him to think of what is good on his way and not to remember what is evil. That is what this person who spoke at length to him said to him. That he remove every disease from those related to him (the dead), is what (the dead) was besought to tell Aiyāpā'tā'¹⁶ who resides (?) in the west. And (the dead) was asked to turn back to those related to him all (the goods) which he was taking, and (he was asked) to think of these persons in that way.¹⁶ That is all.

When they had finished speaking to him then he was lowered (in the grave). Then they began to bury him. As soon as he was buried they spoke again. They told these earths [i. e., Mother-of-all-the-Earth] that this one (who had lost his life) lay peacefully

¹⁶ Free rendition.

within them (and they asked) that these who dwelt on the surface of the earth be blessed with life. That is what they were told.¹⁷ That is all.

And then (those in charge) were all finished with their work. And they who had laid (the dead) to rest were told to go and eat. So they departed where they dwelt where this dead person was taken up. So they departed and went to eat. When they came yonder they sat down comfortably in a group, (and) this one in whose family the death had occurred,¹⁸ spoke as he thought: "Well, now to-day you have placed this one to whom we are related well and carefully (to rest). We are pleased that you did not refuse the one we employed to employ you. That is why you are to eat," said he whose dead (it had been). Then these men began to eat. That is how it was. That was how this performance was which I saw. That is how I have repeatedly seen these Indians do. This is simply the way they have been doing generation after generation. There is nothing new in it. So that is why I am telling this to-day the same way.

And as soon as they had eaten they were also told, "To-morrow evening," they were told, "you must come here, you must come to eat," they were told. And in the evening they again came there, and they went to eat. As soon as they had gathered a table was set and they began to eat again.¹⁸ And (the speakers) said the same as they had said. For four days they continued doing this, (and) in a way they fed their dead. That is how it was. And they always ask for life. That is what they desire especially, life. That is how it is.

And they give each other some little thing, formerly the property of those who have lost their lives. And they carry it off. Yet it is not taken inside (a dwelling); for four days these things are carefully placed somewhere out of doors. They are placed out of doors. At the end of four days these things are taken within (the dwellings). This head-man perhaps gives away some little thing. That is what they do.

At the time this head-man cuts off a stick and stands it on the spot where the head of the dead is.¹⁸ (It is) as if he tells to what gens the (dead) belonged. That is how it is.

Now on the fourth day then (the speaker) speaks longer. At that time this Aiyāpā'tā'^A is spoken to directly. He is told to bless those relatives whom (the dead) has lost (and) not to desire others (to come to him). That is what this Aiyāpā'tā'^A is usually told. That is what they do.

And (this is) another (thing) they do when they feel badly (at the death of a relative). On the fourth day is the time when one would cry if one (felt like) crying. That is how the story is. Then the

¹⁷ I have been obliged to omit a portion of the original as being illegible.

¹⁸ Free rendition.

manitous listened to them. The people did that very (often) long ago. But to-day there is a different rule. That is how it is.

Everything is placed with (the dead) there (i. e., food, etc.), in their caskets. (The dead) are brought it. That verily is how this rule is. That is how it is.

The dead are always laid with their heads facing the west. And then (Indian) tobacco is cast on them, from the south side (Indian) tobacco is cast on them. (Tobacco) is cast on them in accordance with (the rules of) the individual gentes. (In accordance with the rules of) some (gentes) tobacco is cast on them from the north side. And that is another thing they do. Indian tobacco (not white brands) is always cast on them, when (the dead) are brought it.

There is, in a way, a story that when an Indian dies, he really doesn't die. He merely wanders (?) on this earth. When it is said "He is dead" he really is not. He is merely absent for a while. Soon he will be seen, and all will see each other again. That is one thing those who know tell. That is why some of those who know do not feel badly when any one dies. Oh, the younger people, to be sure, do not know this story. That is why they feel very badly when they lose sight of their relatives. That is how all the speakers tell their story. They are careful when they tell it. That really is how it was while (this was) still Indian country. To-day, to be sure, it is a little different. These Meskwakies do otherwise. They act a little differently because they all are of the younger generation. That is why these Indians act differently. That is how it is to-day.

Well, these (people) have placed aside their dead. And we have helped them and so pleased them as they did not fail to obtain our assent when they employed us. And so they are glad. And so it is that they have placed this food in a pile (for us), and did not consecrate it to their own mouths. To-day they think only of what is good. And he who has lost sight of this sky thus leaves these his relatives in peace; if he had a mother, grandmother, a maternal aunt, a grandfather—all his different relations—he left them all prosperous with life. Nor did he think of anything at all evil when he started to walk away. And they, these who are related to him, must think in exactly the same way, merely that they be blessed with life by this person who has left them. And we must continue to be kind relatives to each other. That is how this is told. We have eaten good food for the benefit of the dead (?) and in this way we shall sleep quietly this day when it is night. That is what I say, ye men and women, all to whom I am related.

A point may here be raised—the likeness or dissimilarity of Fox (Meskwakie) mortuary customs and beliefs to those of other Algonquian and non-Algonquian tribes, especially those geographically

contiguous. That the reader may properly understand this point I give here a few (not exhaustive) references.

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- [Also most of the references given under Fox at the beginning of this paper; early writers often do not distinguish customs of the two.]

¹⁹ No additional references are given to Yarrow's work for the practices of the various tribes, e. g., Sauk.

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GREGG, J. Op. cit. p. 351.

Robert H. Lowie's Primitive Society, chapter II, should be consulted for the levirate and sororate in general. Dr. John R. Swanton informs me that among the Alibamu the clan to which the deceased wife or husband belonged must replace them for the opposite contracting party. Among the Kickapoo the junior levirate only occurs, to judge from my unpublished Kickapoo texts on Kickapoo mortuary customs and beliefs. Yet as these were obtained from but a single informant I should not consider this as absolutely conclusive.

Going back to the question of likeness and dissimilarity of mortuary customs and beliefs, it is clear that a number of features are shared in common between the Foxes and other tribes. Some of these similarities are too detailed to be the result of independent origin. In short, acculturation has taken place extensively. Among the Siouan tribes this has also taken place. Concrete proof of this is the fact that both the Fox and Winnebago believe that if a widow or widower unreleased from death-ceremonies goes through a garden the crops will die; that if they touch a tree it will die; moreover, both tribes have injunctions that such persons must not go barefooted, and that they must dress shabbily; etc. The problem of unraveling this matter in detail can not be solved until we have much more detailed information among the tribes to which references have been given and others also (e. g., Iowa, etc.). A clear case of such borrowing is the custom of a man having a claim on his deceased wife's sisters.

Quite similar to the question raised above is that regarding the culture-hero's peculiar relationship to mortals. He is related to them as sister's son. Obviously then, with a male speaker, he will be "nephew" and with a female speaker, "son." This follows from the Fox system of consanguinity. But he is related to mortals this way also among the Sauk, Kickapoo, Potawatomi [Prairie Band], and Menomini. Sauk, Kickapoo, and Potawatomi [Prairie Band] have even direct correspondents to Fox *Wi'sa'kă'a'*. And Peoria and Cree have forms which correspond absolutely to *Wi'sa'kă'tcāg^{kwa}'*, the form which occurs in songs among the Foxes. A query may be asked, whether this may not be the old Central Algonquian word? Among the Northern Saulteaux, etc., the word is obviously borrowed; it may be original in the Cree group of Central Algonquian languages. The Menomini and Ojibwa words correspond to each other, but can

not be phonetic correspondents; therefore borrowing seems most likely. The same applies to the name of the brother of the culture-hero among the Foxes (Aiyāpā'tā'^A and variants).²⁰ Mexican Kickapoo Pā'pā'tā'^A, Ojibwa Nānā'pādam and Menomini Ona'patā obviously resemble it; but these can not be phonetic correspondents; and so borrowing seems plausible. The case is different with regard to Fox Tcīpaiyāpō's^{WA}, a rare alternate to Aiyāpā'tā'^A. For Tcīpaiyāpō's^{WA} has a phonetic equivalent among the Mexican Kickapoo and the Potawatomi [Prairie Band]. At present I can not determine with certainty whether this is a case of acculturation or an old inherited word.

Another point should be brought out here. Wī'sa'kā'^A and his brother Aiyāpā'tā'^A are referred to in the Indian texts of this paper as "our nephew(s)," etc. As noted above, "nephew" means sister's son with a male speaker. Observe that in these sacred discourses the ordinary Fox word for "nephew" with the appropriate possessive pronoun is not used; and this holds true in other Fox texts on mortuary customs which are not reproduced here; and it also holds true for all Fox speeches I have heard at burials. On the contrary, in all such cases it is the exact phonetic equivalent of the Ojibwa, Ottawa, Peoria, Miami (etc.), and Shawnee terms according to the schedules of Morgan, Jones (unpublished), and Michelson (unpublished); naturally the appropriate possessive pronoun is used in any given passage. Thus, kenegwane's^A "your (sing.) nephew," kenegwane'senān^{NA} "our (incl.) nephew," kenegwane'senānag^{ki} "our (incl.) nephews." The ordinary respective equivalents are kenegwā'^A, kenegwā'enān^{NA}, kenegwā'enānag^{ki}. Obviously the first set are derived from the word for "son-in-law" (Fox nenegwan^{NA} "my son-in-law") with the addition of the diminutive suffix -'s-. This last kinship term has an exact equivalent in Ojibwa, Ottawa, Sauk, Kickapoo, and perhaps Peoria²¹ and Miami (etc.). This clearly favors the custom of cross-cousin marriage, but it is interesting to note that such a marriage is abhorrent to the Foxes at least. It may be noted, however, that according to the schedules of Morgan, Baraga, and Jones there are several kinship terms in Ojibwa which distinctly favor such a type of marriage, not merely one. And Lacombe's Cree schedules favor it. It would be interesting to know whether among both of them cross-cousin marriage actually takes place. According to the evidence set forth it would seem that the sacrosanct word for "nephew" in Fox is probably due to acculturation and is not an old inherited one, even though the word occurs in Fox songs (e. g. Jones' Fox Texts, 106.6, where a distorted form for "elder sister" occurs in the same song); but the ordinary word also

²⁰ Nah-pat-tay (given by Marsh, loc. cit.) is even closer to the Ojibwa and Menomini words; but I can not substantiate it. Sauk has the exact equivalent of at least one variant.

²¹ My own Peoria schedules do not conform to this, but those of Morgan do

occurs in them. In the *American Anthropologist*, n. s., 26, p. 96, I point out that Morgan's Sauk [Sawk] and Fox schedules are really Sauk, and that there are some faults. What concerns us at this point is that the Sauk term given for sister's son is the exact equivalent of the Fox sacrosanct term, not the common term. This is absolutely opposed to my unpublished Sauk schedules. It may be noted that the interpreter Morgan used was a mixed-blood Menomini, and perhaps in this way the unusual term was introduced. In this connection it may be stated that according to Morgan's Menomini schedules the terms for "my nephew (sister's son)" and "my son-in-law" obviously have the same base as in Ojibwa, etc., and so favors the existence of cross-cousin marriage. But Skinner does not mention such a type of marriage in his *Menomini Social Life and Ceremonial Bundles*; and it should be noted that the term given by him for "my son-in-law" differs totally from that given by Morgan. Unfortunately Skinner does not note this discrepancy, and he does not seem to be aware of the fact that Morgan had published schedules of Menomini kinship terms. It should be stated that according to Morgan the Kickapoo term for nephew (sister's son, male speaker) is not the equivalent of the ordinary Fox word, but that of the sacrosanct word. This is opposed to the published schedules of Jones and my own unpublished ones. Moreover, in some Kickapoo texts dealing with mortuary customs, etc., dictated by a single informant, in phrases almost identical with Fox ones in which the sacrosanct word is used, the exact equivalents of common Fox words are employed (e. g. *kenegwā'enānā*²² "our [incl.] nephew" [sister's son, male speaker]). Whether this is a fault on the part of the informant or not, I do not know. I do not think that the common Fox stem for "nephew" (sister's son, male speaker) is to be explained as lacking an *n*-suffix, as has been maintained, but is rather to be explained as a hypocoristic formation. It should be noted that hypocoristic derivatives certainly are to be found among Fox personal names. And they also occur in both Osage and Omaha (Francis La Flesche, personal communication).²² As is known, Indo-European parallels to the latter abound, e. g., Freddy, Tommy, Bess, Sanskrit *Dēvas* (for *Dēvadattas*), Greek *Γῶνιππος* (for *Ἀγῶνιππος*), *Zeûξis* (for *Zeûξιππος*). Colloquial English *sis* (for *sister*) will illustrate a hypocoristic kinship term. The whole subject is too well known in Indo-European philology to merit special references.

The Indian texts in this volume were written by various Foxes in the current syllabary and subsequently restored phonetically by me according to the phonetics of Harry Lincoln. The English transla-

²² An Omaha example (in La Flesche's transcription) is *Naçi* for *Mikaçi-naçi* "Singed Brown Coyote" (*Mikaçi* coyote, *naçi* singed brown).

tions are based on English paraphrases either written or dictated by three Indians, corrected and supplemented by a grammatical analysis of the texts. This task was materially lightened by the intelligent help rendered by Harry Lincoln. The following will show the authors of the texts and English paraphrases:

	Syllabary text by—	English paraphrase by—
A	Sam Peters.....	Horace Poweshiek.
B	Sam Peters.....	Horace Poweshiek.
C	Alfred Kiyana.....	Harry Lincoln.
D	Sam Peters.....	Horace Poweshiek.
E	Alfred Kiyana.....	Harry Lincoln.
F	Harry Lincoln.....	Horace Poweshiek.
G	Harry Lincoln.....	Harry Lincoln.
H	Joe Peters.....	{ George Young Bear. Harry Lincoln.
I	Joe Peters.....	George Young Bear.
K	Harry Lincoln.....	Harry Lincoln.
L	Jack Bullard.....	Harry Lincoln.

Jack Bullard received his information from a very aged woman. It should be mentioned that both Sam and Joe Peters have Sauk blood on their father's side, though both (as well as their father and grandfather) have lived steadily at Tama with the Foxes.

To more than any one person I am indebted to Harry Lincoln for assistance in preparing this paper for press. Besides the help which I have acknowledged above, it was through him that the last text was obtained; and I have more than once received valuable hints on ethnological as well as linguistic matters.

Text H contained a good deal of matter which, though of ethnological value, was entirely foreign to mortuary customs and beliefs. This extraneous matter has been deled. For a like reason the end of text I has been left out.

As stated above, the English translations are based on paraphrases by various Indians, corrected and supplemented by a grammatical analysis of the texts. These translations for the most part are as literal as possible without violence to English idiomatic use, for my aim has been to make the paper serviceable to both the ethnological and linguistic student alike. A practically exhaustive list of stems (see p. 616 et seq.) as well as some linguistic notes have been added as a further aid to the comprehension of the Indian texts.

A.

Ä'NE'PÖ'PTCI MA' NI^e Ä'PTCIMÖN Ä'CA'WIWÄ'PTC
Ä'MAMÄTO'MOWÄ'PTC^r.

Ka'ō' manī'yātuge ne'gutenw A'cawaiye negu'ti nā'ka^{dte}
ä'cike'kā'netage'e ma'ni ne'pōwenⁿⁱ. Ma'na me'to'sā'neniwa
negu'ti me'cena' kabō'tw ä'wāpimāma'katāwite^e. Pepōnigini'-
megu ä'wāpimāma'ka'tāwī^{dte}. Me'cena' ne'gutenw kabō'tw
5 ä'keteminawe'site^e. "Na'ī', ma'ni wī'na ma'n ä'ca'wiyāgw
u'wiyā'A nepō'i^{dte}cinⁿⁱ," ä'ine^{dte}. Ä'igu^{dte} uwi'yā'ani'megu.
"Na'ī', ma'n ä'mane'senō'wināyāgwe māma'kā^{dte}ci'megu wātā'-
'sāwagi wī'nawa^{dte}cipaga'tamōgi wātā'sāwag^{ki}," ä'ine^{dte},
"wī'anemita'cine^{dte}cāme'gowā^{dte}ci nā'seme^{dte}ciⁱ," ä'ine^{dte}, "wī-
10 'täpipyāne'gowā^{dte} iyā' äya'aiyāyāg^{kwe}. I'ni me'tenō'i wī-
'pyāyāgw ina'ⁱ, i'n ä'ca'wiyāg^{kwe}," ä'ine^{dte}. "Pwāwigā'ini'ca'-
wiyāg^{kwe}, nōta'megu kī'ta'cine'ciwanā'te'sip^{wa}," ä'igu^{dte}.
"Kī'ne'ciwanā^{dte}ci'e'guwāwa nāne'ciwanā^{dte}ci'āta me'to'sāne'-
niwa'ⁱ," i'nipi ä'igu^{dte} ini'ni negu'ti, nā'ka tāta'g ä'cike'kā'-
15 netagi māma'ka'tāwīt^A.

Me'to^{dte}ci tāta'gi ma'ni mānemāne'senō'winā^{dte}cig i'na' wī'na
nāyāpi'megu pyāwag^{ki}, i'n ä'ca'witecigi māne'senōwī'nā^{dte}cigi
nāyāpi'megu me'to'sāneni'wiwag^{ki}. I'n ä'ke'towā^{dte}ci mā'A'gi
Me'ckwa'kī'ag^{ki}. Ä'gwi nā'k i'nina'i kägō'i wāwanānetamo'-
20 wā^{dte}cinⁿⁱ.

Ma'n inina' nepō'i^{dte}ciini me'to'sā'neni'w i'n ä'na'tome^{dte}ci wā'tā-
'sāw ä'ka'naka'nawi^{dte}. Mani'gä' ä'ketu^{dte}, "Na'ī', tcī-
nawāmenān inugi ma'ni ä'panāpa'tamani manetōwā'sāyāmi
nā'ka^{dte}ci ma'netōw u'ta'kim^{mi}. Ä'anemikugwā'kāme'kwi'-
25 'setō^{dte} u'wiyawi ma'na kō'kume'senāna Me'sa'kamiku'kwāw^{wa},
ä'anemi'A'cki'A'ckipagāme'kwi'setō^{dte} u'wiyaw^{wi}, ma'ni nā'ka'-
^{dte} A'ki ä'anemi'A'cki'A'ckipagāna'kwa'gōtāg u'kī'cegumi ma'-
netōw ä'panāpa'taman inu'g^{ki}. Ma'n ä'pagō'cu'sāyan ä'nā'se'-
'kawa^{dte} Aiyāpā'tā^A, kīna^{dte}cā' āwa'si kī'menwikiwī'taiyā'ⁱ.
30 Nā'ka mā'A'g ä'tci'nawāma^{dte}ci tcā'g ä'ināgō'tamani, cā'cki^{dte}cā'
pemāte'siweni na'ega'c ini-wī'ci'A'pi'kana^{dte}, wī'ci'u'kunāgā'-
pāwā^{dte}ci nā'ka^{dte} äyī'gi mane'senō'i maiyā'cka'mowāte wīi-
'cipwā'witāyāpime'gowā^{dte} uwi^{dte}ci'ckwe'wāwa'ⁱ. Ini wī'inā'-
nema^{dte}ci tcīnawāma^{dte}cig^{ki}. Nā'ka^{dte}ci wī'pwāwikiwine'ci'cāpwā-
35 'cikimāne'cigwāgā'pāwā^{dte}ci tcīnawā'ma^{dte}cig^{ki}. I'nⁿⁱ. Ka'ō'

A.

THIS IS THE STORY OF WHAT THEY DO AND HOW THEY PRAY WHEN THERE IS A DEATH.

Now it seems this is how once, long ago, a certain person knew about death. Soon at one time this mortal began to fast earnestly. It was in winter when he began fasting. Soon he was once blessed. "Now this is the way you should do when any one dies," he was told. He was told by some one. "Now when you die on the warpath the warriors must stop and boast of their valorous deeds," he was told, "so that they may be taken care of by (the enemy) who are slain," he was told, "and so they may be brought straight to where you go. That is the only way you will get there, if you do that," he was told. "If you do not do that you will be ruined before (you get there)," he was told. "The one who destroys people will destroy you," that, it is said, is what he was told by one (person), and how the one who fasted earnestly knew about it.

It seems as if those who die in warfare get there, those who do that, and those who die in warfare live again. That is what these Meskwakies say. And at that time they were not ignorant of anything.

Now when a human being died, a warrior was summoned to speak. And this is what he said, "Now, my relative, this day you have lost sight of the manitou's daylight and this earth of the manitou. You have this day lost sight of our grandmother, Mother-of-all-the-Earth, as she changes her body, as she makes her body green, and the manitou's skies which he made green.¹ Going ahead and reaching Aiyā-pā'tā'^A, you will dwell more pleasantly there. And you are to leave all these relatives of yours with a good life, you will think of them and also that they may have such blankets, and that if they meet war, their enemies will not be successful in their desires. That is the way you are to bless your relatives. And that they may not stand around shamefacedly. That is all. And this is how I got the

¹ A trifle free.

mani'gä'i ma'n ä'nä'penanagi ki^dtei'ckwe''enän^{na}. Ä'nyäwugu'-
niyāni mani^dtcā' ä'ciwāne'pe'ni'ag^{ki}." Ī'ni ä'ä'totag uwi^dtei'-
'ckwe'anⁿⁱ. "Ī'na^dtcā' i'nān iyā' wī'tāpa'kwi'anemipemine^dtcā-
me'k iyā' wī'pyāne'k^a, wī'pe'cigwī'wene'k^a," i'n ä'i'nāwā^dtei
5 nā'sāwā^dtcini tānā' A'cā'ani me'cewā'megō'na^{is}. Ka'ō'n a'ni'-
miwā^dtei', ä'kākāgiwe'gāwā^dtei'. Nā'ka'^dtc ä'ca'wiwā^dtc ä'āna'-
mowā^dtei nā'inā' ä'ne'sāwā^dtc uwi^dtei'ckwe'wāwaⁱ. Ī'n ä'ca'-
wiwā^dtei'. Tcatcawi ä'nōme'gowā^dtc ä'cawiwā^dteiwā'megu.

Ni'na nenāwāwa tāpa'kwi Kune'pāgāwa ä'ci'sut^a, ä'kwīye-
10 'sä'iyānⁿⁱ, ä'nīmi^dtc ä'nana'i'ci'meme^dtei nepō'i'ni^dtcinⁿⁱ. Nō-
me'gwigwāni nā'inā' ä'ne'sā^dtc uwi^dtei'ckwe'anⁿⁱ. Kīwipāne-
'ckapi'amwa me'tegōⁱ. Kī'cki'ckata'igāw ä'nō'megu^dtei tātag
ä'ciwāpi'kānu^dtei'. Kitanōtāwameg äyīg ä'āna'winā^dtei tāta'g^{ki}.
Kī'cipāpagamā^dtc ä'teici'genag umā'te's ä'ki'ckīgwā'cwā^dtei;
15 ä'i'ciwāpi'kānu^dtei'. Kī'ciki'ckīgwā'cwā^dtein A^dtcā'megōn ä'pa'-
gatag^{ki}. Nā'ka'^dtei, "Nā'ⁱ, mana'ka netanā^dtcimu wā^dtcinā'-
wa'kwāg^{ki}," i'wa. "Ne'niwagi tanā^dtei'māwag A'kā'sanⁿⁱ,"
iwa'A. "Ka'ci^dtcā' i'cawī'wāgwān ä'pwāwine'sāg^{kwe}," ä'inā^dtc
uwi'kānaⁱ. "Ä'mawinānagi nōmi't^a. 'Nīnaku'wīna neta'-
20 gāwāta wī'neni'wiyanⁿⁱ, nete'nāwag^{ki}," i'wā'ā. "Ne'se'nw
ä'co'wā'kiwe pyāyaiyān i'n ä'nāwagi nī^dtei'ckwe' ä'ane'me-
'kā^dtei'. Ä'ki'kāpa'one'gwiyanī nīgā'n äne'mi'ā^dtc ä'mawī'saga-
pinagi nōmi't^a. Ä'wāpōtāpa'oyāni tātwā'ki'eg ä'mawī'cegi'-
'cinānⁿⁱ. Kabō'twe ke'te'na pyā^dteike^dtei'wa neni'w^{wa}. Nā'inā'
25 pyā^dteike^dtei^dtc ä'pagō'ciwāwā'ciwe'namāni nepā'cke'sigānⁿⁱ.
Ke'tcinā'megu pyātu'sā^dtcin ä'pemipa'segwī^dtei'saiyānⁿⁱ. Īni'-
megu ume'tā'an ä'ānā'kwi'sa'ā^dtei'. Īni'megu ä'pemwag^{ki}.
Neni'w A'ta'wā'sāw^{wa}. Apina'megu nenu'sōmōwa. Kī'cimegāpe-
'epa'segwīw^{wa}, nā'k ä'mawī'nanag^{ki}. Īniku' mō'tei, 'Pe'ki
30 nō'ki'Agigi ne'nu'sōg^{ki}, ä'inag^{ki}. Ä'mawinānō'ke'nawag^{ki}. Kī-
'cine'sa'gin ä'ki'cki'gwā'cwag^{ki}. Ī'n ānā'pe'nanagi ki^dtei'ckwe'e-
nān^{na}," i'ketōw^{wa}. "Īna^dtcā' mana i'nini wī'aneminana'ine^dtc-
āme'gu^dtcini keteipā'menān^{na}," i'n ä'ketu^dtei', "wī'anemiwetāgu-
^dtcini ta'sw inug ä'watō^dtei'." Ī'n ä'ketu^dtei ma'na Kune'pāgāwa
35 ä'ci'sut^a.

Ī'n ä'ca'wiwā^dtei nā'ka negu'ti tāta'g^{ki}, ä'nana'i'ci'tiwā^dtei
tcinawā'mā^dtcigi, ne'gutenwi tātag ä'ca'wiwā^dtei'. Ägwī^dtcā'
nina ke'kāneta'mānini tāpwāmiga'tugwānⁿⁱ. Nā'ka'^dtei'megu
i'ninā'i me'tapi'eti'gwā'igi nāpō'wā^dtcini me'to'sāne'niwag äyāmāⁱ.
40 Ka'ō'ni nā'k ä'pagi'tamegi nī'ātōt^a, i'ni ku'^dteimegō'nini
ne'pōwenⁿⁱ. Cewā'na tagā'wimeg äyī'gi pe'kī'nigen^{wi}. Ä^dtcipana-
gi^dtei'megu i'ci'tāwag^{ki}.

better of our enemy. By fasting for four days I easily killed him," he said. That is what he related of his enemy. "So he is the one who will take care of you on your way there, who will bring you there, who will land you there in a straight line," that is what (the warriors) say about the one they killed, a Sioux, or any other. And then they danced, they danced a crow dance. And they imitated what they did when they slew their foes. That is what they did. Sometimes they would be on horseback or the way they actually did.

I myself saw a (man) called Swaying Wings, when I was a boy, dancing when a dead person was laid to rest. He must have been riding horseback when he slew his enemy. He was straddling a stick. He was whipping it, showing what he did when he was riding horseback. He was also crawling around, sneaking upon (his foe). After he dealt him a blow, he held his knife upwards and cut off his head; that is the way he pretended to do. After he had cut his head off, he struck (a post). And "Well, I shall tell (of my experiences) in the south," he said. "The men were talking of a Kaw over there," he said. "What was the matter that you didn't slay him?" he said to his friends. "Then I got my riding (horse). 'I wish to be the man,' I said to them," he said. "When I got over the third hill, then I saw my enemy walking along. Then I rode ahead of where he was going, to tie my horse. Then I ran crawling in the hollow, lying in wait. Soon surely the man came into view. When he came into view, I got ready beforehand with my gun. When he came very near I began to rise to my feet. He at once strung his bow. Then I shot him. The man fell on his back. He even bellowed like a buffalo. After he would stand up, I again went to attack him. 'The buffaloes are the ones I easily kill,'² I even thus said to him. Then I went to give him a fatal shot.³ After I killed him, I cut off his head. That is how I got the best of our enemy," he said. "So this fellow shall take care of our corpse on the way," he said, "he shall carry (the things) he takes for him on the way this day." That is what this fellow called Swaying Wings said.

That is one way they did when laying each other to rest, the way the relatives once did. I do not myself know if it is true. And at that time people when they died were buried out in the open in a sitting position.

Now I shall relate about adoption-feasts, as that is in the line of death. But it is also a little different. They have performances all sorts of ways.

² Free translation.

³ Literally, shoot again and again.

Pagi'tamegi me'tō^dtcī mā'na wī'nāgwā^dtcī pā'ginet^A d^Atcā'megu
 pe''ki wī'ā'pe^dtcī^dtcīⁱ, wī'pwāwi-aiyāpami-aiyō''tātagi-kī'wītā^dtcīⁱ.
 Me'tō^dtcī A^dtcā'megō'ni pe''ki wī'penu^dtcī wī'ā'pe^dtcī^dtcīⁱ.
 Pwāwigā''ipi-u'wīyā'A-nyāwawa'ī'ne-pā'ginā^dtcīⁱ, ī'nipi ā'wītegō'-
 5 wini^dtcīⁱ, aiyō''ta'ci A'kwita''kamig^{ki}. Īni^dtcā'wā^dtcī'ci'ci'gāwā-
 d^Atcā'pe'e, ā'pagita'mowā^dtcīⁱ, mā'ni me'tō^dtcī'tātagi wī'pwāwini-
 'ca'wini^dtcīⁱ. Ka'ō'ni mā'ni wī'se'niweni wā^dtcī A'tāgi me'tō^dtcī'-
 tātagi wī'mā'nāwā^dtcī me'tō'sāne'niwagi wī'wī'seniwā^dtcī' tātag^{ki}.
 Me'tō^dtcī' tātagi wī^dtcāno'māwā^dtcī īni'ni pāgine'me^dtcinⁿⁱ. Ka-
 10 'ōnā'pe'e mā'ni kī'ciwī'seni'wā^dtcini ku'sigāwagā'pe' i''kwāw ā'pa'.
 gine^dtcī ku'si'gāwag ō' ā'pwāwiku'sigā'wā^dtcin ā'kōnanō'iwā^dtcīⁱ.
 Me'tō^dtcī tātagi' mani wā^dtcī'ca'wiwā^dtcī me'tō^dtcī yōw ī'nā'kwāw
 ā'ca'ī'cawite''eyōw āyā'pemā'te'si^dtcīⁱ. Īni^dtcā''ini wā^dtcī'ci'ci'gā-
 we'niwig^{ki}. Nā'ka mā'A'gi neniwag ā'pa'gine^dtcīⁱ, pīgi'iwagā'-
 15 pe'e. Tcatcawigā'ā'pe'e māma'ka'sā''iwagi neniwagi' tātag^{ki},
 ā'cina'īwe'siwā'te'e yō'w^{we}. 'Ō' nā'kā'pe'e pāga'ato'wāwag^{ki}.
 A'tci'anā'pe' ā'aiyōwā^dtcīⁱ. Me'tō^dtcī 'tātag ā'nawa^dtcīwī^dtcānō-
 māwā^dtcipⁱ. Mā'ni^dtcā' ā'cike'g īn ā'pāga'ato'wāwā^dtcīⁱ. Mā'na
 nenī'w ā'pa'gine^dtcī ā'tō'kā'niwī^dtcīⁱ, Tō'kānagimegō'n ā'ani'tōwā-
 20 d^Atcīⁱ. Āgwi ka'cki'ani'tōwā^dtcini Kī'ckō''kwā'ag^{ki}. 'Ō' ā'kī'ckō-
 'kwā'ī^dtcigā''ipi pā'ginet^A, ī'n ani'tōwā^dtcī Kī'kō'ag ā'ci'ta'm īn
 ā'pwāwī'ani'tōwā^dtcī Tō''kānag^{ki}. Īni nā'kāni ā'ciwā'pikēg īni
 tātag^{ki}. Ka'ō'ni mā'ni. Ā'ni'miwā^dtcīⁱ, me'tō^dtcīn ā'nawa-
 tciwī^dtcānō'māwā^dtcīⁱ. Īni^dtcā''in ā'cikeg^{ki}. Ka'ō'ni mā'ni
 25 nā''ka kuta'g^{ki}. Me'tō^dtcī mā'ni nā'ina'ī nā'gwā^dtcini wā'ce-
 'kī'et inigī^dtcā' wā'ce'kī'ā^dtcig īnini me'cena'megā'pe'e me'cena'-
 'ina' A'kwīwītā'māwag^{ki}. Kāgō'ā'pe' anemi'sōgenamawāwag
 īnini' tātag^{ki}. Me'tō^dtcī me'cena''inā' ā'A'kwīwītā'māwā^dtcīⁱ. Īni
 nā''k ā'cikeg^{ki}. Ka'ō'ni mā'ni wā'ce'kī'eta ne'ki'megu pwāwikī-
 30 'ca''categ īnine'ki'pwāwī ite'pi'ā^dtcīⁱ. Ka'ō'ni kī'cimī'ci'wā^dtcini
 pā'kwā''cigani medā''sō'cken īni me'cena' itep ā'aiyā''aiyā^dtcī
 me'cemegō'na'īn ā'ta'ciwī^dtcī'ā^dtcīⁱ. Pe'kimegōn ā'te'pāne^dtcīⁱ.
 Īn ā'ca'wiwā^dtcī mā'agi Me'ckwa''kī'ag^{ki}. Nā'ka^dtcī āyī'g,
 ne'ki'megu pemāte''sigwān īni'megu ne'ki tcīnawā'mā^dtcīⁱ. Īn
 35 ā'ca'wiwā^dtcī mā'n ā'u'ce'kī'e'tiwā^dtcī mā'agi Me'ckwa''kī'ag^{ki}.
 Catō''etig īni nī'A''kwātōt īn ā'cinōtā'gāyāni nī'na catō''etig^{ke},
 Wāpinenu'swe' ca'to.

When there is an adoption-feast it is as if the one for whom the adoption-feast is given will depart really forever, so that he will not (come) back and stay here. It is as if he will go away forever. They say that when an adoption-feast is not held within four years the person will become an owl, here on this earth. That is why they act that way, that is, hold an adoption-feast, so that that will not happen to (the dead). And why this food is there, is so that there will be many people there to eat. It is as if they are to play with the person for whom the adoption-feast is given. And after they eat, they play dice or they play the women's ball game when they don't play dice, when an adoption-feast is given for a woman. The reason perhaps why they do that is because it is what that woman habitually did when she was still alive. That is why they behave that way. And when an adoption-feast is given for these men, they would play cards. Sometimes they play the moccasin game (according to the games) the men were in the habit of playing. And they would play ball. They used lacrosse sticks. It is as if they were playing with him for the last time, so it is said. This is how it is when they play ball. When the man for whom the adoption-feast is held is a Tō'kān^{na'}, the Tō'kānag^{ki'} win the game. The Kī'ckō'ag^{ki'} can not win.⁴ And if it is a Kī'ckō'^{a'} woman for whom the adoption-feast is given the Kī'ckō'ag^{ki'} win, as in turn the Tō'kānag^{ki'} do not win. And that is the way it is. And this. When they are dancing, it is as if they were playing with him (her). That is how it is. And there is still another thing. At the time the person who has been adopted is ready to leave, the ones who adopted him (her) usually accompany him (her) a little way. They would go holding (the goods) for him (her). They, it seems, accompany him (her) a little way. And that is how it is. And as long as the one adopted does not give back in return (ten sacks of flour), so long is he not to go there. And after he has given ten sacks of flour, he can go there any time, (or) he can live with them. They will love him very dearly. That is the way these Meskwakies do. And as long as he shall live, so long is he related to (those who selected him to be their relative). That is the way these Meskwakies do when they adopt each other. That is as far as I shall tell what I have heard, my friends, my friend Wāpinenu's^{wa'}.

⁴Kī'ckō'kwā'ag^{ki'} is rhetorical for Kī'ckō'ag^{ki'}.

B.

Ä'A'CKIWÄ'PIKEG Ä'TCIMÖN Ä'NE'PÖ'P'TC U'WIYÄ'A'.

KA'cinä'gwa maniyätug ä'cawiwä'te' ä'A'ckina'ina'ipanä'te'si^dtc
negu'ti me'to'säneniw^{WA}. Ä'ckine'pō'it A'cki^dtcā'i wä^dtcī wäpikēgi
tāta'gi Wī'sa'kā' ute'cā'wiwenⁿⁱ. Me'cena'yätuge kabō'tw
ä'wäpitātepowä'wāte'e mane'towag^{ki}, ä'wäpitepi'mete'e Wī'sa'kā'
5 u'si'mä'ani wīname'g äyig^{ki}. Mane'towagi mā'A'g ä'pwāwimenwā-
ne'māwä^dtc ä'nī'cini^dtc u'sime'ti'a'i kabō'twän ä'ki'cowāwāte'e'-
yätuge wī'panā^dtcī'āwä^dtcī negutwāyāw^{wi}. Inī'yätuge negu't
ä'anō'kā'nete' ä'na'tomā^dtcī Wī'sa'kā'an ō'ku'me'sanⁿⁱ.

Mete'mō' iyā' pyāyā^dtcī ka'ci pe'ki^dtcī'megu manetowa' ä'pemi-
10 tepi^dtcīgwanä'ckā'tini^dtcī. Inā'megumegō'na pō^dtcā'ānig ä'wāwī-
'kwana'pi'i^dtc. Ä'ckwä'tāmeg ä'atamā'ete' A'pwā'ganānⁿⁱ.
Inī'meg ä'na'kumā^dtcī. Ka'ō'ni ki'cina'kumā^dtc ä'kanō'nete'e':
"Na'i, maniku' wīna mā'A'gi wä^dtcī na'tome'ki mane'towag^{ki}.
Wī'pwāwimenwime'to'säneni'wigin ä'ināneta'mowā^dtc uwi'yāwāw^{wi}.
15 MANA^dtcā'i negu'ti kō'ci'sema wī'pōnime'to'sāne'niwi^dtcī,"
ä'ine^dtcī, "ma'na māge'ginega kō'ci'sem^{MA}," ä'ine^dtcī. "Ö' 'ō'
'wāna'ini wä^dtcī nato'miyäg^{kwe}," ä'i'ciwä^dtcī me^dtcemō'g^{KA}.
"Ö' ci' ma'na^dtcā'wīna māge'ginega tcāgiki'cāwīwa netenā'-
nemāw^{WA}. MANA^dtcā'yätug āmika'ckitā'Amāgwa A'ckāpāwa
20 wī'ka'ckitā'Amāwāgwānimā'i," ä'i'ciwä^dtcī. "MA'niyu wī'nānug
ä'pyaiyāni nek'ci'meguke'kāneme'gōtug^{ke}," ä'i'ciwä^dtcī me'-
^dtcemōg^{KA}. Inigā'megu ä'peminowī'te'e'.

Inī'yätuge nā'ta'sugunaga'tenig ä'kipapāmwä'tage'e mamī'ci'^{LA},
"Na'i, mani' kemene'se'menāni ki'kiwāpatāpe'n^{NA}. Ä'utōtāmeti'-
25 yagwini ā'nigāwi kī'āpen^{NA}," ä'kiwinetunā'mute'e mamī'ci' A'ckā-
pāw^{WA}.

Iniyätug i'n ä'ckigit ä'wāpiwene'te'e wä^dtcike'si'yānig ä'i'ciwī-
^dtcāwe'te'e'; inagā' kā'te'sita wä^dtcināwa'kwānig^{ki}. Ä'kiwāpa-
ta'mowā^dtcī mā'n A'kī'.

30 Kī'cipenō^dtcīpyāne^dtcī mā'na Wī'sa'kā' i'niyätug ä'wāpiwani'-
āte'e wītāmā^dtcī'i. Wī'sa'kā' inī'megu ä'mō'citā'āte'e'. "KA'ci-
^dtcā' mā'ag i'ca'wiwag^{ki}," ä'i'citā'āte'e Wī'sa'kā'^{LA}. Ä'ckami
ä'anemi'ane'ki'ini^dtcī. Kāgeyā'megu' cā'cki nyā'w ä'pemiwī'-
tāmā^dtcī. "Mā'agi wī'nānug ā'gwi wī'wani'aginⁿⁱ," ä'citā'āte'e'.
35 Mā'a'igā' A'cki^dtcā' A'te'ckawi'megu ä'anemi'ca'wini^dtcī. "Nī'nawa-
^dtcīwīgā'tapitu nemīwe'ciwenⁿⁱ," ä'anemi'ke'toni^dtcī. Ka'ōni'-
megu ä'anemiwa'ni'ā^dtcī. Kāgāwā^dtcī nī'cw ä'pemiwī'tāmā^dtcī.

B.

THE VERY BEGINNING OF THE STORY HOW ANY ONE DIES.

Well, this, very likely, was what they did when one person first lost his life. The one who first died is why Wī'sa'kă'^A's custom first began. It seems likely that at one time the manitous were having a council about Wī'sa'kă'^A's younger brother, and also himself. As these manitous did not like the two brothers soon they decided to kill one of them. So, it appears, one (of them) was sent to summon Wī'sakă'^A's grandmother.

When the old woman arrived there, behold the manitous were seated in a row with their knees touching each other. She squatted down at the rear of the wickiup. She was given a pipe to smoke at the door. She at once accepted it. After she accepted it, she was addressed: "Now this is why these manitous summon you. They think their lives will not be peaceful. One of these your grandchildren shall cease living," she was told, "your grandson who is the big one," she was told. "Oh ho, that is why you summon me," said the old woman. "Well, I think the big one has already completed his plans. The ceremonial runner is the one whom you might get, if you were able," she said. "He probably already knows that I came here this day," the old woman said. She then went out.

Several days later a ceremonial attendant went crying about, "Now we shall go about and look at this island of ours. Those of you who are brothers, shall go in opposite directions," the ceremonial attendant and runner said while going around.

When, it seems, the younger (brother) was led, he was made to accompany them toward the north; the old one was led toward the south. They looked about this earth.

After this Wī'sa'kă'^A had been led far off, then it appears that he began to lose those whom he accompanied. Then Wī'sa'kă'^A was suspicious. "What are these going to do?" thought Wī'sa'kă'^A. They became fewer and fewer in number. Finally he went along with only four. "I shall not lose these now," he thought. At first these did all sorts of things. "I shall stop to tie my bundle well," they continued to say. And then he continued to lose them. Finally he went along with two. "I shall not lose these," Wī'sa'kă'^A probably

"Mā'agi wī'nānug ā'gwi wī'wani'Aginⁿⁱ," ā'citā'āte'eyātuge Wī'-
'sa'kā^A. Me'ce'megu ne'gutenwi mā'n ā'cimātānagi'gwā'ckā^{dtc}
ā'wa'ni'ā^{dtc}ci nā''kāninⁿⁱ. Negu'ti kāgāwā^{dtc}ci'megu negu't
ā'pemiwītāmā'te^o. Pe'ki'megup in ā'A'kawā'pamā^{dtc} ininⁿⁱ.
5 Kabōtwemegu nā''k ā'wani'ā'te^o. Ī'niyātug ā'tcāgiwani'āte'e
wītā'mā^{dtc}ciⁱ.

"Natawā^{dtc}ci'megu mame^{dtc}cinā'i nī'mawike^{dtc}ci'sa nīgāni pemā'-
'kiwig^{ki}," ā'ci'tā'ā^{dtc}ciⁱ. Ā'pemi'penu^{dtc}ci ne'ci'k^A. Īna' ke'^{dtc}ci-
'sā^{dtc}ci me'cena'megu nā''k ā'anemāpatā'ninigi^{ki}, nā'ka'megu
10 ā'pemi'penu^{dtc}ci. Me'cena'' ne'gutenwi nā'gi'sā^{dtc}ci, kabō'tw
ā'ka'cke'tawā'te' u'si'mā'Anⁿⁱ, "Na'i, Wī'sa''ke, ne'se''se tāni'wāna
ā'a'wīyan? Īniyāpi mā'a'g ā'ne'ciwā^{dtc}ci," ā'igu'te' ā'mamāto'-
megu^{dtc} u'si'mā'Anⁿⁱ. "Ā'awī'wanāni pyā'n^{nu}," ā'igu^{dtc}ciⁱ.
Ā'pemi'penu^{dtc}ci. Ā'tane''tawā^{dtc} ā'cipemi'penu^{dtc}ci. Aiyagā'-
15 mā'kiw ā'pemipagi'cig^{ki}. Ī'ni nā''k ā'na'gi'sā^{dtc}ci ke'tena^{dtc}ci-
megu u'si'mā'An ā'anemināne'ku'wāni^{dtc} ā'co'wā'ki'emegō'naⁱ.
Īte'pīn ā'ciwā'pu'sā^{dtc}ci. Kā^{dtc}ci^{dtc}ci cā'ck ā'aiyī'ciki'pyāma'cka'-
tenig ā'ta'ci'kawo'mete' u'si'mā'Anⁿⁱ. Īniyātuge Wī'sa'kā'
ā'myā'citā'āte^o. Wī'mai'yōgini ā'ine'ckā'te^o.

20 Kāgyāta'megu ā'kegyātāme'ki''sāwā^{dtc}ci mane'towag^{ki}. "Cī!
Nāmegi'mā' inapig^{ku}," ā'igowā^{dtc}ci manetowa'i manetowag^{ki}.
"Kinwāwagā'i kī'ma^{dtc}ci'nawāpwa Wī'sa'kā^A," ā'i'tiwā^{dtc}ciⁱ.

Me'cena'yātugemegōn ā'pemiwāpu'sāte^o. Īna' pyāyā^{dtc}ci ō'kume'-
'se'wāg^{ki}, 'wānā'a'igā' iniyā'A me'to'sāne'niwaⁱ? Ne'ci''k uwi'-
25 gewāwi ā'A''tānig^{ki}. Ā'pemipī'tigā^{dtc}ci. "Anō''ku tātepi wānā'-
niyāga me'to'sāne'niwag^{ki}," ā'inā'te' ō'kume'sā'Anⁿⁱ. "No'cī'i,
me'to'sāneniwagi 'wāna ketecitā^o," ā'igute' ō'kume'sā'Anⁿⁱ.
"Mane'towagimā'inig^{ki}," ā'igute' ō'kume'sā'Anⁿⁱ. "Ō 'ō'
manetowagi'wā'na," ā'ināte^o. "Ā'ā'e, manetowagiku'īnigi
30 pāmiwī^{dtc}cawī'wawig^{ki}," ā'igu'te^o. "Ō 'ō' wā'na 'ī'ni," ā'inā'te'
ō'kume'sā'Anⁿⁱ.

Ā'nana'i'cige'e'yātuge pā'pegwa ā'ckipe'kutā'inigi negu't
ā'kiwikā'cki'ā^{dtc}ci wāwiyā'i'nigwānⁿⁱ. "Cī! 'Wāna^{dtc}cā'yātuge
pyā^{dtc}cinānā'kawitō'tawita ne'sāpi yō wī'na ne'simā^A," ā'citā-
35 āte^o. Pāpegwa'megu nā'ka'^{dtc}ci wāpanigi pe'ku'tānigi nā'ka'-
megu pyātewānemā^{dtc}ci uwi'yā'Anⁿⁱ. Ke'tcinā'e'meg ā'kiwikā'-
'cki'ā^{dtc}ci. Nā'ka'megu kutagi ne'sugunaga'tenigi nā'ka'megu
ā'pyāni^{dtc}ci ā'ckami'megu ke'tcinā' uta'ckwātānwāgi'megu
ā'pagamā'nemā^{dtc}ci. "Wāna'yātuge kī'ta'cikakā^{dtc}ci'itō'tawita
40 ā'nepō''kāyānⁿⁱ?" ā'ci'tā'ā^{dtc}ciⁱ. Nyāwugunaga'tenigi^{dtc}cā'yātugāni
pe'kutā'inigi'megu ā'pagamwāwā'cini^{dtc}ci negu't uta'ckwā-

thought. Well, as he once shut his eye an instant he again lost (one of them). So he went along with one. He watched him very closely. Soon he also lost him. So it seems he lost all he accompanied.

"Well, I shall run over to the side of yonder hill for a view for the last time," he thought. He started off running by himself. He ran up a hill to where there was a view, and he again started running. Now once when he stopped running, soon he heard his little brother. "Now, Wĭ'sa'kă'ä', my older brother, where, pray, are you? At last these (manitous) are killing me," so he was told when he was besought by his younger brother. "Wherever you are, come," he was told. He started running. He ran in the direction he heard him. He leaped from the crests of hills to the crests of other hills.⁵ When he halted in his flight, surely the voice of his little brother was becoming lower over the hill. So he walked in that direction. When he came to view it, the grass was tramped down where they had struggled with his younger brother. Then, it seems, Wĭ'sa'kă'ä' had painful feelings. And he gulped as if to weep.

The manitous nearly came to the surface of the earth. "Well! Place yourselves (deeper) in the earth," the manitous were told by the manitous. "For you are challenging Wĭ'sa'kă'ä'," they said to each other.

Well, it seems as if he started to walk away. When he arrived at their grandmother's, where were the people who were formerly there? Their dwelling was there alone. He started to enter. "Grandmother, where are the people who were formerly here?" he said to his little grandmother. "My grandchild, did you think they were people?" he was told by his little grandmother. "They are really manitous," he was told by his little grandmother. "Oh yes, manitous," he said to her. "Yes, they are manitous with whom we have been living," he was told. "Oh that's it," he said to his little grandmother.

Then it seems that he lay down. Suddenly early in the evening he heard some one about. "Well! Who, pray, who is it that is come to play a trick on me when my little brother is slain?" he thought. Suddenly the next day when it was night he again thought he heard the sound of some one approaching. He heard him about very close by. On another day, the third day, he thought he was coming, arriving even closer to their door. "Who probably is it that is joking with me when I have a death (in my family)?" he thought. The fourth day at night one person came straight to their door.

⁵ Free translation

- tām^{wāg}ki'. Iniyātug ā'kanōnegu'te^e, "Na'i', ne'se'se', pā'kenā'-
mawin^{nu}. Nepya'ku'i, ne'se'se'. Cewā'n ā'gwi ka'cki'tō'yānini
wī'pā'ke'namāni keta'ckwātā'menānⁿⁱ," ā'igu^{dtc}i'. Cā'ck
ā'kiwikugwā'ki'cigi Wī'sa'kā^A. Nyāwō'namegi kanō'negu^{dtc}
5 u'si'mā'an ā'kiwi'sa'sāgiga'cā'ckāni^{dtc}i'. "Na'i', ā'pe'^{dtc}ipā-
'kenamawī'n^{nu}," ā'igu^{dtc}i'. "Ke'tenaku" nepagi'senegō'gi
ki^{dtc}imanetō'nānag^{ki}," ā'igu^{dtc}i'. "Ā'ke'kā'neme'k ā'pō'sōtāwi-
myā'citā'āyani wā'^{dtc}tei pagi'se'niwā^{dtc}i'," ā'igu^{dtc} u'si'mā'anⁿⁱ.
- Inina' yātugān ā'pemipa'segwī'te'e Wī'sa'kā^A. Umī'cām^{wāw}wi',
10 cī'cigwanⁿⁱ, A'ckwāne'ketāw^{wi}, pe'pigwā'ck^{wi}, uta'ku'kuwāwan
ā'awatenamawāte^e. "Na'i', ne'si'i', ā'gwi wī'pītiga'nāninⁿⁱ.
Mā'ani^{dtc}ā' keta'wineme'nānan ini manā'ka^{dtc}ā'i manā ki'ce'-
'sw ā'anemine'ki^{dtc}i'. Kī'mawita'ciwī^{dtc}ime'to'sāneni'māwagi kegi-
'e'nānagi ke'ci'sā'e'nānag^{ki}," ā'ine^{dtc}i'. "Nagwā'tagwī'yātug
15 ā'cipana'tamāni newī'seniwe'nēnānⁿⁱ," ā'citā'ā'wanānigā'i, ne'si'i',
'iniyātuge wī'pōni'ata'maiyānⁿⁱ," ā'citā'āwanānigā'i ne'si'i',
kīna'ku'i mā'A'gi kegi'e'nānagi ke'ci'sā'e'nānagi tcā'gi wī'i'ci-
nāgwa'teniwi wī'anemipyāpyātata'e'tiwā^{dtc}i'. Ā'ku'nāwan A'penā-
^{dtc}tei wī'tagwī'setā'tiwag^{ki}, ne'si'i'. Nā'ka'^{dtc}tei kī'na me'tenō'i
20 nyānanōnōgi kī'kegapi wī'ina'ina'nema^{dtc}tei kegi'e'nānagi ke'ci'sā-
'e'nānag^{ki}," ā'inete' i'n A'ckāpāw^{wa}. "Cewā'na, ne'si'i', kī-
'keteminamawī nī'n aiyō'i wī'ta'ciwī^{dtc}ime'to'sāneni'magig^{ki}.
Wī'ketemāge'siwagi wī'mē'tā'kwinatunā'amō'iwagi wī'mī'^{dtc}tei-
wā'^{dtc}i'," ā'ine^{dtc}i'. "Nā'ka'^{dtc}tei wī'natotā'se'tiwagi pemāte'-
25 'siwenⁿⁱ. I'ni^{dtc}ā' kī'inānetamaw^{wi}, tcā'wi ta'swi kī'wī^{dtc}ime'to-
'sāneni'māpena kegi'e'nānagi ke'ci'sā'e'nānag^{ki}," ā'i'nete' A'ckā-
pāw^{wa}. "Tcāgi'megu wī'cinatotā'se'tiwag^{ki}, tcā'gi wī'i'ci'u-
'kunāgā'pāwā^{dtc}i'. Nā'ka' mane'senō' inī^{dtc}ā' inānetamawīyan
aiyō' wī'ta'ciwī^{dtc}ime'to'sāneni'magig^{ki}. Ini'megu wī'i'cigen^{wi},
30 ne'si'i'," ā'inete'e'yātug ā'nowena'mawu^{dtc} uta'wine'mwāwanⁿⁱ.
"Kā'ta^{dtc}ā'i pete'g ināpa'mi'kanⁿⁱ. Cā'cki'mā'kwā^{dtc}tei kī'anemi-
'citā'ā'wu'se pemiwāpu'sāyan^{ne}. Ketemāgi'i'kanī wāpanāpa'-
mi'kanⁿⁱ, ne'si'i'; mā'kwā'^{dtc}tei kī'wāpu'se', ne'si'i'. Inī^{dtc}ā'-
'yātug ināne'menagwe kī^{dtc}imanetō'nānag^{ki}," ā'ine'te^e. "I'n
35 ā'pe'^{dtc}tei nāgwā'n^{nu}, ne'si'i'," ā'inā'te' u'si'mā'anⁿⁱ.

"Na'i', ā'citami kī'ā^{dtc}cimo'en^{ne}, ne'se'se'," ā'igu'te^e. "Na'i'
aiyāpami'ku' yō'we wī'pyāna'aiyōwe kegi'e'nānagi ke'ci'sā-
'e'nānagi pā'kenamawī'yanē^e. Nyāwugunagate'nige' ini wī'pyā-
na'aiyōw^{we}. Wī'api^{dtc}ipa^{dtc}ipānāwā'te'e yō'we kegi'e'nānagi
40 ke'ci'sā'e'nānag^{ki}. Kī'na^{dtc}ā' ne'se'se' ketā^{dtc}teketemāgi'āwagi
kegi'e'nānagi ke'ci'sā'e'nānag^{ki}," ā'ine^{dtc}tei Wī'sa'kā^A.

"Wā' ke'tena'ku'i, ne'si'i', me^{dtc}tei'wā'na nemīnawitā^{te}, ā'pī-
'tcipō'sōtāwīkī'cimawī'menānⁿⁱ, ne'si'i'. Ā'gwi pā'ci kīgō' nene-

Then, it seems, is when he was addressed, "O my older brother, open it for me. I have really come, my older brother. But I can not open our door," he was told. WĪ'sa'kă'ā' merely turned around where he lay. When his little brother spoke to him the fourth time, his nails were on (the door). "Come, open it for me," he was told. "The manitous of our time have truly set me free," he was told. "Because they know that you have felt very badly is why they release me," he was told by his younger brother.

At that time, it seems, WĪ'sa'kă'ā' started to rise to his feet. He handed him their sacred pack, a rattle (gourd), a burning billet of wood, a flute, and their drum. "Now, my younger brother, I shall not let you inside. (But you shall take) these our belongings toward where the sun sets. You shall live there with your aunts (mother's sisters) and uncles (mother's brothers)," he was told. "Should you think 'I will sorrowfully lose our food,' my younger brother, or if you should think 'I will now cease smoking,' my younger brother, these our aunts and uncles will continue to bring each other all kinds of food (and) for you. Always they will place Indian tobacco for each other, my younger brother. And you only shall have with it fivefold power and control over our aunts and uncles," the ceremonial runner was told. "But, my younger brother, for my sake you must take pity on those with whom I shall live here. They will be poor and will eat only that for which they hunt,"⁶ he was told. "And they will ask each other for life. So you will think of them for my sake, for we shall equally live with our aunts and uncles," the ceremonial runner was told. "They will ask each other for all sorts of things, even blankets. And for my sake bless those with whom I shall live here when in warfare. That is the way it shall be, my younger brother," he probably was told when he was handed out their possessions. "So do not look back at me. You must merely walk along with a quiet heart when you start to walk. You might make me poor by keeping on looking at me, my younger brother; you may walk away quietly, my younger brother. That, I suppose, is what our fellow-manitous desire of us," he was told. "Now depart forever, my younger brother," he said to his younger brother.

"Now in turn, my elder brother, I shall give you some information," he was told. "Our aunts and uncles would have come back if you had opened (the door) for me. They would have come back in four days. Our aunts and uncles would have come to life in that time. You, my elder brother, are the cause of making our aunts and uncles wretched," WĪ'sa'kă'ā' was told.

"Too bad, my younger brother, I did not realize it as I already had wailed so bitterly over you, my younger brother. I did not even

⁶ A very free rendition, but the exact sense of the passage.

'kāneta'māninⁿⁱ. Ma'kwā^dtcī^dtcā^c na'ega'ce kī'anemi'wāpu'se^c,
ā'ine'te^e. I'n ā'wāpu'sā'te^e. I'n ā'ca'wiwā^dtc ā'a'ckiwā'pikēgi
ne'pōwenⁿⁱ, wā^dtcī wāpā'pyā'seg^{ki}.

Ā'ckine'pō'it^a "Tcīpai'yāpō'swā^a" i'cite'kā'sōwa ā'ckine'pō'ita
5 me'to'sāneni'w^{wa}. Īniyātu'ge kabōtwe'megu ā'nepō'ite' ā'ckine'-
pō'it^a. Ā'nepō'kāwā^dtcī me'to'sāne'niwag ā'pwāwike'kāneta'-
mowā^dtcī wī'i'cawī'gwā'igi Tcīpaiyāpō'sōn ā'nepō'ini^dtcī. Īnina'
me'to'sāne'niwagi nāpō'kā'wā^dtcīni tcātcāgi mā'katāwī'gwā'ig^{ki}.
Cā'cki'meg ā'Agōnāwā^dtcī.

10 Ka'ō'ni yātuge negu't ā'wāpima'katāwīte^e. Nyāwuguni^dtcīyā-
tu'gān ā'keteminawe'si'te^e. Ā'ketemi'nāgu^dtcī mā'a'ni Wī'sa'-
kā'anⁿⁱ. Mā'ni ā^dtcīmōn ā'tcāgi'ā^dtcimo'egu^dtcī. Mā'n āto'-
tātāg^{ki}: ā'ca'wini^dtcī mā'a' ā'ne'seme^dtcī Wī'sa'kā' u'si'mā'anⁿⁱ.
Na'ina' i'n ā'ātota'māgu^dtcī Wī'sa'kā'anⁿⁱ. "Wā^dtcī wāpikēgi
15 wī'nānepō'iyāgwe," ā'igu'te' ini'ni Wī'sa'kā'anⁿⁱ. "Mani^dtcā'
wī'i'ca'wiyāg^{kwe}," ā'ine^dtcī. "Kī'pagā'tōpwa kāgō'i. I'ni wī'ka'-
nōnāgwe ketcīpā'mwāwag^{ki}; wī'nato'tā'sāgwe me'to'sāneni'wi-
wenⁿⁱ. Me'ce'megu wī'inā'wāgwān ini'megu wī'i'eigen^{wi}," ā'i-
gu'te^e. Ā'kiwī'megu'wī'tāmā^dtcī. Inā^dtcīmāwe'niwīw^{wa}. Īnini-
20 ā^dtcā'i wī'utōgimāmī'wā^dtcinⁿⁱ. "Ketcīpā'mwāwag^{ki}," ā'ine^dtcī.
Īnā^dtcā' i'nāna "Pō'kitepā'uwā^a," āne't^a. I'nāna pānapanā'-
d^dtcī'āta nāpō'i'ni^dtcinⁿⁱ.

Ka'ōnī'yātuge nā'ka kuta'g ā'ne'pō'i^dtcī me'to'sā'neni'w^{wa}.
I'kwāwa'wā'na ā'nepō'ite^e. Īni^dtcā'yātug ā'kakanōne'te' i'na
25 negu'ti kā'kā'nemāt ā'tini^dtcī ini' u'sime'ti'aⁱ. Mani^dtcā'yātug
ānā'te^e, "Na'i," ā'ke'kā'wā^dtcī āna'wāmā^dtcī nāpō'i'ni^dtcinⁿⁱ,
"Na'i, tcīnawā'menān inugi mā'ni ā'maiyā'ckō'soyani ne'-
pōwenⁿⁱ. Īni^dtcā'yātug ā'cikī'ci'setō'nago'a kenegwane'se'nānagi
wī'itō'miga'ki kī'yānānⁿⁱ, wī'nānepō'iyāg^{kwe}. Mā'ni wā'sāyāwī
30 inugi ā'panāpa'tamanⁿⁱ. Mā'ni wī'nā'se'kawa^dtcī kenegwane'-
senāna Aiyā'pā'tā^a. MANA^dtcā' ā'kunāwa ketawa'ta'en^{ne},
ā'inā^dtcī, "wī'atamā^dtcī kene'gwane'sa Aiyāpā'tā^a; wī'nīgānipa'-
tā'pwāta mā'a'n ā'ku'nāwanⁿⁱ. Na'i, mā'na ā'kunāwa kepyā-
tata'wītōne mā'na nā'ka tcīna'wāmag ā'kwita'kamigi wā^dtcī-
35 'kanaga tcīna'wāmaga mā'ni ā'cime^dtcī^dtcimi^dtcī mā'a'ni ā'ku'nāwa-
ni ā'pyātata'wī'e'kī. Mani^dtcā' ā'cinato'tā'se'ki ke'kyāweni, nā'ka'-
d^dtcī mā'ni, wī'pwāwikwīnata'we'si^dtcī wī'kiwī'ci'ū'kunā'gāpā^dtcī.
I'ni wā^dtcī pyā^dtcī'anō'kā'ci^dtcī wī'inā^dtcimo'enānⁿⁱ," ā'inete'e'-
yātuge nā'pō'it^a. "Ka'ci wī'tō'tawa^dtcī tcīna'wāmata aiyō'
40 ā'kwita'kamigi wā^dtcī'kanata, wī'ta'ciwāpanā'pama^dtcī. Na'e'-
ga'ce kī'wāpu'se^c, ā'ine'te^e. "Mā'ni ā'anemikugwā'kinā'gwi-
tō^dtcī mā'netōw u'ta'kimi, ā'anemi'a'cki'a'ckipagāme'kwi'setō-
d^dtcī, nā'k ukī'cegumi ā'anemi'a'cki'a'ckipagāna'kwa'gōtō^dtcī—

think of anything else. So you may please walk away quietly," he was told. Then he started to walk away. That is what they did when death first began, and why it began.

The person who was the first to die was called "Tcīpaiyapō'sw^A" [Ghostly]. Then, it seems, the one who first died soon died. When the people had a death they did not know what to do when Tcīpaiyapō'sw^A died. At that time when the people had a death they would all fast. They merely hung (the corpse on a scaffold).

And it seems one person began to fast. Lo, he was blessed on the fourth day. He was blessed by this Wī'sa'kā^A. He was instructed regarding this story in its entirety. This was related: what happened to them when Wī'sa'kā^A's younger brother was slain. At the time he was instructed by Wī'sa'kā^A. "(This) is the beginning of your dying," he was told by that Wī'sa'kā^A. "This is what you must do," he was told. "You must boil (cook) something. Then you must speak to your corpse; you must ask for life. Whatever you say to him will truly come to pass," he was told. He went around with him (Wī'sa'kā^A). That is what is told of him. He became their chief. "Your corpses," he was told. That very one was the one called "Head-piercer." That one was the very one who first took away life from the dead.

And it seems another person died. It was a woman who died. Then, it seems, one person who knew what the brothers had said to each other spoke to her. This, it appears, is what he said to her, calling her by the term he was related to the dead, "Now, my relative, this day you have met death. That, it seems, is how our nephews have planned our lives to be, that we should each and every one of us die. To-day you have lost sight of this daylight. You are to go straight to our nephew (sister's son) Aiyāpā'tā^A. So I send this Indian tobacco by you," he said to her, "so that your nephew Aiyāpā'tā^A may smoke; he must be the one to first smoke this Indian tobacco.⁷ Well, I bring you this tobacco, and this my relative⁸ whom I have left on the surface of the earth sends this message by me when he brings you this Indian tobacco. And this is what they ask you for, old age, and this, that they be not in want of blankets to clothe themselves when they stand around. That is why I am sent here to tell you." That is what it seems the dead was told. "Never mind your relatives whom you have left here on the surface of the earth,⁹ you must look upon him as happy there. You may walk away slowly," she was told. "Where the manitou continues to change the appearance of his earth, where he continues to make it green, and where he continues to make his skies green, where he con-

⁷ So the text; obviously, however, "our nephew" [or "your son"] should be substituted for "your nephew."

⁸ Grammatical singular, but plural in meaning.

⁹ Free translation.

- ä'panāpa'tamanⁿⁱ. Ma'kwā^{dte}dteā' cā'cki na'e'ga'ce' cā'cki wāpu'sā'in^{nu}. Wī'ina^{dte} Aiyā'pā'tā'a pyānu'tawat^e, 'Ma'ni wī'n ä'pyā^{dte}ime^{dte}dte'ci' miwā^{dte}ci teinawā'magigi ma'n ä'wī'pwā-wiwi'cāpe'nāwā^{dte}i, nā''ka teā'gi wī'pemiwāne'pe'ci'ute'tena'-
- 5 mowā^{dte}ci wī'i'ci'u'kunāgā'pāwā^{dte}i. Nā'ka'^{dte}cāyigi na'ina'i ma'ni mane'senōwā'kyā'setō'nigwāni mane'towani u'tō'kimi äyī'gi wī'kiwimi'cā^{dte}ināgwi'oni^{dte}i. Ī'n ä'cime^{dte}dte'ci' miwā^{dte}ci wī'ine'nāni teinawā'magig^{ki}. Nā''ka ma'ni: wī'i'cimi'^{dte}ciwā^{dte}ci teā'gi'megu kāgō'ⁱ, ä'cime^{dte}dte'ci' miwā^{dte}ci wī'i'nenānⁿⁱ. Mā'anigā' ā'ku/-
- 10 nāwani pyā^{dte}ci'awata'wā^{dte}ci'ni, ä'inā^{dte}i. Ī'n ä'nāwā^{dte}ci utēpā'mwāwa'i nā'inā' pānāte'si'ni^{dte}ci'ni nenīwagā'i ne'pō'ite tānā'k a'peno'a tānā'ke mete'mo' i'kwāwagā'ⁱ. Īni'megu wāte'nātāgi ka'nawīn aiyō'megu: ute'nātāwi nā'inā' ä'ne'ta'mawu^{dte}ci u'si'mā'ani Wī'sa'kā'^a.
- 15 Ka'ō'ni nenīwa nā''ka ne'pō'i^{dte} ä'unī^{dte}cā'ne'si^{dte} ä'ugi^{dte} ä'u'-wīwi^{dte}i. Ä'ā^{dte}ci'mo'e^{dte}ci nā'inā' ä'nana'i'cime^{dte}i. Mene'tami'megu Me'sa'kami'gu'kwāwa' sa'ka'a'mawāp'i. Īnugi nā''ka me'cena'inā' u'^{dte}ciwāpi ma'n ä'ine^{dte}i, "Na'ī' ma'na'a ä'kunāwa kī'na kī'mene'tamitāpe'sinu'tawāwa pemāme'ki'cinani Me'sa-
- 20 'kamigu'kwāw^{we}. Ma'na kō'ci'sema wī'pītō^{dte}cā'moyan^{ne}. Mana^{dte}cā' ä'kunāwa kenīgānitāpe'sinu'tawāw^{wa}. Kī'a'se'mi'āwa ma'na kō'ci'sema nā'inā' ka'nōnāt Aiyāpā'tā'ani kī'na ma'ni ä'ane-mi'a'cki'a'ckipagāme'kwī'se'tōyāni kīya'wi kō'ci'semag ä'pītōpītō^{dte}cā'moyanⁿⁱ, ä'ine'te'^e.
- 25 "Ma'n ĩnug ä'nā'se''kawa^{dte}ci kenegwane'senā'n^{na}, kī'na^{dte}cā' āwa's iyā' kī'menwikīwī't^a, ä'ine''ine^{dte}i, "ma'n unī^{dte}cāne'-siyan^{ne}, nā''k ä'u'wī'wīyanⁿⁱ, ä'u'giyanⁿⁱ, ä'ute'kwā'miyanⁿⁱ, ä'utōtā'miyanⁿⁱ, ä'na'gana^{dte}i. Cā'cki^{dte}cā' ma'kwā^{dte}ci kī'a'semi'āwag^{ki}. Kī'ā^{dte}ciwī'ta'wāwagi mā'a'n ä'ku'nāwan āwata'-
- 30 i'kinⁿⁱ. Wī'ā^{dte}ciwī'ta'wā^{dte}ci ä'cinatawānetamawāwā^{dte}ci unegwane'swāwanⁿⁱ, pemāte'siweni wī'ināneme'gowā^{dte}ci tā'yā'tagwi kenegwane'se'nānanⁿⁱ. Ī'n ä'ne^{dte}i. "Ä'wī'pwāwipetegi'i'ciwāpanānema^{dte}ci teina'wāma^{dte}i. Cā'cki ma'kwā^{dte}ci kī'nā'se'-kawāwa kenegwane'senān^{na}. Ketemāgi'ī'yāgani teinawā'ma-
- 35 ^{dte}ci'g^{ki}. Ī'n ä'ne^{dte}i. "Cā'ck ä'cime^{dte}dte'ci'ime'k ĩni wī'anemi'citāwu'sāyanⁿⁱ. Ma'ni nā''k^a. Ä'panāpa'tamani pāmāme'ki'segi pāmāme'kwa'gōtāg^{ki}. Ī'n ä'nāwā^{dte}ci nāpō'i'ni^{dte}ci'ni teina-wā'mā^{dte}ci'gi kānokanō'nā^{dte}ci'gi nāpō'i'ni^{dte}ci'ni. "Wā^{dte}ci'pāgi'-cimugi wī'i'ciwāpu'sāyani ma'kwā^{dte}ci. Ī'n ä'nāwā^{dte}ci.
- 40 Aiyō'megu teā'g ute'nātāwi mā'a'gi Wī'sa'kā' u'si'mā'ani nā'inā' ä'ne'ta'mawu^{dte}i. Ī'ni wāte'nātāgi ka'nawīnⁿⁱ. Ī'ni nī'n ä'cike'kā'nemag^{ki}. Ä'aneme''kāwā^{dte}ci ma'ni wī'se'niweni nyā'-wugun ä'ke'giwā^{dte}i. Pīta'wā^{dte}ci'gi wā^{dte}ci nyāwuguni pemi-wī'se'niwā^{dte}ci wī'awata'wome^{dte}ci ĩni'n Aiyāpā'tā'anⁿⁱ. Pīta'wā-

tinues to change their appearance—you have lost sight thereof. You may merely walk away quietly and slowly. This is what you are to say to Aiyāpā'tā'^A when you come to him, 'This is the message my relatives send by me, that they be not hungry and that they all may easily obtain blankets to wear.¹⁰ And when the manitou sends wars on his lands, also (he will provide things) whereby they may appear in gay attire. That is the message my relatives send by me to tell you. And this: that they may have all kinds of food to eat, such is the message they send by me to tell you. And they sent this Indian tobacco by me,' he said to her. That is what they said to their corpses if a man died, or a child, or an old woman, or a woman. That indeed is from where their speech is gotten: it is gotten from the time Wī'sa'kā'^A's younger brother was slain.

And then a man died who had children, a mother, and a wife. He was spoken to when he was laid (in the grave). First an offering (of tobacco) was made to Mother-of-all-the-Earth. And then they begin to tell her this: "O Mother-of-all-the-Earth, who art about everywhere, you shall first joyfully receive this Indian tobacco. You are to take this, your grandchild, within your body. Verily you must first joyfully receive this Indian tobacco. You are to help this, your grandchild, when he speaks to Aiyāpā'tā'^A, as you continue to make yourself green when you receive your grandchildren in your body," she was told.

(The corpse was told) "This day you will come to our nephew, and you will be better off there," he was told, "you have children, a wife, a mother, a sister, and a brother whom you are leaving. So you are to merely quietly help them. You will deliver their message when you bring him this Indian tobacco which they send by you. You will tell for them what they desire from their nephew, that they and all of us be blessed with life by our nephew.¹⁰ That is what he was told. "And you are not to think backwards of your relatives.¹⁰ You must simply go quietly to our nephew. (Otherwise) you might make your relatives poor." That is what he was told. "You are merely to think of the message they have given you as you walk along. And this. You have lost sight of the earth and the sky which hangs everywhere." That is what the relatives said to the dead, (the relatives) who spoke at length to those dead. "You are to walk quietly towards where the sun goes down." That is what they said to him.

It was all gotten from the time that Wī'sa'kā'^A's younger brother was slain. The speech was obtained from that. That is how I know about them. They (the dead) are four days on the way when taking this food. That is why those who bury (the dead) feast for four days, so that Aiyāpā'tā'^A might be taken (the food). Those

¹⁰ Free translation.

- ^dtcig a'wī'se'niwā^dtc i'na'. Nā'ka kī'ciwī'senī'wā^dtcinⁿⁱ, pe'kutā-
 i'nigin i'n ā'awa'tōwā^dtcipā'pe'e nāpō'iteig ā'awata'wāwā^dtc
 Aiyāpā'tā'anⁿⁱ. Īni^dtā' ā'cikeg i'n ā^dtcimōnⁿⁱ, ta'swi nī'na
 nōtā'gāyānⁿⁱ. Ā^dtcipanagi^dtcī wīna'megu i'n ā^dtcī'mowag^{ki}.
- 5 Nā'ka^dtc aiyō'man ā'nepō'iwā^dtcī me'to'sāne'niwag īni^dtā'ī
 tēi'pāna'kī pyāyā'wā^dtcinⁿⁱ. Ma'n ā'nepeg u'wīyā' aiyō'megu
 kenwā'ci kī'wītāw^{wa}. Kīwī^dtca'wiwāwa me'to'sāne'niwā'ī'. Me-
 'tenō'megu kī'cinana'ī'ka'wu^dtcī ā'ka'ckipe'nowā^dtcī'. Īni^dtā'
 inā^dtcimowagīnā'ā'pe'e'; ke'kā'nemāp ā'citāp'wā'gwā'ig^{ki}. Ī'n
 10 ā'ca'wiwā^dtc ā'pā'gine^dtc u'wīyā'ā'. Ī'ni nā'ka kuta'gi tagā'wi
 ā'inā^dtcī'mo'e^dtc ā'kaka'nōne^dtcī'. Wā'ce'kī'eta nī'āto'ta i'ni.
 Mani^dtā' āne^dtcī': "Na'ī, īnugi ma'ni pe'k īni wī'nā'se'kawa^dtcī
 kenegwane'senā'n^{na}." Īni^dtā'yātuge mene'ta kī'pyā^dtcime-
 'to'sānenī'witcig ā'itī'wāte'e'. "Ma'ni^dtā' wī'inā^dtcī'mo'ā^dtcī
 15 kenegwane'senā'n^{na}." Āna'wāmā^dtc ā'ke'ka'wā^dtcī wā'ce'kī'e'me-
^dtcīni kaka'nōnātā'. A'sā'māwani' sōge'nāwagi wā'ce'kī'etcig^{ki}.
 'Ō' tānā'ke 'u'gwi'site pāgine'me^dtcinⁿⁱ. "Na'ī, negwi'se', īnu-
 gi ma'ni ā'wāpu'sāyanⁿⁱ, aiyō' a'kwita'kamig ā'pōnikīwī-
 taiyanⁿⁱ, wī'nā'gwaīyani mā'agi^dtā' tēinawā'matcig aiyō' wī'u-
 20 ^dtcī'kana^dtcī tēā'g ā'ināgō'tīyani tēā'g ānāgō'ma^dtcig i'ce^dtā'.
 Ī'n ā'ciki'ci'se'tōnagwe kenegwane'se'nānagi wī'wī^dtcime'to-
 'sānenī'magw ai'yāneta kenegwane'se'nānag^{ki}. Ī'ni wā^dtc ito'itō-
 miga'kī keme'to'sāneniwiwe'nenānⁿⁱ, ā'kī'ci'kwaiyā'ciki'ci'se'-
 tōnag^{kwe}. Ma'kwā^dtcī^dtā' mani na'ega'ce wī'wāpu'sā'eneg^{ki}.
 25 Ī'ni wī'anemi'citāwu'sāyanⁿⁱ," i'ni ā'ne^dtcī', "īni ā'ciki'cikwaiyā-
 'ci'inā'kuna'mōnagwe kenegwane'se'nānagi wī'anemi'ci'tēi'gāyagwe
 pemāte'siweni wī'ī'ci'ā'pi'kana^dtcī tēinawā'ma^dtcig^{ki}," i'n ā'ne^dtcī
 wā'ce'kī'eta me'to'sā'nenīw^{wa}.
- Nā'ka^dtcī ma'ni kuta'gi negu'ti nā'k īniwā'megōnini nā'inā' mani
 30 kuta'gi nī'ātōtā'. Mani' tātāgi ā'wī'kuwā^dtcī wā'ce'kī'etā', īni'gi
 wiku'me^dtcig āyīg īni'gi tātā'gi tēi'paiyag i'ciwāpī'. Ī'ni wā^dtcī
 mā'ne 'ai'yōtāgi wī'se'niweni tēi'paiyagi' tātāg uwi'senī'wenwāw^{wi}.
 Inā^dtcimowagā'pe'e'. Ī'n ā'cike'kānetamāni nī'n ā'cipe'se'cāyānⁿⁱ.
 Īni ta'swi ma'n ānā^dtcī'moyānⁿⁱ, cā'cki nī'n ā'cinōtā'gāyānⁿⁱ.
 35 Na'ina'megu ma'na Wī'sa'kā'a 'u'sī'mā'ani ne'ta'mawu^dtc
 īnina'megōni wā^dtcī pyā^dtcimāwate'nātāg ā^dtcimōnⁿⁱ. Ina'megu
 ute'nātāw^{wi}. Ī'ni ta'swi me'kwānetamā'ni catō'etig^{kwe}, Wāpine-
 nu'swa wī'wā'patag^{ki}.
- Ka'ō'ni kuta'g ā'ā'ckine'pō'ī^dtc u'wīyā' ā'kīgā'nwī'e^dtcī tā-
 40 tā'g^{ki}. Ā'ciwāpī^dtā'tātāgikīgā'nwī'e^dtcī nā'inā'man ā'anāgwini-
 gi'gā' ā'nepeg u'wīyā'ā'. Ī'n ā'kī'gānugi ā'nemo'a ma'cku^dtcī-
 'sa'gā'ī'. Ā'kaka'nōne^dtc A'ckutā'nā'siww^{wa}: "Na'ī, neme'cu
 A'ckutānā'siww^{we}, kī'na ma'ni aiyō' keta'segōpi wī'ta'cipe'cigwā-
^dtcimo'tawā^dtcī kō'ci'semagi kīgō' ātōmigate'nigin uwi'yāwāw^{wi}.
 45 Ma'na^dtā' ā'kunāwa kī'na kī'mene'tamitāpe'sinu'tawāw^{wa}.

who bury (the dead) feast then for (four days). And after they have feasted, at nights those who died would take (the food) to Aiyāpā'tā'^A. That is how the story goes, as much as I have heard it. To be sure they tell it all sorts of ways.

And when people die here, they arrive at the land of ghosts. Now when any one dies he stays a long time here. He lives with the people. Only after an adoption-feast has been held for them, could they go. That is what (people) usually say; I do not know if they speak the truth. This is what they do when any one is released by an adoption-feast. And they speak to them a little differently when they address them. So I shall tell about a person being adopted. This is what (the dead) is told: "Well, this day you are going straight to our nephew." That is, so it seems, what the people who first came to live, said to each other. "This is what you must tell our nephew." The one who delivers the speech calls the one who is being adopted by the kinship-term (of the dead). Those who are being adopted hold tobacco in their hands. Oh, it may be his¹¹ son for whom the adoption-feast is held. "Now my son, as you walk away ceasing to dwell on the surface of the earth, you are to depart leaving these, your relatives, all your different relatives here. This is how our nephews have made plans for us, so that some of us might live with each of our nephews. That is why our lives are so, for it has already been planned for us. So you are summoned to walk away quietly and slowly. As you walk away you will constantly think of (what you have been told)" he is told, "that is how our nephews already have made it a rule for us to follow, namely, to leave life with your relatives in good cheer." That is what an adopted person is told.

And this one other little thing also, of the same character, will I tell. When the one adopted goes around giving invitations, those invited are supposed to be ghosts. That is why a large amount of food is used, because it is supposed to be food for the ghosts. That is what they usually say. That is what I know of it, (and) how I have heard. This is all I have to tell, that is all I have heard. This story has been collected from the time the younger brother of this Wī'sa'kā'^A was slain. It is derived from there. That is as much as I remember, my friends, so that Wāpinenu'sw^A may look (at what has been written).

And there is another story when some one first dies and when a gens festival is held over the person. When a person dies in the evening is why a gens festival is given. A gens festival of a dog or beans is held. The Spirit of Fire is addressed: "Now my grandfather, Spirit of Fire, you have been placed here to uprightly tell your grandchildren when something happens to their lives. You shall be the first to gladly receive this Indian tobacco. And the

¹¹ The bereaved one's.

Nā'ka ma'na 'A'nenäg ä'tanā^{dte}meta Täyāpi'gwā'cig äyī'gi wī'a'tamāw^{wa}." I'n ā'nāwā^{dte}i. "Wī'pe'cigwā^{dte}imo'ta'wiyāg ānenamāgāyāge man ā'kunāw^{wa}." I'n ā'nāwā^{dte}i. Kī'cika-nōnā'wā^{dte}in i'n ā'wāpinā'gāwā^{dte}i. I'n ā'mai'yōwā^{dte}i tāta'g^{ki}.
 5 Ke'tcima'netowan ā'ā^{dte}imo'āwā^{dte}i, "Negu'ti mī'sō'n ā'panāte-simiga'tugwānⁿⁱ. Īnipā'pe' ā'ī'yowā^{dte}i mane'towag^{ki}. Ne-kanitepe'kwe ā'naga'mowā^{dte}i. Ā'nībā'cime^{dte}i tāta'gi nā'pō-it^a. Īni ta'sw ā'ca'wiwā^{dte} inaⁱ.

Ka'ō'ni nā'ka yātuge negu'ti kuta'g ā'ketemināgu'te' īni'ni-
 10 tēcā' Pō'kitepā'u'wā'an āne'me^{dte}cinⁿⁱ. Ā'ā^{dte}imo'egu^{dte} ā'cimī-tēcā'wini^{dte} i'yā'ⁱ. U'wiyā'a ma'ni nāpō'ī^{dte}cin īnipāpe-āninini ā'pō'kitepā'ugu^{dte}i.

Pe'kigā'megupi nānīmī'etī'niwa'ī tē'paiya'ī. Nā'ka^{dte}i'man ā'cikegipi ītepi mani'megu aiyō' ā'cikeg aiyō' i'nip ā'cikeg i'yā'ī
 15 tēpānā'kī. Ānā^{dte}imu^{dte}i negu'ti "Magitug^{ka}," i'ci'sōw ītep ā'ā'pī'ā^{dte}i. Mana'k ā'āpita'cine'pō'ī^{dte}i Sīninā'peteg anī'gā'mā'neguta'yātug īnī'yātug ā'nepō'ī'te' i'yā'ī tā'ci ka'ō'n i'kwāwa wātō'tāmit ā'pyā^{dte}ciwāpiwenā'te'e tē'paiyan āyā'ī cā'cki negatō'cka'cā'ā'ī pema'ōne'gowā^{dte}i—āyā'pwāwī A'tā'pyānan
 20 ā'āwā'āwāwā^{dte} i'^{dte}cinag^{ki}. Me'ce'megu ā'pyā^{dte}ciwāpō'nīwā^{dte}i, nyāwugunagatenigiyātugānⁿⁱ. Kabō'tw ā'kutenā'te'e wātō'tāmit ā'mē'ckwine'gwāni^{dte}i ka'ci ā'ape'sō'īni^{dte}i^{dte}i. Ōnipigā'ā'wīgā^{dte}i'cimā^{dte}i. MA'nagā' nā'pō'it īnī'yātug ā'nāgwāte'e. Tēpānā'k ā'ā^{dte}i. Ā'ane'ane'mē'kā^{dte}i wā^{dte}ciwāgi'ci'monig^{ki}.
 25 Ke'tcimīyāwime'gup ā'anēmī'senīwⁿⁱ. Anīwī'kawāniwa'īpi mā-tana'sita'ī'ni^{dte}i. Kabō'tw ā'nagi'ckawā^{dte}i negu'ti metemō'ā'anⁿⁱ. "Ā'pyāyanⁿⁱ," ā'igu^{dte}i. "Ā'ā'e," ā'īnā^{dte}i. "Nīnā'na wīnā'niyāga wī'ka'ckipyā^{dte}i'pē'nowag^{ki}," ā'igu^{dte}i. "Āgwī^{dte}cā'meg uwīyā'a wī'pyā^{dte}ciwāpenu^{dte} i'citā'ā^{dte}cinⁿⁱ," ā'īnā-
 30 tē^{dte}i. "Pe'kī'ckwe' pe'kigā'wīnān ā'ā'cka^{dte}i'pwi'ag^{ki}," ā'īni^{dte} īni'ni tē'paiyanⁿⁱ.

I'n i'na'tēi kegyā'tēigā' nō'tā'an ā'ā'tānig^{ki}. Me'cemegu ne'guta'ina'ī ā'pī'tigā^{dte}i. Īna'tēi'ī nānepō'ī'ni^{dte}cin ā'nāwā^{dte}i. Pīti'g ā'ā'came^{dte}i. "Ō' i'yā'mā'ku'wī'n uwī'giwāgi tēnawā'-
 35 mā^{dte}ig^{ki}," ā'īne^{dte}i. "Tāniyāpi wī'ca'wīyanⁿⁱ," ā'īne^{dte}i. "Kīwā'kanigā'?" ā'īne^{dte}i. "Ā'ā'e," ā'ī'ciwā^{dte}i. Pe'kipi mānā'niwa'ī tē'paiya'ī. Ke'tcōtāwenī'meg i'na' ā'ā'tānig^{ki}. Kabō'tw ā'nāwā^{dte} umi'sā'ani nā'pe' u'ce'mī'an ā'pyā^{dte}ci-sagāpyāni'gāni^{dte}i. "Na'ī' ma'na kī'a'wanāwa kī'aneminō'-
 40 megu," ā'igu^{dte}i, "kega'tōmyāgāni'megu." "Au'," ā'īnā^{dte}i.

Kī'ci'ā'came^{dte} i'na' wīgī'yāpeg i'n ā'pyā^{dte}ci'penu^{dte}i. Īni-tēcā'yātug īni'ni Pō'kitepā'u'wā'an ā'pēmine'kāgu'te'e. "MA'na-
 tēcā' pyāgwā'ni MA'gitug^{ka}," ā'īne^{dte}i. "Pēmine'kawu'ku'," ā'īne^{dte}i. Ā'pēmine'kāgu^{dte} īnini Pō'kitepā'u'wā'anⁿⁱ. I'n
 45 ā'cawī^{dte}i. Ā'pē'māmu^{dte}i. "Aniga pa'gine'kⁿⁱ," ā'īne^{dte}i. Kātawī'megumatane^{dte} īn ā'pa'gīnā^{dte} u'taiyānⁿⁱ. Īnīpi me'tā'-

being who has his eyes on the smoke-hole, who is said to be there, will also take a smoke." That is what they say to him. "You will tell it truthfully for us when we hand out this Indian tobacco." That is what they say to him. After they have addressed him then they begin to sing. This is supposed to be weeping. They say to the Great Manitou, "One name has been broken." The manitous always say that among themselves. They sing all night. They are supposed to stay up with the dead. That is all they do there.

And then it seems another person was blessed by the one called Head-piercer. He was told how (Head-piercer) worked yonder. When any one died (Head-piercer) would pierce their head.

It is said that the ghosts have a fine time dancing. And it is said that over yonder in the land of the ghosts it is as it is here. A person by the name of "Big-Mouth" reports this who is said to have been there. It seems when he died the other side of Cedar Rapids, that is where he died over there, then a woman, who was his sister, carried the corpse here when they only used horses to ride upon—before the Indians used wagons. They camped many times, it seems it was four days. Soon when his sister felt him he had a red arm and was still warm. Then she laid him down very carefully. Then it seems this dead one departed. He went toward the land of the ghosts. He kept on walking toward the setting of the sun. He followed a large road.¹² Persons who were barefooted had made many tracks, it is said. Soon he met an old woman. "So you have come," he was told. "Yes," he said to her. "Our (relatives) will not be able to come," he was told.¹² "No one desires to come," he said to her. "Oh I am very tired of waiting for them," that corpse said.

Lo, there were big and long wickiups there. He entered one. Lo, he saw those who had died. Inside they fed him. "Oh your relatives live over there," he was told. "What are you going to do?" he was told. "You may return?" he was told. "Yes," he replied. It is said there were many ghosts. It was (like) a large town there. Soon he saw his elder sister, I mean his niece (sister's daughter) coming leading an animal.¹² "Now you must take this (horse) and ride him," he was told, "including the saddle." "All right," he said to her.

After he had been fed in that wickiup, he started back. As he was returning it seems that he was pursued by Head-piercer. "Big Mouth has come," (Head-piercer) was told. "Pursue him," he was told. Then Head-piercer pursued him. That is what happened to (Big Mouth). He started to flee. "Throw him away," he was told. When he was nearly overtaken he gave up his horse. Then,

¹² Free translation.

'kwi pe''k ä'pe'mämu^{dtc}i'. Īninigä'i'pinini Pō'kitepā'u'wā'ani
matanegu'te'egä' ĩnin ĩ'ni wī'pwāwī'äpe'si'te'e'.

Ī'n äna'inā^{dtc}imu^{dtc}ä'pe' ĩ'na pa''citō^Ä. "Mā'nāwagi pe''k'',"
iwā'pe'e'. Nenōtawāwa'megu nī'na ä'kwīye'sä''iyān ĩ'n ä'inā^{dtc}i-
5 mu^{dtc}i'. Medä''sugunigä''yātug ä'pemine'pō'i^{dtc}i'. Kwīyena'megu
medä''sugunaga'tenig ä'äpe'si'te'e', kwīyena'megu iyā'' ä'pyāne-
dtc'i'. Ī'n äna'i'inā^{dtc}imu^{dtc} ĩ'na pa''citō^Ä. Utaiyā'n ĩni
mī'ne^{dtc}ini ä'mani'egu^{dtc}i Pō'kitepā'u'wā'anⁿⁱ. Ī'n äna'i'inā-
dtcimu^{dtc} ite'p ä'ä'pī'ä^{dtc}i tci'pāna'k ĩ'na pa''citō^Ä. Ī'ni nī'A-
10 'kwā'^{dtc}imāw^{wÄ}, catō''etig^{ke}. Mā'n ä'cawī^{dtc}i' negut', ca'tu',
Wāpinenu''s^{wē}.

Ka'ō' mā'ni nā''k äne^{dtc}i wā'nagug ä'kī'ci'cime^{dtc} A'kwī'tā-
kīgi nāpō''itci^{ki}:

"Ka'ō' ĩ'ni mā'n ä'panāpa'taman ä'ckipagāna'kwa'gōtäg^{ki}. 'Ö'
15 ĩni^{dtc}ä''yātuge wī'na nō^{dtc}i', ä'A'kwā'pyāyāgi wī'na nō^{dtc}i', keme-
to'sänenī'wiwenⁿⁱ, wī'na nō^{dtc}i'. 'Ö' wīnwā'wa wī'na nō^{dtc}i', Me-
'sa'kamigu'kwāw^{wÄ}, wī'na nō^{dtc}i', wī'pītō^{dtc}äme'kī', wī'na nō^{dtc}i',
mā'na kō''kume'sÄ, wī'na nō^{dtc}i'. 'Ö'nīniyātug^{ke}, wī'na nō^{dtc}i',
ä'cīkī'cāpyä'se'tōnag^{kwe}, wīna nō^{dtc}i', 'ō' kenegwane'se'nānag^{ki},
20 wī'na nō^{dtc}i'. Ōni^{dtc}ä'wīnagä' nō^{dtc}i', mā'kwā'^{dtc}i', wīna nō^{dtc}i',
wī'wāpinā'se''kawa^{dtc}i', wī'na nō^{dtc}i', 'ō' kenegwane'senā'nag^{ki},
wī'na nō^{dtc}i', aiyā'ko'wi, wī'na nō^{dtc}i', ĩnu'gi wī'na nō^{dtc}i',
ä'cīkī'ci'se'tōnag^{kwe}, wī'na nō^{dtc}i'. 'Ö' wī'na nō^{dtc}i', pagamigāpa-
winō'katawa'te kenegwane'senā'na, wī'na nō^{dtc}i', wī'awatena'mawa-
25 ^{dtc}i', wī'na nō^{dtc}i', ä'ku'nāwanⁿⁱ, wī'na nō^{dtc}i'. Cä''ckī', wī'na nō-
dtc'i', pemā'te'siwenⁿⁱ, wīna nō^{dtc}i', wī'ä^{dtc}imwī''tōwā^{dtc}i', wī'na nō-
dtc'i'. Aiyō'', wī'na nō^{dtc}i', A'kwita''kamig^{ki}, wī'na nō^{dtc}i',
wā^{dtc}i'kana^{dtc}ig^{ki}, wī'na nō^{dtc}i', wī'pwāwī-wī'na-nō^{dtc}i'-wā-
panā^{dtc}i' i'A^{dtc}i tci'nawā'ma^{dtc}ig^{ki}, wī'na nō^{dtc}i'. Ī'ni^{dtc}ä' na'-
30 'ega'ce', wī'nā'gwaiyanⁿⁱ, wī'na nō^{dtc}i', Aiyā'pā'tā^Ä, wī'na nō^{dtc}i',
nā''kÄ, wī'na nō^{dtc}i', wā'ne'pe''cī', wī'na nō^{dtc}i', wī'anemi'ute-
'tenagi tci'nawāmatÄ, wī'na nō^{dtc}i', wī'anemi'u'kunā'gāpā^{dtc}i',
ke''kyāwenⁿⁱ, wī'na nō^{dtc}i'. 'Ö' wīnwā'wa^{dtc}ä', wī'na nō^{dtc}i',
kī'citi'gwā'ig^{ki}, wī'na nō^{dtc}i', wī'inā'inā'ne'māwā^{dtc}i wīnwā'-
35 w^{wÄ}, wī'na nō^{dtc}i', wī'inā'inā'ne'māwā^{dtc} u'ci'sä'wāwa'i', wī'na
nō^{dtc}i', ugī'wāwa'i wī'na wī'na nō^{dtc}i'. Tāni^{dtc}ä' wī'i'cikeg^{ki},
wī'na nō^{dtc}i', 'ō' ä'nwā'tō'kī', wī'na nō^{dtc}i', pagamigāpawī-
'tawat^e, wī'na nō^{dtc}i', kenegwane'senān^{nÄ}, wī'na nō^{dtc}i'.
Wī'naiyātugegä' wī'na nō^{dtc}i', tci'gi mā'ni, wī'na nō^{dtc}i',
40 ä'A'ckipagāna'kwa'gōtō^{dtc}i mā'netōw^{wÄ}, wī'na nō^{dtc}i', ukī-
'cegumwāw^{wi}, wī'na nō^{dtc}i'. Īni^{dtc}ä' mā'kwā'^{dtc}i wī'wāpu-
'säyanⁿⁱ, wī'na nō^{dtc}i'."

Ī'n ä'cipe'se'tawagi nā''ka negu'ti kākā'nōnāta nāpō'i'ni^{dtc}inⁿⁱ.
Ä^{dtc}ipana^{dtc}i' megu inā^{dtc}i'mowagi kākānō'nā^{dtc}igī nāpō'i'ni-
45 ^{dtc}i', Wāpinenu''s^{wē}. Ī'n änetu'nāmu^{dtc}i negu'ti'.

it is said, he fled on foot (literally, without anything). It is said that if he had been overtaken by Head-piercer, he would not have come back to life again.

That is what that old man used to tell. "There are very many of them," he used to say. I myself heard him tell it when I was a boy. It seems that he was dead for ten days. On exactly the tenth day he came back to life, exactly when he was brought here. That is what that old man used to tell. Only he was deprived of the horse (which had been given him) by Head-piercer. That is the story the old man who had been to the land of the ghosts used to tell. That is as far as I will tell about him, my friends. That is what happened to one man, my friend Wāpinenu's^{wa}.

And this is what the dead are told after they have been laid in the grave on the hill:

"Now you have lost sight of the green skies which hang above. It is, so be it, as it seems, as far as your life extends, so be it. She,¹³ so be it, Mother-of-all-the-Earth, this our grandmother, will have you in her body, so be it. It is, so be it, as has been planned for us, so be it, by our nephews, so be it. And then you, so be it, will walk quietly, so be it, straight to (our nephew), so be it, as it has been planned far back for us here by our nephews, so be it. When you reach, so be it, our nephew, so be it, you will hand him the Indian tobacco, so be it. You are only, so be it, to speak to him for life, so be it, for them (those here). You are not, so be it, to look back, so be it, at those, so be it, whom you have left here, so be it, your relatives, so be it, so be it, so that you will not destroy them, so be it. So now you may quietly walk away to Aiyāpā'tā'^a, so be it, and ask that your relatives easily obtain blankets to wear in the future and attain an old age. They, so be it, promised each other, so be it, to bless their uncles (mother's brothers), so be it, and aunts (mother's sisters), so be it. So it can not be that he will not believe you, so be it, when you step up to our nephew, so be it. Now it seems, so be it, that all this green sky, so be it, which the manitou has hung (from above), is their sky, so be it. So you may quietly walk away, so be it."

That is how I heard one person speak who spoke to a dead (person). The dead are addressed in all sorts of ways, Wāpinenu'sw^a. That is how one person spoke.

¹³ The word must be so rendered despite the Indian text.

C.

Ä'CA'WIWÄ^{PTC} Ä'NEPÖ'IWÄ^{PTCI} ME'CKWA''KĪ'AG^{KU}.

Ä'ca'wiwä^{dte}i Me'ckwa''kĭ'ag ä'nepö'iwä^{dte}i, nā''ka wä'^{dte}i ke.
käneta'mowä^{dte}i wĭ'ti'i'tiwä^{dte}i kakanōne'tiwäte^e. MA'nip ä'ca'-
wiwä^{dte}i.

- Mane'towan ä'ckiki'cimamä^{dte}i e'gowä^{dte}i me'to'säne'niwag ä'ka-
5 nōne'gowä^{dte}i, "MA'ni wĭ'i'cime'to'säneni'wiäg^{kwe}," ä'i'gowä^{dte}i.
"MA'kwä^{dte}i megu kĭ'anemime'tome'to'säne'niwip^{WA}. Nĭ'naiyō'
keki'cimamä^{dte}i'enep^{WA}. Kā'ta^{dte}cā'i wāwane'ckā'i-me'to'säneni'-
wiweni-nene'känetagä'g^{ku}. Inugi ma'ni nĭ'n ä'kĭ'ci'e'nagōw^{we}.
Ä'gwi aiyo'nina'i wĭ'nepō'i'yägwinⁿⁱ. Kenwä'ci'megu kĭ'me'to'sä-
10 neniwi'p^{WA}. Ī'ni nĭ'n ääneme'nagōw^{we}. Ä'gwi' cā'cki nō'ma-
gāwi wĭ'me'to'säneniwi'yägwinⁿⁱ. Kakānwä'ci'megu wĭ'aneminā-
nāwu'tiyäg^{kwe}. Ī'ni nĭ'n ääneme'nagōw^{we}. Ne'cāgwānemu
nĭ'na nānō'magāwi wĭ'me'to'säneni'wiäg^{kwe}. Cewā'n ĩni'megu
māmye'tci kĭ'pyä'nutāp^{WA}. Ī'ni tcatca''kwime'to'säneni'wiwenⁿⁱ.
15 MA'ni wĭ'u^{dte}i'ca'wiäg^{kwe}. Wāwane'ckā'itā'āgani nā'inā'i wā-
pĭke'kāne'tamāgw ĩnini wĭ'pyānu'tamāg^{kwe}. Inu'gi wĭ'na mani
kenwä'ci'megu kĭ'aneminānāwāpwa ma'na kĭ'ce'sw^A. Māmye-
'tei'megu ma'na kĭ'ce'swa ta'swi māmā'dteiyägwe kĭ'tcāginā-
wāp^{WA}. Nĭ'na ĩ'na netanō''kānāw^{WA}. Mani'megu ä'cinā'-
20 wāgwĭn ĩ'ni wĭ'kĭ'ci'meguke'kāne'menāg ä'cime'to'säneni'wiäg^{kwe}.
Wĭ'wāwane'ckā'i'gā'ime'to'säne'niwit ĩnini'megu wĭ'ke'käneme'gu-
dteini kĭ'ce'sōnⁿⁱ. Nenĭ'w ĩ'kwā'wa wā'sāyāgi kāgō' ĩ'ciwā-
wane'ckā'ika'nōtūt^e, ĩnini'megu wĭ'ke'käneme'gudteini kĭ'ce-
'sōnⁿⁱ. Ō'ni ma'ni. Nā''ka tepe''kĭ pe''kĭ wĭ'A'kawāpame'-
25 gwiäg^{kwe}," ä'i'gowä^{dte}i mane'towanⁿⁱ. "MA'kwä^{dte}i'cā' megu
me'to'säne'niwig^{ku}. Kĭ'ke'cā^{dte}ime'to'säne'niwip^{WA}. Kĭ'ke'cātā-
netipwā'megu. Kā't ä'cimyā'netegi ināneti''kāg^{ku}. Me'sōtāwi'-
megu kĭ'tepā'netip^{WA}. Nā''ka wāwane'ckā'ika'nawĭni kā'ta nene-
'känetagä'g^{ku}. Me'cemegō'na' ĩ myā''cikegi kene'cki'menep^{WA}.
30 Me'nwikegi ku^{dte}i nĭ'n ääneme'nagōwe A'penāwe'megu ä'cime'-
nwikeg ĩ'ni nĭ'n^{NA}. Kakānwä'cigā'megu kĭ'anemime'tome'to-
'säne'niwip^{WA}. Ä'gwi nō'magāwe' cā'cki wĭ'me'to'säneniwi'-
yägwinⁿⁱ. Ne'ki'megu wĭ'anemitāpwā'tawĭ'wāgwān ĩni wĭ'anemi-
'i'cikegi kĭ'yāwāw^{wi}. Änemi'megu-A'pĭ'tci-wāwane'ckā'i'wāg-
35 wānⁿⁱ, ĩni'megu wĭ'anemi'A'pĭ'tcikegi keme'to'säneniwi'wenwāw^{wi}.
MA'ni me'tō^{dte} ä'cikegi kĭ'yāwāwi me'cemegō'na' mani kāgō'
A'tci'gäyäg^{kwe}. A'cki^{dte}cā'megu anĭ'wige's^A. Ka'ō'ni kabō'twe
pōnimenwĭ''kātāg^{ko}, ĩni^{dte}cā'megu ma'ni wĭ'i'cikegi ma'ni kepe-
māte'sĭ'wenwāw^{wi}. Ī'n ĩ'nugi ma'ni kā'cki'ine'nagōw^{we},"
40 ä'i'gowä^{dte}i kakanōnego'wā^{dte}inⁿⁱ.

C.

THE WAY MESKWAKIES DO WHEN THEY DIE.

(This is) what the Meskwakies do when they die and how they know what they shall say to each other if they speak to each other (at burial). This it is said is what they did.

The people were addressed by the manitou by whom they were first made to move (i. e., have life), "This is the way you shall exist as mortals," they were told. "You must live quietly in the future. I made you to move (i. e., gave you life). Do not think of an evil life. This day I have made you. You will not die right away. For a long time you will exist as mortals. That is what I think of you. You will not exist as mortals for merely a short time. You will continue to see each other for a very long time. That is what I desire for you. I am unwilling for you to live (but) a very short time. But you will surely come to that. Then life will be very short. This is why that will happen to you. At the time when you begin to have evil thoughts, then you will come to it. Now to-day you will continue to see the sun for a long time. Surely as many of you as stir (i. e., have life) will all see him. I myself employ him. As you now see him, he will have known how you live. Whoever shall live evilly will be known by the sun. The man or woman who says anything evil while it is daylight will be known by the sun. And this. You will also be watched very carefully at the night," they were told by the manitou. "Live quietly. You must live gently. You must think kindly toward each other. Do not think of what is evil toward each other. You must all be fond of each other. And do not think of bad language. I warn you against anything which is bad. For I desire you (to do) what is right, always what is right is what I desire of you. (If you do that) you will continue to live for a very long time. (It) will not (be) for a short time. You will only live so long as you shall continue to believe me. For as long as you shall continue to be evil, so long will your life be (short). Your body is the same as when you plant anything. At first it will grow rapidly. And if it soon is not properly taken care of, then your life will be like this. This is what I can tell you to-day," they were told when they were addressed by him.

'Ō'nipi kabō'twe negu't a'cka^dtei'megu ā'ne'pō'i^dtc'. Ä'pwā-wike'kānemāwā^dtei'megu ā'ciwāpawī'nigwānⁿⁱ'. Kenwā'ci'megu ā'kiwipemenāwā^dtc'. Kabōtwe'p ini negu't ā'mō'ci'tō^dtc ā'ciwāpi-ca'wini^dtc'. Ōnīn ā'ā^dtei'mo'ā^dtei me'to'sāne'niwa'i wī'i'ca'wini-
5 ^dtc': "Ma'ni wī'tō'tawāg^{kwe}'. Kī'mī'cā'^dtei'āp^{wa}'. 'Ō'ni wī'pī'-ta'wāg^{kwe}'", ā'inā^dtc'. "Kī'kō'genāpwagā'i'", ā'inā^dtc'.

Ī'nipi me'to'sāne'niwag ā'sāge'si'wā^dtc'. Ō'nipi kegime'si'meg ā'māma'katā'wīwā^dtei nanō'ckw ā'nanāt'wāwā'māwā^dtc mane'-towan ānemāwā'tā'inⁿⁱ'. Īnipi'megu negu't ā'ketemi'nāgu^dtc
10 Ke'cemane'towanⁿⁱ'. Kenwā'ci'meg ā'ā'pā'wā^dtc'. "Ci! 'Wā'nīna nekete'mināgwa ma'netōw ānāwe'niwit^a'", ā'ci'tā'ā^dtc'. Tō'kī-^dtc', ā'tcāgi'meguke'kā'netag ānā'pā'wā^dtc', ā'pwāwīwa'nī-^{kā}^dtc'. "Ci! Pe'ki'megu nemenānā'pā'w^{wa}'", ā'ci'tā'ā^dtc'.

Kāgeyā'megu A'te'tcimā' ā'ā^dtc'. Pe'k ā'nene'kāne'ti'su^dtc
15 ānā'pā'wā^dtc'. A'te'tcimā' ā'api'api^dtc'. Kabōtwe'pī man ā'cinata'wāpi^dtc aiyōninā' ā'nāwā^dtei negu'ti ne'niwanⁿⁱ'. Ä'ka-kānō'kwāni^dtc ā'me'tciname'ckāni^dtc': cā'ck ā'utā'siyānini^dtc'. "Ci! 'Wānāyātuge' mana?'", ā'inā'nemā^dtc'.

'Wā'na āgwi'megu kāgō' i'cike'kānemi'yaninⁿⁱ'", ā'igu^dtc'.
20 "Āgwi'ku'ⁱ'", ā'inā^dtc'.
"Ō' 'Wī'sa'kā'a'' ^dtcā' ne'tegōgi manetowag^{ki}'", ā'igu^dtc'.
"Wānā'yātu'gāna Wī'sa'kā'^a'", ā'ci'tā'ā^dtc'.
"Ma'n ā'ca'wiyānⁿⁱ'; ma'ni mene'si nī'na ne'kī'ci't^u'", ā'igu-^dtc'. "Me'cemegō'na'i ma'ni nātāmō'iyāgwe ne'kī'ci't^u'. Īnugi-
25 ^dtcā'man ā'ta'cikwākwīnatawināne'tamanī kī'yaw ī'ni wā'^dtcī pyānu'tōnānⁿⁱ'", ā'igu^dtc' ini'ni Wī'sa'kā'anⁿⁱ'.
"Na'ī, ne'ci'se', kī'wī'tamōn A'ne'kī' kāgō'ⁱ'. Īni^dtcā'megu kī'anemi'ci'megu'wī'ciginene'kā'netāp^{wa}'. Kī'ā^dtei'ā^dtcimo'āwagi kī^dtcime'to'sāne'niwag^{ki}', ne'ci'se',", ā'igu^dtcī Wī'sa'kā'anⁿⁱ'.

30 "Mani^dtcā'i ma'na kī'ce'swa ke'nāwāpw ā'anemi'ne'kī^dtc'. Ī'ni wī'ke'ka'amā'tiyāgwe wī'mawita'ci'giyāgw īn ā'awi^dtcī ne'sīmā'^a'. 'Īyāpā'tā'^a' i'cite'kānegwa manetowa'ⁱ'. Ne'segwa-^dtcā' ini'i ne'sīmā'a nī^dtcimanetō'nāna'ⁱ'. Īnigā'megu wī'ai-yāgwe nepō'iyāgwin ā'awi^dtcī ne'sīmā'^a'. Ī'na wī'wī^dtcime'to-
35 'sāne'nīmāgwa nepō'iyāgwinⁿⁱ'. Ānānemenō'wāgwānⁿⁱ', ini'megu wī'anemi'i'cime'to'sāneni'wiyāg^{kwe}'. Kī'upinawā'e'guwāw^{wa}'. Ce-wā'na me'tenō'megu ā'pēmā'te'si^dtcī mā'kwā^dtcī mā'to'sāne'-niwit ī'na' ini'n ā'a'wini^dtcī wī'awit^a'. Ke'tcinawā'megu wī'wī-^dtcī'at^a'. Āgwigā'me'ce'meg u'wiyā' īna'i wī'a'wī^dtcinⁿⁱ'.

40 Ma'n ānāneme'nagōw^{we}: Nyāwe'nwi kī'anemi'awi'p^{wa}'. Pō'si'-megu wāwane'ckā' ā'pēmā'te'si^dtcī mene'tami'senigi wī'giyāp īni wī'awi^dtc'. Äyā'wa'pī'tcime'to'sāneni'wiyāgwini'megu ī'ni wī'ane-

And, it is said, later on one of them died. They did not know what was the matter with him. For a long time they kept (the body). Soon, it is said, one (person) had a vision of what happened to (the other). Then he told the people what they should do: "This is the way you must treat him. You must clothe him in finery. Then you must bury him," he said to them. "And you are to wash him," he said to them.

And, it is said, the people were afraid. Thereupon, it is said, all fasted earnestly, crying and seeking everywhere for the true manitou.¹ Then, it is said, one was blessed by the Gentle Manitou. He dreamed of him for a long time. "I declare! The one who is called a manitou has blessed me," he thought. As soon as he awoke he knew all that he had dreamed, for he had not forgotten it. "Well! I have had a very wonderful dream," he thought.

Finally he went far off. He thought over carefully what he had dreamed. It was far away where he sat down and remained seated. Soon, it is said, as he looked around, he saw one man right beside him. He had long hair and was naked: he only had on a breech-cloth. "I declare! Who, pray, is it likely this fellow is?" is what (the Indian) thought of him.

"Well, do you not know me at all," he was told.

"No, truly," he said to him.

"Oh, the manitous call me 'Wī'sa'kă'ā,'" he was told.

"Now who is Wī'sa'kă'ā,'" (the man) thought.

"This is how I am: I created this island," he was told. "I made whatever you see. Because you were worried about your body to-day is why I came to you," he was told by that Wī'sa'kă'ā'.

"Well, my uncle (mother's brother), I shall tell you a little something. Then you will continue to keep it firmly in mind. You are to tell each and every one of your fellow people, my uncle," he was told by Wī'sa'kă'ā'.

"Now you see where this sun continues to set. That is the (place) you shall tell each other to go, where my younger brother dwells. He is called 'Īyāpā'tă'ā' by the manitous. Verily my younger brother was slain by the manitous of our time. There is where you are to go when you die, where my younger brother is. He is the one with whom you shall live when you die. You will continue to live in whatever way he thinks of you. He will make you happy. But only a person who lived quietly while alive will be one to live where he (my younger brother) lives. He is the one who will live with him close by. But not every one will live there.

"That is what I think: You will continue to dwell in (different wickiups) four times. Whoever was very wicked while alive shall dwell in the first wickiup. What will then happen to you (depends

¹ Free rendition.

mi'ca'wiyäg^{kwe}. Me'tenō'megu pä'cigwime'to'säneniwit iyā'megu wi'awit^A. 'Ö'ni nepō'i yägwin i'n wī'atōtamā'tiyägw ä'pagi'ci-mug ini'megu. Ägwigä' A'ki'g A'peme'g i'n ä'awi^dtcī ne'si'mā^A. Ini^dtcā' wī'i'cite'kā'tamägwē 'wä^dtcipagi'cimug^{ki}. Kī'i'cite'-
5 'kātāp^{WA},'' ä'igu^dtcī Wī'sa''kā'anⁿⁱ.

"Ma'nigä'i wī'ine'kwä'ci'tiyägwē näpō'i'yägwinⁿⁱ. Kā'ta me'ce'-megu ä^dtcipa'nagi^dtc ine'kwä'ci'ti'käg^{ku}. Ä'pene'megu wä^dtcipagi'cimug^{ki}. Ma'na wī'kaka'nōnāt ite'pī wī'inā'sami'gāpāwa wä^dtcipagi'ci'monig^{ki}. Ma'ni^dtcā' ukana'wiwen ite'p ini wī'inā'-
10 'ckānig^{ki}. Ä'gwi wī'pane'ta'wu^dtcini tci'paiyani kaka'nōnāt^o. Nānāgä^dtcī'meg uka'nawīni wī'nōta'mawāpⁱ.

"Cewä'n ä'cigi'e'nagōwe wī'māme'kwāne'tiyäg^{kwe}. Kī'me'kwā-me'kwānemāpwa'megu tcinawā'mägwig^{ki}. Mō'tci'megu apeno'-ä'agi kī'kanōnāpwa'megu näpō'i^dtcinⁿⁱ. Kā't ānawānemī'-
15 yägäg^{ku}. Kī'wī'cigimegumanipe'menāp^{WA}. Mana'ka'megu ä'A'kwa'kamiga'k i'ni kī'tāpa'kwi'tōtātīp^{WA}. Kā'ta' cā'ck ini'meg ä'cipīta'u'ti'käg^{ku}. Änenagōwe'megu i'ni wī'ca'wiyäg^{kwe}.

"Sanaga'tw ini ne'pōwenⁿⁱ. I'ni māwa^dtcī'megu'sa'naga'ki kī'cāgu^dtcitā'āgani'meg^{ku}. Inu'gi wī'n ā'gw aiya'ci'ta'i wī'nepō-
20 'i'yägwinⁿⁱ. Kabōtwe^dtcā'megu A'cka'^dtc i'ni māmaninina'megu i'ni wī'nepō'iyäg^{kwe}. Nā'inā' pōnimenwiwe'tōyägwe kī'yāwāw^{wi}, wāpinā'inā' wāwane'ckā'anō'kyäyäg^{kwe}, i'ni nānōtamegō'ni wī'aneminepōnepō'iyäg^{kwe}.

"Ninā'n ā'gwi nō'ta wī'nepō'iyägw inäneme'nāginⁿⁱ. Pe'ki-
25 meg ä'kwi'segi'megu me'to'sāneni'wiwen i'n ä'kwi'se'tōnāgwē wī'a'kwaneminānāwu'tiyäg^{kwe}. Ä'gwi nānō'ta wī'aneminepō'iyägw inäneme'nāginⁿⁱ. Ne'cāgwāne'mopena nō'ta wī'nepō'iyäg^{kwe}. Cewä'n i'ninā' ä'ci'cāgwāne'menāge wī'ca'wiyäg^{kwe}. Wāpi'ca'wiyägw i'ni me'cemegōna'ini wī'anemine'pō'i^dtc u'wiyā^A.
30 Mō'tci'megu apeno'ä'it u'wiyā'A wī'nepō'iwa'megu nānegut inaⁱ. Wī'ke'kyāw inagä'' ināna wī'mānwime'to'sāne'niwit^A. I'ni wī'u^dtcike'kyā^dtcī mānwime'to'sāne'niwit^A. 'Ö'ma'na wāwane'ckā'A nōta'megu wī'ne'pō'iw^{WA}. Ä'gwi wī'ke'kyā^dtcinⁿⁱ. I'ni wī'ca'-wiyäg^{kwe}.

35 "Ma'n ä'nenāni kī'wīgä's āto'taman^{ne}. Kā'ta kägō'i kyāta-mawī'yāgani kī^dtcime'to'sāne'niwag^{ki}. Ägwi'ku' u'wiyā'A ma'ni wī'pane'ckaginⁿⁱ. Kegime'si'meg ä'me'to'sāneni'wiyägw i'ni kī'i'cawip^{WA}. Kī'nepō'ipwa'megu. Ä'gwi wī'nāta'māgwini wī'kāgi-gāwime'to'sāneniwī'yägwinⁿⁱ. I'n ä'cikeg^{ki}, ne'ci'se','' ä'igu^dtcī
40 Wī'sa''kā'anⁿⁱ.

"Neta'camāw^{WA},'' kī'iti'iti^dtcā'. Tcīga'ckute wī'a'tā'tiyanī wī'se'niwenⁿⁱ. Ini'megu wī'anemi'cinene'kāne'tiyanⁿⁱ; me'ce-megō'na' ānā'gōmat^A. Ägwigä'i wī'wāwanāneta'manin i'n

upon) how you have each² lived. Only a person who has lived uprightly will be the one who shall dwell yonder. And when you die you are to tell each other about (going to) where the sun goes down. My younger brother does not dwell on the earth; he dwells up above. And so you shall call it 'where the sun goes down.' Such is the name you shall give it," he was told by Wī'sa'kă'ā'.

"Now this is how you should lay each other when you die. Do not lay each other all sorts of ways. Always it is to be toward where the sun goes down. You shall have the man who is to be the speaker face toward where the sun goes down. And this speech will go that way. (My younger brother) will never fail to hear the one who speaks to the corpse. His very word shall be heard.

"But I desire you to remember each other.² You must always remember whoever may be your relatives. You must even speak to little children when one dies. Do not think he is of no account. You must firmly keep this. As long as this earth endures you shall do this to each other. Do not straightway merely bury each other. You must do as I tell you.

"Death is a hard thing. Sorrow is especially hard. To-day, to be sure, you will not die in great numbers. Soon later on is when you will die rapidly. At the time when you cease to lead good lives, at the time when you begin to act very evilly, then you will die much too soon.

"We do not desire that you die prematurely. As far as life goes we shall plan it for you, so that you may continue to see each other for a long time. We do not desire that you die all too soon. We are unwilling that you die prematurely. But we are unwilling for you to do (evilly) at the time. If you begin to act (evilly) at that time every one will continue to die. Even if there is any child he will die, one by one. The one who shall live righteously is the one who will reach an old age. This is how he reaches an old age, if he lives righteously. Now as for this fellow, the one who is evil, he shall die prematurely. He will not reach an old age. That is what will happen to you.

"You are to be careful when you relate what I have told you. Do not conceal anything from your fellow mortals. No one shall dodge this. It shall happen to all of you who are mortals. You shall die. You shall not see each other live forever. This is how it is, my uncle," he was told by Wī'sa'kă'ā'.

"'I shall feed him,' you shall always say to each other. You will put food for each other at the edge of the fire. In that way you will continue to remember each other; (do this) to whomsoever you are related. I shall not fail to know it when you name each other.

² Freely rendered.

ä'ciwawiteti'yaninⁿⁱ. Ki'ke'käneta'meg^{ku}. Cewä'na kī'natotā-
'seti'megu me'to'säneni'wiwenⁿⁱ. Ī'n ä'nēnān," ä'igu^dtei Wī'sa'-
'kā'Anⁿⁱ.

- Kī'cetunä'moni^dtc ä'pemiwäpu'säni^dtcⁱ. Kenä^dtei'meg A'pe-
5 meg ä'äni^dtcⁱ. Kägeyā'mē'gupi pōni'nāwā^dtcⁱ. Kī'cipōninā-
wā^dtc ina'meg ä'u^dtcinegwāna'kwa'tenig^{ki}. Kī'cipyātā'senig i'ni
negwāna'kwa'tenig^{ki}, ä'ke'teime'pō'inig^{ki}. Me'tō^dtei'megu ä'pe'-
pōnig ä'ine'pōnig^{ki}. "Ci! Wä'na! Ma'na i'niya Wī'sa'kā^A,"
ä'ci'tā^dtcⁱ. Wī'nān ä'nāgwā^dtc i'na nenīw^{wa}. Ä'negu^dtc
10 ä'pwāwi'meguwa'ni'kā^dtcⁱ. A'penä^dtei'megu ä'nene'kā'netag^{ki}.
Wīnagā'inā'ini'megu ä'cipōnima'kama'kā'tāwī^dtc i'na ne'nīw^{wa}.
Kabō'tw ä'ä^dtcⁱä^dtcⁱmo'ä^dtcⁱ negu't äne'ka'wā^dtcinⁿⁱ. Pe'ki'-
megu nā'kānin ä'pe'se'tāgu^dtcⁱ. Negutigā' ä'ki'cinēpō'ini^dtcⁱ.
Ä'mamānwipepō'nwāwā^dtcⁱ. Ī'ninā'i nā'k i'ninā' i'kwāw ä'nō-
15 'cā^dtcⁱ. Ä'gwipi kägō' i'ciwī'sagama'taginⁿⁱ. Kabō'twe nā'k
A'cka'^dtei mānwawa'imagate'nig i'ni nā'ka negu't ä'ne'pō'i^dtcⁱ.
Ī'nipi wīnamegu'p in ä'Anō'kāne^dtcⁱ wī'ä^dtcⁱmo'ä^dtcⁱ ini'ni nāpō-
'i'ni^dtcinⁿⁱ. Wīna'megu ānemino'wā^dtcin ä'anemitōta'wome^dtcⁱ.
Mene'ta'meg ä'kōge'neme^dtcⁱ. 'Ö'ni kiki'cikōge'neme^dtcⁱ, ä'mī-
20 'cā^dtcⁱ'eme^dtcⁱ. 'Ö'nip ä'mawiwāne'kāwā^dtcⁱ. I'kwāwag^{ki},
negut ina'i ne'niwanⁿⁱ. I'kwāwag ä'wāne'kāwā^dtcⁱ wī'A'pini^dtc
ini'ni nāpō'i'ni^dtcinⁿⁱ. Wīna'meg ä'tepato'^dtciga'niwi^dtcⁱ. 'Ö'ni
me'to'sā'neniwa' kegime'si'megu i'nⁿⁱ, "Ke'tena'megu ä'menwā-
'kuni'gäyag^{kwē}," ä'itī^dtcⁱ.
25 'Ö'ni wīna'meg ä'kaka'nōnā^dtc ini'ni nāpō'i'ni^dtcinⁿⁱ. Wā-
'dteipagi'ci'monig ä'ine'kwā'ci'cini^dtcⁱ. Ä'ta'cigā'cini^dtc ä'ne'ma-
'su^dtcⁱ. Ma'nigā'ip ä'nā^dtcⁱ:
"Na'i teinawā'menān inu'gi ma'n ä'panāpatamāti'soyani wā'-
'säyāg^{ki}. Ma'kwā^dtcⁱdcā'megu i'citā'āgani kī'nene'kānet^A.
30 Kā'ta wā'wutam ä'cimyā'neteg i'cinene'kitā'āganⁿⁱ. Menwikegi'-
megu kī'nene'kānetamā'ti's^u. Ma'na nā'ka tcāgi'megu ānā'-
gōmata kā'ta ä'cimemyā'ckyanig inānemi'yāganⁿⁱ. Ä'ci'megu-
menwi'genig i'ni wī'inā'nema^dtcⁱ. Cewä'na kā'ta peteg i'cinene-
'kānemi'yāganⁿⁱ. Cä'cki'megu nīgā'ni kī'ināpⁱ. Wī'mawiwī-
35 'dteime'to'sänenimat ä'awi^dtcⁱ ma'na pāmā'sigāt^A, ä'anemine-
'ke'cawā^dtcⁱ, i'ni wī'mawita'cime'to'säneni'wiyanⁿⁱ. Ma'ni A'ki
ä'anemiwāwena'cka'k ini wī'anemi'aiyanⁿⁱ. Kā't aiyō' mani
ketōtāwe'nenāni kägō'megu i'cinene'kāne'taganⁿⁱ. Ä'cimegume'-
nwikeg i'ni wī'anemi'i'citāwu'sāyani nā'inā'i pemiwāpi'ka'-
40 'ciyāg^{ke}. Cä'cki'megu wī'icimenwipyānu'tawa^dtcⁱ wī'mawiwī^dtcⁱ-
wiwat^A. Ī'ni wī'icinene'kāne'tamanⁿⁱ. Kī'ketemina'wāwag aiyō'
A'kwita'kamigi wā^dtciketemāgi'ka'na^dtcig^{ki}. Ī'ni^dtcā' wī'inā^dtc
iyā'i pagamigā'paiyan Aiyā'pā'tā' ä'awi^dtcⁱ. Ä'cimenwigenigi'-
megu i'ni wī'ātota'mawa^dtcⁱ. 'Ma'ni ä'ciwā^dtc iyā' wā^dtcⁱka'-

You will know it. But you must ask each other for life. That is what I say to you," he was told by Wi'sa'kä'^A.

After he had spoken he walked off. He went gently up above. Finally (the man) ceased seeing him. After he saw him no more it became cloudy. After it blew there it became cloudy, it snowed heavily. It snowed as if it were winter. "I declare! That fellow was Wi'sa'kä'^A," he thought. Then that man himself departed. He did not forget what he had been told. He always thought of it. And so that man ceased fasting continuously

Soon he told it to one person with whom he was acquainted. He was listened to carefully. One of them had died. At that time they lived many a winter. At that time a woman was delivered. It is said that she suffered no pain at all. And soon later on after many years another person died. Then, it is said, he was ordered to speak to the dead. (The dead) was treated according to what (the one instructed by Wi'sa'kä'^A) said. First he was washed. After he was washed he was arrayed in finery. Then, it is said, they went to dig the grave. There were women and one man. The women were digging where the dead should repose. He (the one mentioned above) was directing (the ceremony). And the people all said to each other, "We surely have a good rule."

And he spoke to the dead. The dead was placed toward where the sun goes down. He, the former, was standing where the other's feet were. And this, it is said, is what he said to (the dead):

"Now my relative this day you have been deprived of your sight while it is daylight. Think only of quiet thoughts. Do not uselessly think of what is evil. Think only of what is good. And do not think wrongly of any of your relatives. Think well of them. But do not think backwards of them. You must merely look ahead. You will go to live where your fellow people live, where this one who continually shines (i. e., the sun) goes down out of sight shining. As long as this earth continues to have green grass on it,³ so long shall you continue to go there. Do not think at all about our town. You are to think of what is good as you walk away, when you start to leave us. Merely (think) that you will safely reach those with whom you will live. Think firmly of that. You must pity those whom you have left wretched on the surface of the earth. This is what you must tell Aiyāpā'tā'^A when you arrive where he is. You must tell only what is good. You must tell him, 'This is what they said to

³ This is the sense of the passage, even if rendered a trifle freely.

nagig a'kwita''kamig^{ki},' i'ni wī'ina^{dte}i'. Ma'ni nā''k^a. Ketō-gimā'menan ā'uwigī''enagwe ma'kwā^{dte}i'megu wī'ināneta'-mōnag^{kwe}, i'ni wī'i''cima^{dte}i kenegwane''senān Aiyā'pā'tā'^a. Nā'piwā'na kī'nene'kina'wāmāw ā'cime'gute' u'se''sā'ani nā''inā'i
 5 wāpi''kanā^{dte}i'. Nā'inā'tcā' ā'kakanōne'gugwānⁿⁱ, ā'cime'gugwān i'ni wī'nene'kānetag^{ki}. Īnigā''megugā' ina kī'ināw^{wa}, 'nāpiwā'na kīn ā'cime'nugwāni ke''se'sā'a kenene'kānetā'petuge nā''inā' aiyō'' ā'ke'ka''amō'ki wī'pyā^{dte}ita'cinana'āne'miyāg^{ke}. Ānenugwāni menwige'nōtuge mā'me'ci'k^a. Īni^{dte}cā' wī'inā'nema-
 10 ^{dte}i nī^{dte}ime'ckwa'kī'^a. Ā'cimenwigenigi'megu kī'inā'nemāw^{wa}. Ī'n ā'cime^{dte}i^{dte}imi^{dte}i māmē^{dte}imā''megu pyā^{dte}iwāpamita nā'-inā' ā'negwāme'ka''wiwā^{dte}i'. Ī'ni wī'ina^{dte}i'. Ī'ni mā'n aiyō' inugi wā^{dte}ipya^{dte}iwā'pame'ki kī'kā'nenān^{na}, nā'ka'^{dte}i kete-
 'kwa'iyō'menān^{na}. Ā'nenān inu'g^{ki}. Kī'wī'cigi^{dte}cā''megunene'-
 15 'kāneta mā'n ā'ci'menānⁿⁱ''

Ī'n ā'kwika'nōnā^{dte}i'. Ā'matagwāme''ka'u^{dte} i'na^{dte}cā' ina tci'-pai^{va}. Kī'cikaka'nōne^{dte} ā'nana'āgwa'piwā^{dte}i me'to'sāne'niwag^{ki}. Ā'pī'tcimatagwāme'ka'ome^{dte}i ne'ki'megu ā'ta'ci'ka'-ome^{dte} ina' ā'api'a'piwā^{dte}i me'to'sāne'niwag^{ki}. Me'cemegō'na'
 20 ā'penegā''megu wā^{dte}ipagi'ci'monig ā'inā'sama'piwā^{dte}i me'to'sāne'niwag^{ki}. 'Ō'ni kī'cipīta'o'mē^{dte}ini tciwīna''megu ā'mai'yōwā^{dte}i'. Īnigā'ipi'megu ne'ki pwāwika'nawī^{dte} u'wīyā' ā'pī'tci'ka'wome^{dte} ā'matagwāme'ka'ome^{dte}i'. Wīnwāwa'megu kāsī'pi matagwāme'ka'wā^{dte}ig ā'kiwikakanōne'ti'wā^{dte}i'. Kutaga'-
 25 gigā'ipi āgwi'megu kīgō'' i'cikakanōneti'wā^{dte}cinⁿⁱ. Nā'inā''megu kī'cipōni'kawo'mē^{dte}cin īnīpi kegime'si'megu ā'mai'yōwā^{dte}i me'to'sāne'niwag^{ki}. Āgwigā''ip u'wīyā'a pwāwimai'yō^{dte}cinⁿⁱ. Kegime'si'megu ā'mai'yōwā^{dte}i'. Mani'megu ā'cine'kī'ni^{dte}ini kī'ce'sōn A^{dte}cā''megu ā'penopenowā^{dte} ā'uwigī'wā^{dte}cinⁿⁱ.

30 Ī'nip īni'n ā'ke'tcima'wimā^{dte}i negu'ti'. Kabō'tw ā'ketemina'we'si^{dte}i'. "Na'i, mā'ni wī'i'ca'wiyāg^{kwe}. Kī'pagipagi'netip^{wa}. Ī'n i'na nā'pō'it unōgā'nawani wī'menwīpe'noni^{dte} ite'pī'ci'. Kī'u'ce''kī'āpw u'wīyā'^a. Īni'megu wī'inā'nemāgwe wā'ce'kī'ā'wāgwān ānānemāgo'a'megu tci'awāmāgwa nā'pō'itaiyōw^{we}. Īni'-
 35 megu wī'inā'inā'nemāg^{kwe}. Nā'k īni'megu wī'inā'gōmāg^{kwe}. Īni'megu me'tenō'i wī'i'cimenwī'penu^{dte}i tci'awāmāgwe unōgā'nawanⁿⁱ. Pwāwigā'initō'tawāgwe wī'wīte'gōwīw^{wa}. Nyāwawa'imaga'tenigi me'cemegō'na'i wī'wīte'gōwīw^{wa}. A'penā^{dte}i^{dte}cā'-megu kī'cinō'magāwinepo'wā^{dte}cin i'ni mā'ni wī'i'ca'wiyāg^{kwe}.
 40 Wī'wāpi'a'ci'tōyāgwe mī'cāte'siwenⁿⁱ. Īninā'i wī'na'tomāgwe wī'u'ce'kī'ā'wāgwān^{na}. Kī'cinī'mī'āgwe wī'wīku'wā'āgwe wī'ku'mā^{dte}i'. Īni me'cemegō'na'i kīgō''i kī'anemimīnāpwa wī'kume^{dte}ig^{ki}. Ī'ni wī'i'ci'tci'gāyāg^{kwe}'' ā'igu^{dte}i kāteminā'gu^{dte}cinⁿⁱ.
 "I'citā'āyāgwe'gā'i me'cemegō'na'i kīgō''i kī'pagā'tōpwa wī'ku'-
 45 metcigi wī'mī'^{dte}iwā^{dte}i': cewā'n ane'kī'megu. Ā'gwi na'nōpe'k^a.

me whom I left on the surface of the earth.' And this. That he think of our chief who makes us live quietly, that is what you must tell our nephew Aiyāpā'tā'^A. You will then remind him of what he was told by his elder brother when he himself began to leave him. And whatever words may have been addressed to him, whatever he may have been told, he will remember that. And so you will say to him, 'I suppose you recollect whatever your elder brother may have said to you at the time when he selected this place for you so that we might come and be looked after by you. Whatever he may have said is probably surely good. And so you must think of my fellow Meskwakies. You must think of them in a good way. That is the message the one who came to look at me the last, when I was laid to rest, sends.' That is what you must tell him. That is why these our friends come to see you, and our women. That is what I say to you to-day. You must firmly keep in mind what I say to you."

That was as much as he spoke to him. Then that ghost was covered with earth. After he had been spoken to, the people sat down. While they were burying the body, as long as they were busy with him, the people remained seated. And even all of the people faced west. And after the body was buried they wept at the same time. And it is said that no one talked as long as they were busy burying the body. Those burying (the dead) talked to each other. But the others did not say a thing to each other. When they were no longer busy (in burying the dead) all the people cried. There was not one, it is said, who did not cry. All cried. When the sun set, then they went to their respective homes.

Now it is said that one person bitterly wailed over the (dead). Soon he was blessed. "Now this is what you are to do. You must always release each other (i. e., hold an adoption feast). Then the soul of the dead will safely and speedily go yonder. You must adopt some one. And you must think exactly the same of whomever you adopt as you thought of your relative who died. You must think exactly that toward them. And you will be related to him exactly (as you were to the dead). That is the only way the soul of your relative may depart safely and speedily. If you do not do this for him he will become an owl. After four years he will become an owl. You are always to do this after they have been dead a short time. You will begin to make finery. Then you shall summon whomever you are going to adopt. After you give a dance for him, then you are to have him extend invitations. Then you will continue to give some kind of presents to those who are invited. That is the way you are to do," he was told by the one who blessed him. "If you like, you may cook anything for those invited to eat: but it is to be only a little. It must not

Wī'i cigā'megumenwicāgata'mowā^dte A'pī'tci ta'swī'. I'ni wī'i-
 'cimenwī'tci'gāyāg^{kwe}'. Kī'anemiku^dtei'megume'kāpwa wī'anemi-
 'i'ci'tci'gāyāgw ā'cimegōnime'nwikeg^{ki}'. Mā'ni wī'na me'tā'kwi'
 cā'cki ta'cikakanōne'tiyāgwe 'ina' wī'n āgwi wī'menwī'keginⁿⁱ'.
 5 Māni'megu āne'nagōwe wī'i'ca'wiyāg^{kwe}', i'ni wī'menwī'tci'gāyāg^{kwe}'.
 Me'tō^dtcimegō'ni wī'wāweni'tā'tiyāgwe kenōgāna'wāwag^{ki}'. Me-
 'cemegō'na'i kī'anemināgwāp^{wa}'. 'Ō' manigā'i kuta'gi i'ca'-
 wiyāg^{kwe}', ā'gwi me'sōtāwī wī'ka'ckipeno'yāgwini. Me'tenō'-
 'megu mane'tōnāgi wā^dtei't i'ni wī'ka'cki'itepi'i'at^a'. Wī'mānā-
 10 wā'megu' cā'cki wī'ne'pō'it^a'. I'ni wī'n ā'cime'nagōwe wī'i'ca'-
 wiyāgwe me'cemegō'na'i wī'penōwa'megu, ā'gwi māmye'tci māne'-
 towit^a'. Me'cemegō'na'i wī'nāgwāwa i'ni tōtatōtā'tiyāg^{kwe}','
 ā'igu^dtei kāteminā'gu^dteinⁿⁱ'.

'Ō'nipi me'cemegō'na' ā'anemiwī'ta'mawā^dtei me'to'sāne'niwa'ī'.
 15 Ke'tena'megu ā'anemitāpwa'tāgu^dte ānemi'ā^dtcimo'ā^dtei'ī'.

Kabōtwe nā'ka kabō'twe A'cka'^dte ā'nepō'ini^dte uwī'kā'n-
 wāwanⁿⁱ'. Ā'wāpikōge'nāwā^dte'ī'. I'niye'meg ā'tōta'wāwā^dte ini'-
 megu nā'nāga^dte ā'ca'wiwā^dte ā'i'ca'wiwā^dte'ī'. 'Ō'nipi nā'nāga^dte
 ā'pa'gine^dte'ī'. I'ni ne'sw ā'kī'cinepō'iwā^dtei me'to'sāne'niwagi
 20 mō'cagigā'megu ne'niwag^{ki}'. Ininā'ip i'kwāwa wī'cige'siw^{wa}'.

Cipinā'wap ā'ca'wiwā^dte'ī'. Mene'ta nā'pō'it iyā'meg A'ci'^dte
 ā'ke'ka'ā'tānigi wī'ta'ci'A'kawā'pame^dtei nāponāpō'i'ni^dte'ī'.
 Āne'kō^dtei nā'pō'ita ne'sō'nameg ā'ke'ka'mawu^dtei wī'u'wigi^dte'ī'.
 'Ō'ni ne'sō'namegi nā'pō'ita nyāwō'nameg ā'ke'ka'ā'tānigi wī'u'-
 25 wigi^dte'ī'. Pepenō^dtcigā'ip ā'uwī'giwā^dte'ī'. 'Ō'ni kī'ciniginepo-
 nepō'iwā^dte'ī', me'cemegō'na'ipin ā'aneminepō'iwā^dtei me'to-
 'sāne'niwag^{ki}'.

'Ō'n ini'gi ne'swī ne'niwag ā'ckinepō'itcigi wīnwāwāni' in
 ā'nana'āne'māwā^dte'ī'. Ne'sō'namegi nā'pō'ita pe'ki'megu wāwa'-
 30 ne'ckā'a' ā'ta'cimawā'cimā^dte'ī'. Me'tenō'megu wī'n ā'ci'tā'ā^dte
 i'n ā'nā'wāni^dte Aiyāpā'tā'anⁿⁱ'. Wīna'meg ā'kegye'kimā^dtei
 kiwā^dtcānī'wip i'n ā'a'wiwā^dte'ī'. Ā'pemā'te'siwā^dtei wāwane-
 'ckā'A'gi yō'wwe'. Ā'pwāwī'megu wāwāwānāneti'sowā^dte'ī'. Wīnwā'w
 ā'agāwāta'mawā^dte ā'ta'ci'u'pyānigi wī'tane'siwā^dte'ī'. Ā'ci'-
 35 meguketemāgyāni'gip i'n ā'ca'wiwā^dte'ī'. Mō'tci'megu wī'mī-
^dteiwā^dtei kīgō' ā'ta'ci'agāwāta'mowā^dte'ī'. Me'tenō'megu nāna-
 'ānemego'wā^dteini kī'cika'ckimā'wā^dteiniⁿⁱ'. Inī'n ā'ca'wiwā^dte'ī'.
 Pe'ki'meg ā'sanagi'tōwā^dte'ī'. Mō'tcimegō'nipi wī'mē'nowā^dte
 ā'kanōnāwā^dte'ī'megu nāna'ānemego'wā^dteiniⁿⁱ'. Me'tenō'megu
 40 "Au'," ā'ni^dtein ini'n ā'i'ca'wiwā^dte'ī'. Āne'tapi' cā'cki'megu
 wī'wī'se'niwā^dte ā'cika'cko'wāwā^dte'ī'. Āne'ki' mō'tci'megu ā'A'-
 'came^dte'ī'. A'penā^dtei'megu wī'wī'cāpe'nāwā^dte ā'i'cime^dte'ī',
 ne'ki pemi'A'kiwī'nigwānⁿⁱ'. 'Ō'n āne'ta me'ce'meg ā'anemi-

be much. It should be enough for them all to eat well—such is the amount. Then you will be doing well. You will find out how you are to act in a good way. If you merely talk to each other there and nothing else, then it will not be well. You must do as I tell you, then you will be doing well. It is as if you were beautifying each other's souls. You may depart at any time. And if you do otherwise you will not be able to go anywhere. Only one who is from the manitou's land will be able to go there. There will be many who merely die (and go nowhere). Now if you do as I tell you, every one shall go, not merely one who has the nature of a manitou. Any one shall depart if you always do this for each other," he was told by the one by whom he was blessed.

Then, it is said, he continued to instruct all the people. Surely the people whom he continued to instruct believed in him.

And soon later on one of their friends died. They began to wash him. They did exactly as they had done to the others. Then he was released (i. e., an adoption-feast was held). Then three persons had died and they were only men. At that time women were strong and husky.

(This is what the three who died) did. The one who died first was to watch those who died, near the (wickiup) selected. The one who died next in order was selected to live in the third wickiup.⁴ And the one who died the third time was to live in the place selected for the fourth time. And it is said that they lived very far off. And after these had died, it is said that the people in general continued to die.

And these three men who were the first to die instructed them. The third to die gathered the very wicked to instruct them. They only saw Aiyāpā'tā'^A when he wished it. He (alone) instructed them: it is said that it was a lonely place where they dwelt. While they were alive they had been evil. They did not have control over themselves. They desired to be where it was joyous. It is said that continually lonesome things happened to them. They even desired something to eat there. (But they) only (got it) after they persuaded the one by whom they were instructed. Then they did (as they wished). They had a very hard time. They even spoke to the one by whom they were instructed to drink water. It was only when he said, "All right," that they could do it. It is said that some were only able to obtain permission to eat. They were fed very little. They always were to be hungry as long as the earth endures, they were told. And some obtained permission to do everything. But

⁴ Free translation.

'cika'cko'wāwā^{dtci}'. Cewānōmagā''meg^{ku}'. Ā'gw ā'citā'ā'wā^{dtci}pi
i'cige'niginⁿⁱ'. Ā'wī'seniwā^{dtci}yupī'i me'cena'megu kago''i mā'ne
mī'^{dtci}wagi' cewā'nap ā'gwi kī'pu^{dtci}ā'ckāgwī'wā^{dtci}ni'. 'Ō'ni
ne'p ā'me'nowā^{dtci}'. Ā'ā'genigi mā'n ā'cimenō'wā^{dtci}ni'. Me-
5 'tenō'meg ā'ka'cko'wāwā^{dtci} wī'me'nowā^{dtci} i'n ā'pwāwī'ini'i'ci'-
genig^{ki}'. Ō'ni mī'^{dtci}wenⁿⁱ'. Pwāwī'ā^{dtci}mo'wā^{dtci}ni wī'mī'^{dtci}-
wā^{dtci}ni mā'n ā'ci'atā'penamo'wā^{dtci}ni ā'ā'genig^{ki}'. Me'tenō-
'megō'nip i'n ā'ka'cko'wāwā^{dtci} wī'mī'^{dtci}wā^{dtci} i'n ā'ka'ckimī/-
^{dtci}wā^{dtci}', ā'pwāwī'ni'ci'genig^{ki}'. Cewā'n ā'pwāwī'ā'cita'ikī'pu-
10 ^{dtci}ā'ckā'gwiwā^{dtci}'. Ā'me'ckwīgītā'āwā^{dtci}pi'. Wī'kegenikī'pu'^{dtci}-
āwā^{dtci} āne'tap ā'ku^{dtci}cawī'megukegene''siwā^{dtci}'. A'kwiyā-
^{dtci}pi'megu. Ā'pwāwīnenō^{dtci}ā'ta'mowā^{dtci}'. Ne'ki'meg ānemi-
'A'kiwī'nigwān i'nipi wī'icikutagānetā'mowā^{dtci}', ā'wāwane'ckā-
'iwā^{dtci}gā'ipi yō'w āyā'ipemāte'siwā^{dtci}'. Īni'ni wā'^{dtci}tō'tawu-
15 ^{dtci}', wā'^{dtci}pi wāwānā'neme^{dtci}'. Āgwīgā''ipi kagō''meg i'cikete-
mina'wu^{dtci}ni'.

'Ō'ni nī'cō'nameg ā'witcig^{ki}'. 'Ō'n īni'g ā'ne'kō^{dtci} A'pī'tci-
wāwane'ckā'agi yōw āyā'ipemāte''siwā^{dtci}'. Cā'ckimegu'p īnigi wī-
'pwāwīneguta''i'āwā^{dtci}'. Kabōtwepā'pe' ā'māmātāni'e'ti'wā-
20 ^{dtci}'. Ā'pwāwī'sanagi''tōwā^{dtci}'. Wī'wī'se'niwā^{dtci} me'ce'megu
ā'wāpī'wī'se'niwā^{dtci}'. Cā'cki^{dtci}ā''ipi wī'pwāwī'megu'u'wiyā'ane-
guta''i'ā'yā^{dtci}ni'. 'Ō'n ā'pwāwī'ā'came^{dtci} ā'ā^{dtci}mo'e^{dtci}pi'megu
ne'ki wī'pwāwī'wī'seni^{dtci} īni'megu ne'k ā'pwāwī'ā'came^{dtci}'.
Ku'tamōgigā'i'p īni wī'kī'kī'kinuta'mowā^{dtci}'. Nepimā'tap īni'meg
25 ā'ci'genig^{ki}'. Me'tenō'me'gup ā'kana'wiwā^{dtci}'. Ī'n ā'ka'ckime'-
nowā^{dtci}'.

'Ō'ni nā'ka'^{dtci} ne'sō'nameg ā'witcig^{ki}'. Īni'gip ā'nāwitepe/-
'kinig ā'kwīwāwānāneti''suteig^{ki}'. Nā''ka wī'se'niwen ā'wāwānāne-
tamowā^{dtci}pi'megu. Kī'cināwitepe'kī'niginin ā'wāwānā'neme^{dtci}'.
30 Nā''ka ne'p īninā''ipi sānagi''tōwā^{dtci} wī'me'nowā^{dtci}'. "Ne'pi
nī'men^{nu}," ā'yo'wā^{dtci}ni ā'wāpī'ā^{dtci}mo'wā^{dtci} wī'u^{dtci}me/-
nowā^{dtci}'. Teatcawī'ip āno'wāwagi wī'me'nowā^{dtci}'. Me'tenō'me'-
gup ā'tā'pwāwā^{dtci} wī'u^{dtci}me'nowā^{dtci} i'n ā'me'na'e^{dtci} A'ne'kī.
"Kī'ci^{dtci}ā'wāwānāneti''soyane me'cena' mā'ne kī'men^{nu}," ā'ine/-
35 ^{dtci}pi'. Nā''ka wī'wī'seni'wā^{dtci}ni menwita'swī'meg ā'ā'came^{dtci}'.
Ā'pwāwīwīnwāwā'āno'wāwā^{dtci}'. Me'tenō'tcā'me'gupi ne'p āno-
'āno'wāwā^{dtci}ni teā'tcawī'i.

'Ō'ni nyāwō'nameg ā'witcig^{ki}'. Īni'gipi wī^{dtci}cawiwā^{dtci}pi'megu
Aiyāpā''tā'anⁿⁱ'. Īnigipi pwāwīmegu-kagō'i-i'cine'ckimāganī'wī-
40 ^{dtci}pi'. Wīnwāwā'megu ānemi'citā'āwā^{dtci} i'nip ānemi'ca'wiwā^{dtci}'.
Nā'kāni'gip A'penā^{dtci}pi'meg upyāniwī ā'a'wiwā^{dtci}'. Ā'nānī'-

(it had to be done) in a short time. It was not as they desired. It is said when they ate, they ate plentifully, but, it is said, (the food) did not fill their bellies. Water was what they drank. As they drank it disappeared. Only when they obtained permission to drink it was not so. And the same regarding food. If they did not ask to eat, when they took it it disappeared. It is said that only when they obtained permission to eat were⁵ they able to eat, and then it was not so. But, it is said, it did not fill their bellies. It is said that they were discouraged. It is said that some tried to be as fast as possible so as to have their bellies filled in a hurry. It is said that it was worse for them. They did not experience the taste of it. As long as the earth exists they will suffer in this way, as, it is said, they were bad while they were alive. That is why they were treated so, and why they are controlled. They are not pitied at all.

Now regarding those who live in the second (wickiup). Now it is said that these were next in order of wickedness when they were still alive. Only they could not go off any place. Sometimes they would enjoy themselves. They did not have a hard time. They ate anything they (pleased) when they began to eat. Only, it is said, no one was allowed to go off anywhere. And when they were not fed they were told not to eat as long as they were not fed. It is said that they were afraid to eat prematurely, defying (the injunction). The same happened with regard to water. The only way they were able to drink was when they spoke (i. e., asked permission). Then they could drink.

Now regarding those dwelling in the third (wickiup). It is said that up to midnight was as far as they had complete control of themselves. And they had control of the food. After midnight they were controlled. And at the time it is said they had a hard time getting water to drink. When they said among themselves, "I want to drink water," then they began to explain why they should drink. Sometimes they failed to get permission to drink. Only when they told the truth why they should drink, were they given a little to drink. "After you have control of yourself, you may drink plentifully," it is said they were told. And when they were to dine, they were fed a pleasing amount. They did not fail to obtain permission. It is said that water was the only thing for which sometimes they failed to get permission.

Now regarding those dwelling in the fourth (wickiup). These were the ones living with Aiyāpā'tā'^A. And it is said that they were the ones who were forbidden nothing. It is said that they did whatever they pleased. And it was always happy where they dwelt.

⁵ Free translation.

miwā^{dte}l'. Me'ce'megu i'cimāmetā^{dte}ā' ina'megu. Winwā'w
 ā'wāwānāneta'mowā^{dte}l'. Nā''ka me'cemegō'na' nā''inā' ā'wāpa-
 'kiwi''tōwā^{dte} ā'wā'sāyānigi' nā'ka^{dte}ci tepe''k^l'. Me'cemegunā'-
 'inā' ā'wī^{dte}cānōmegowā^{dte}ci'ā'megu ini'n Aiyāpā''tā'anⁿⁱl'. Ā'ki-
 5 cāgu^{dte}ci'megumenwītōtā'gowā^{dte}l'. Nā''k ā'wāwānānetamowā-
^{dte}ci'megu wī''āwā^{dte} ini' wāwane'ckāme'cena'megu ā'kiwiwāpa'-
 mawā^{dte}l'. Tcatcawī''ip āne'ta kuto'wāwag ā'a'wiwā^{dte}ci wī'a'-
 wini^{dte}l'. Ī'ni wī'nap āno'wāwag^{ki}l'. Cāgwānemowa'gipi. Ī'n
 ānowāwā^{dte}cinⁿⁱl', "Wī'ta'ci'ā'ci'enāg^{kwo}l'. Wī'nepwā''kā'āpimā'i',"
 10 ināpipā'pe'e', "pwāwiwānāma'kwā^{dte}cime'to'sāneni'wiwā's ayā-
 'ime'to'sāneni'wiwā^{dte}l'. Kewāwānānetāpwamā''mani wī'atā'pā'-
 nemāg^{kwo}l'. Ī'ni mā'ni wā^{dte}ci'nyāwenwi pemi'a'wiyāg^{kwo}l',"
 ināpipā'pe'e'.

Wāwane'ckā'iwāt āyigi'meg ā^{dte}cimo'e'tiwag^{ki}l'. Ī'ni wā^{dte}ci
 15 ne'cki'tiwā^{dte}ci wī'wāwane'ckā''iwā^{dte}l'. 'Ō'n inu'g iniye pyā^{dte}ci-
 'ca'wiwā^{dte}ci me'to'sāne'niwag ā'pōnimegōniwātā'wī'i'ca'wiwā^{dte}l'.
 Inugi me'cemegō'n u'wiyā' ā'ne'pō'i^{dte}l', apeno'agā'' me'cena'-
 'megu anemine'pō'iw^{wa}l'. Me'ce'megu ā'pī''tcigit anemi'megune'-
 pō'iw^{wa}l'. Ā'gw ā'kwāpyā'setāgāte'e mā'netōw ume'to'sāneni-
 20 weni'naw aiya'kwime'to'sāneni'wiginⁿⁱl'.

'Ō'n inugi nepō'i^{dte}cin u'wiyā'a mā'n āne^{dte}l', "Na'i, inu'gi
 wā''sāyāg ā'pōnānātamāti''soyanⁿⁱl'. Cā'cki'meg ā'cime'nwikegi
 ki'i'cinene'kānet^l. Kā'ta wāwutami kāgō'i nene'kāne'taganⁿⁱl'.
 'Āpenāwi'megu ā'cime'nwikegi ki'i'cinene'kānet^l. Mā'na^{dte}cā'i
 25 Pāmā''sigāt ā'anemine'ke'cāwā^{dte} i'ni wī'mawitā'cime'to'sāneni'-
 wiyānⁿⁱl'. Kenegwane''senāna ki'mawiwī^{dte}cime'to'sāne'nīmāw^{wa}l'.
 Mā'na nā''ka tcīna'wāmata tcā'g ānā'gōmata kā't ā'cimyāne'-
 tegin inānemī'yāganⁿⁱl'. Inu'g ā'wāpi''kana^{dte} ā'gwi nā''ka
 pete'gi wāwutami wī'i'cinene'kāne'mā^{dte}cinⁿⁱl'. Nā''ka kā'ta
 30 pete'gi wī'inā'pamā^{dte} inānemī'yāganⁿⁱl'. Nā''ka mā'na me'to-
 'sāneniwa me'sōtāwi pete'g i'cinene'kānemī'yāganⁿⁱl'. Mā'n
 ānemī'ci'cā'ck ā'cimenwī'genig^{ki}l'. Kā'ta ki'na kāgō'megu i'cim-
 yānāne'tagan ā'panāpa'tamani mā'ni wā''sāyāw^{wi}l'. Īni'ku' wī-
 'itegi mā'na me'to'sāneni^wl'. Ā'gwi ne'ci'ka ki'na mā'n inug
 35 ite'yani wī'i'cine'ci''kanepō'i'yaninⁿⁱl'. Wī'pwāwī^{dte}cā'ina'i'ā'kwā'-
 matag i'nānemⁿⁱl'. Mā'ni wī'i'ca'wiyānⁿⁱl'. Cā'cki wī'pwāwī'a-
 'kwā'ā'kwamata'mowā^{dte}ci i'nānemī ki''kānag^{ki}l', mā'ni mā^{dte}cā'pe'-
 nāweni wī'pwāwimā'ce'kā'gwiwā^{dte}ci i'nānemⁿⁱl'. Me'ce'megu'cā'-
 'cki wī'ta'cime'tome'to'sāneni'wiwā^{dte}ci ki'inā'ināne'māwag^{ki}l'.
 40 Ā'penāwe'megu ki'nene'kāneta mā'kwā^{dte}l'. Inugi mā'ni
 ā'panāpa'tamani mā'ni wā''sāyāw^{wi}l'. Kā'tā, 'mā'ni tānī'na'
 itowāte mā'a'gi nī^{dte}cime'to'sāne'niwag^{ki}l', kā'ta inānemī'yāganⁿⁱl'.
 Mā'ni^{dte}cā' ā'cime^{dte}ci'^{dte}cimig mā'a'g aiyō'' pyā^{dte}ciwāpa'mē'kigi
 ne'sā'māwani pyā'tō'kig āwata''e'kigi wī'awata'womā^{dte} Aiyāpā'-

They had a great time dancing. It was enjoyable every way. They had control of it. At any time, day or night, they began to have their sports. Even Aiyāpā'tā'⁶ played with them. He treated them as nicely as possible. They were allowed to visit the bad ones. Sometimes, it is said, some tried to get permission for (the evil ones) to live where they themselves lived. It is said that they failed to obtain permission. It is said that they (the manitous) were unwilling. They said, "They will get you to be like they are." They would be told, "They are being made intelligent because they did not live quietly while they were alive. You have full power to pick (the place where you will go). That is why you live in four different wickiups,"⁶ they would be told.

They also told each other if they were bad. That is why they forbade each other to be bad. And to-day the people cease doing as they had been doing. To-day any one dies, even children die. So do people of any age. Their life does not extend as far as the manitou planned it to extend.

And to-day when anyone dies, he is told: "Now this day you have ceased to see daylight. Think only of what is good. Do not think of anything uselessly. You must think all the time of what is good. You will go and live where the One who Shines continues to set. You must go and live with our nephew (sister's son). And do not think evil toward these your relatives, all to whom you are related. When you start to leave them this day you must not think backwards of them with vain (regret). And do not think of looking back at them. And do not think backward of this people in general. Only think of them this way, in a way that is good. And do not feel badly because you have lost sight of this daylight. That will happen to (all) the people. This does not happen to-day to you alone, so that you thus be alone when you die. Bless (the people) so that they may not be sick. This is what you will do. Bless your friends so that they be not sick, that this evil sickness strike them not. You must merely bless them so that they may live as mortals here. You must always think kindly. To-day you have lost sight of this daylight. Do not think, 'I wish the people would also do this.' Such is the message these send who have come here to see you, who bring tobacco, the ones who send tobacco as a message to you so that you may transmit it to Aiyāpā'tā'⁶. Life is what they shall

⁶ Free translation.

'tä'an A'sä'māwanⁿⁱ. Pemāte'siweni'megu i'ni^dtcā' wī'i'ci-
kanōta'mawa^dtcⁱ. I'ni wī'ina^dtc i'yā' pagamigāpāwinu'tawat
Aiyā'pā'tā^{'A}: 'mā'A'gi wī'n i'yā'i wā^dtcⁱ pyā^dtcikātemāgi-
'kanagig A'kwita''kamigi mā'A'n une'sāmā'wāwani nepyā^dtcawata'-
5 'egōg^{ki}. Cewā'na kenwā'ci'megu wī'me'to'sāneni'wiwā^dtcⁱ
kī'ināne'āwag mā'A'ni wāne'sāmā'witcig^{ki}. I'ni wī'ina^dtc
Aiyā'pā'tā' i'yā'i pagamigāpāwinu'tawat^e. I'ni wī'i'ci'megu-
wī'ciginene'kāne'tamanⁿⁱ. Mā'n ini nī'na 'menwī'tā'ān^{nu}, wā-
^dtc i'nenānⁿⁱ. I'ni^dtcā'megu kī'i'caw ā'nenānⁿⁱ. Inugi'mani
10 māmē^dtcinā'megu nī'n ā'kakanō'nenānⁿⁱ. I'ni wī'pōnikanōnenā-
nini tcinawā'menān^{ne}."

I'nⁿⁱ: "Na'i, sa'ka'amawu''ku; na'i kī'pagita'mawāpwa ne'sā-
māwanⁿⁱ." Ā'mīwī'gāpā^dtcⁱ kī'cikaka'nōnāt[']. Ō'ni pe'ki'megu
tcina'wāmāta mene't ā'pagita'mawā^dtc A'sā'māwan ā'ka'nōnā^dtcⁱ
15 tagā'wi: "Mā'na A'sāmāwa kī'pagi'tamōne kenwā'ci wī'me'to'sā-
neni'wiyanⁿⁱ. Kī'inā'nem^{mi}." I'n ā'inā^dtcⁱ."

Ō'ni nā''ka me'cemegō'na' āneta kanō'nāwag^{ki}: "Mā'n inu'g
A'sāmāwa ketawatā'ene wī'awa'tawa^dtcⁱ kenegwane'senān^{na}.
Mani^dtcā' ā'cinatawāne'tamānⁿⁱ, kenwā'ci wī'me'to'sāneni'-
20 wiyanⁿⁱ, pā'ci'megu wī'na nō^dtcⁱ, ke''kyaiyanⁿⁱ. I'ni pe''ki
nātwāne'tamānⁿⁱ. I'ni^dtcā'mā'na'A wā^dtc awata'enāni wī'awa'-
tawa^dtcⁱ kenegwane'senāna nene'sā'māwanⁿⁱ. I'ni^dtcā'megu kī'-
ināw ā'cinatawāne'tamānⁿⁱ, mā'netōwa u'ta'kim ā'anemikugwā-
'kināgwa'tenig^{ki}, wī'anemikugwā'kāpatamānⁿⁱ, kenwā'ci'meg
25 aiyō'i wī'ta'ciwī^dtcime'to'sāneni'gāyanⁿⁱ."

Ō'ni nā''ka kuta'g ā'ka'nōnā^dtcⁱ: "A'sāmāwa mā'na ketawa'-
tā'ene kenwā'ci'ci wī'me'to'sāneni'wiyanⁿⁱ." I'ni me'cemegō'na'
ā'cikanō'nāwā^dtc A'sā'māwani pāgitama'wātcig^{ki}, me'ce'meg
i'kwāwagigā'i ne'niwagi me'ce'megu kā'ckika'nawit['].

30 Ō'n i'kwāwa ā'ne'pō'i^dtc ā'kakanōne^dtcⁱ mā'n ā'cikaka'nōne-
^dtcⁱ: "Na'i tcinawāmenān inugi' man ā'kwamata'mowen ā'maiyā-
'ekā'gwiyanⁿⁱ. I'ni mā'n inugi wā^dtcⁱ nepō'iyānⁿⁱ. Kā'ta^dtcā'
kāgō' ā'cimyā'neteg i'citā'āgani nene'kānetamawī'yāgani tcā'g
ānā'gōmata me'cewā'megō'na'i me'to'sāne'nīw^{wa}. Cā'cki'megu

35 kī'wigā^dtcinene'kāneta wī'anemi'aiyani wī'mawī'ugwi'siyanⁿⁱ,
Aiyā'pā'tā^{'A}. Ā'cimegume'nwikeg i'ni wī'anemi'cinene'kāneta-
māti''soyanⁿⁱ. Kī'atā'pena'megu menwītā'āganⁿⁱ. Mā'A'ni nā''k
A'sā'māwan āwatā'e'kigi kī'wī'cigi'megukanōtama'wāwag^{ki}.
Keteminaw ape'no^{'A}. Kā'ta wā'wutami pete'g i'cinene'kāneta-
40 mawī'yāgan ume'to'sāneni'wenwāw^{wi}. Kā'ta nā''ka pete'gi wī-
inā'pama^dtc i'citā'ā'kanⁿⁱ. Cā'cki'megu wī'mawī'ugwi'semata
kī'nene'kā'nemāw^{wa}. Wī'i'ci'megumenwina'wā^{'A}tcⁱ. I'ni wī'i-
'cinene'kāne'tamanⁿⁱ. Nā''ka mā'A'ni tā'sw āwa'ta'e'k une-
'sāmā'wāwani kī'wī'cigi'megukanōtama'wāwag^{ki}. I'yā'megu

especially and particularly ask him for. This is what you shall say to Aiyāpā'tā'^A when you arrive yonder and stand before him: 'They whom I left in wretchedness on the surface of the earth send this tobacco by me as a message. But you shall bless them so that they whose tobacco this is shall live long.' You shall say that to Aiyāpā'tā'^A when you arrive yonder and stand before him. You yourself will thus think strongly of it. This is why I say to you, 'Think well.' And so you shall do as I tell you. To-day is the last time I shall speak to you. Now I shall cease speaking to you, my relative."

Then (the speaker addresses the people): "Come, make an offering to him; throw tobacco for him." Then the one who had finished speaking moves from where he is standing. Then one closely related to (the dead) first throws tobacco for him and speaks a little to him: "I throw this tobacco for you so that I may live long. Bless me that way." He says that to him.

Then a number of others speak to him: "This day I give you this tobacco as message for you to take to our nephew. That is what I desire, that I may live long, that I may reach old age. That is what I especially desire. And this is why I send my tobacco by you to our nephew. So you will tell him what I desire, namely, that I may continue to see this earth of the manitou as it changes its appearance (i. e., seasons), that I may live here a long time with mortals."

And then another speaks to him: "I send this tobacco by you that I may live long." That is how any one spoke to (the dead) of those who threw away tobacco for him, any one, a woman or a man, any one able to speak to him.

Now when a woman is spoken to when she dies, this is how she is addressed: "Now my relative, this day sickness has stricken you. This is why you died. Do not think anything evil, do not think this toward any one of all your relatives, or any person. You must merely carefully think of where you are going, that you are going to have a son (sister's son), Aiyāpā'tā'^A. You are to think only what is good about yourself. You are to take up a pleasant thought. And you are to speak firmly to (Aiyāpā'tā'^A) for those who send this tobacco by you. Have pity upon the children. Do not uselessly think back of their lives. And do not think of looking back at them. You will merely think of the one to whom you are going, to have him for your son. In that way you will gladden him. You will think that way. And you will speak firmly for as many as sent their tobacco by you. When you arrive yonder you will speak to

i'cipyānu'tawate kī'ka'nōnāwa kegwi's Aiyā'pā'tā^A. Kā'ta ku'setawī'yāganⁿⁱ. I'n ā'inenāni teinawā'menān^{ne}, inu'gi mā'n ā'kanō'nenāni māme^dtcināⁱ. Kī'wī'cigi^dtcā'megunene[']kāneta mā'n ā'cikanō'nenānⁿⁱ. I'nⁿⁱ, i'nⁿⁱ,'' ā'i^dtcī kākā'nōnāt^A.

- 5 Ō'ni pe'ki'megu teinawāmāt ā'mene'tamipagita'mawā^dtcī nenōtāwine'sā'māwanⁿⁱ. Kī'cipagitamo'wā^dtcīni pe'ki teinawā'-mātcig^{ki}, 'ō'ni me'cemegō'na'in ā'pagitama'wawā^dtcī. Teinawā'-mātān ā'ka'ckika'nawī^dtcī "Kānōne[']ku[']" i'n ā'inā^dtcī nenō'-tāwaⁱ. 'Ō'n āne't ā'kanō'nāwā^dtcī. Mā'n ā'nāwā^dtcī: "Na'i',
10 nete[']kwaīyōm^{me}, mā'n ā'sāmāwa ketawatā'en^{ne}. Mā'ni^dtcā' wī'inā^dtcī wī'mawī'ugwi'semat^e. 'Mā'a'ni pyā^dtcawatā'i^dtcīniⁿⁱ,
kī'ināw^{wa}, 'ā'ke'kyāweniwini^dtcā'i kī'inā'nemāw^{wa}, kī'ināw^{wa}.

I'n ā'nāwā^dtcī i'kwāwanⁿⁱ.

- 'Ō'n āne'ta mā'nⁿⁱ, "Na'i' nete[']kwaīyōm^{me}, inu'g ā'wāpu'sā-
15 yāni kegwi'seg ā'aiyanⁿⁱ, mā'n ā'cinatawāne'tamānⁿⁱ. Wī'tāpa-
'kwī'megumenwīwī^dtcīme'to'sānenī'wīyānⁿⁱ, ā'ke'kyāweniwīgī'megu,
kī'i'nānemⁿⁱ. I'ni wī'inā^dtcī kegwi's Aiyā'pā'tā' iyā'i pyānu'-
tawate nete[']kwaīyōm^{me}." I'n ā'nāwā^dtcī āne't^A.

Ini'megu i'cinī'cw ā'cikegi tcīpaiya'i'kwāwa ā'kākā'nōne^dtcī.

- 20 'Ō'ni mā'n ā'pī'ta'u^dtcī ā'ca'wīwā^dtcī me'to'sāne'niwag^{ki}.
Negu'ti nepō'i^dtcīni ā'ā^dtcīmo'e^dtcī māmī'camawā't^A. Ā'kwāgō'-
'ōtagi māmī'ca'mawāt ā'ke'ka'wā^dtcī'megu ā'ci'soni^dtcī. Mā'n
ā'^dtcī nyāwenwī'megu. Ā'kī'cine'pō'i^dtcī i'niya ā'ke'ka'u^dtcī ā'ci-
su^dtcī. Nyāwenwī'megu ā'kwāgō'ō'tameg^{ki}. Ā'nībā'cime^dtcī,
25 māyōwī'senigin in ā'ai'yōwā^dtcī kīgā'nuteig^{ki}. Ne'kanitepe'kwī'-
megōn ā'kīgā'nowā^dtcī.

- 'Ō'ni wāpa'nigini māmī'camawā'tān ā'maiyāwī'anō'kāne^dtcī
ā'kegye'ka'wā^dtcī wī'a'semi'e'gu^dtcīⁱ. Kī'ci'megu-teāgi-ke-gye-
'ka'wā^dtcīniⁿⁱ, 'ō'ni kī'gānut^A, "Na'i' natawinānāgwā'g^{ku}," i'n
30 ā'inā^dtcī. 'Ō'n ini'g ā'penope'nowā^dtcī pwāwī'anō'kā'ne^dtcig^{ki}.
Ānō'kāne^dtcīgā' inā'megōn ā'a'wīwā^dtcī.

- 'Ō'ni pō'siwā'sāyā'niginⁿⁱ, "Na'i', i'niyāpi wī'mawiwāne'kā-
yāg^{kwe}," i'n ā'ine^dtcī i'niyāg ā'pemitō'kene^dtcī. "Au," ā'i-
yowā^dtcī. 'Ō'ni tcīpaiya'kīg ā'āwā^dtcī ā'mawiwāne'kāwā^dtcī.
35 Nāpō'i'tāna teinawāmā^dtcī ā'a'pini^dtcī i'n ā'api^dtcī. Āgwi me-
'cemegō'naⁱ, inā'megu ke'tcīne neguta' ā'pīw^{wa}. Inig ini
ānō'kā'netcig ā'wāne'kāwā^dtcī. Ō'ni māyā'wī'anō'kāneta' cā-
cki'meg ā'a'ci'tō^dtcī ā'tane'kwā'cini^dtcī me'te'gwi wī'nema'-
tānig^{ki}. Ini'megu cā'ck ā'cawī^dtcī. 'Ō' i'n ānō'kānā^dtcī ā'ta-
40 'cinana'imā^dtcī. Ā'cimā^dtcī'megu i'n ānemi'ca'wini^dtcī.

your son Aiyāpā'tā'^A. Do not be afraid (to talk) to him. That is what I say to you when speaking this day to you for the last time, my relative. Bear firmly in mind what I tell you. That is all," the speaker says.

Then those closely related to her are the first to throw away Indian tobacco for her. After those closely related to her had thrown away tobacco for her, then any one threw away tobacco for her. Whatever relative is able to speak says to the Indians, "Speak to her." Then some speak to her. And this is what they say to her: "Now my sister,⁷ I send this tobacco by you. This is what you are to tell to him who is going to be your son. You will say to him, 'You are to bless this one who sends (tobacco) by me with old age,' you will say that to him."

That is what they said to a woman.

And some said this, "Now my sister,⁷ as you walk away this day, going to your son's, this is what I desire. That I live comfortably with (my fellow mortals), reaching an old age, bless me so. So you shall say to your son Aiyāpā'tā'^A when you come unto him, my sister⁷." That is what some said to her.

There are two ways of addressing a dead woman.

And this is what the people do when they bury the dead. When one dies, the one who is to serve as a ceremonial attendant for him is told. The one serving as a ceremonial attendant cries it out at the top of his voice, specifying what the name of the (dead) was. He says this four times. When a person has died his name will be given. It is cried out four times. And when the death-wake is held those celebrating the feast of the gens use the wailing songs. They hold the gens festival all night long.

The next day whoever is serving as ceremonial attendant is first summoned, and he selects those (who are to be employed in digging the grave) by whom he will be helped.⁸ After he appoints all, the one giving the gens festival says to him, "Now you may each depart." Then every one of those who are not engaged (to dig the grave) go home. Those engaged stay there.

Then after it is full daylight they are told, "Well, eventually we shall go and dig the grave," when they are awakened. "All right," they say among themselves. Then they go to a cemetery and dig a grave. The dead is (placed) where (dead) relatives are. It is not anywhere, he is nearby. Those employed dig the grave. And the head man merely makes a stick which will stand upright at the head (of the dead). That is all he does. And he oversees those employed. They do as he says.

⁷ Reverential.

⁸ Free translation.

Ä'pönipita''wāwā^{dte} i''kwāwag^{ki}. Uwī'yā'ani nāpō'i'ni^{dte}ini
neniwagimegō'n inu'g^{ki}. I''kwāwag äyā'ina'ipita''wāwā^{dte} nāpō-
'i'ni^{dte}i' ke'teine'e'megu 'A''sāwag^{ki}. Ne'niwagi kī'ciwāpipita'-
'wāwā^{dte} ininā'ma'kīg ä'A'se'tiwā^{dte}i'. Äwa's i'n ä'cimenwimenwi-
5 'ci'nowā^{dte} ä'pōni'amu'amu'gowā^{dte} uwī'yā'a'i'. Winwāwagā'' i'-
'kwāwag äyā'ipita''wāwā^{dte} nāpō'i'ni^{dte}i' A'mu'amugoniwa''ip
uwīyā'a'a'i'.

Nā'ka'^{dte}i negute'nwipi mīgā'tiwag iyā'ipi tcīpaiyā'kīgi ta''ci
'ä'utene'tiwā^{dte}i mīwena'mowā^{dte}i'. "Nī'namā'ī'yo'wāni wī-
10 'awiyā'ne'e','' ä'i'tiwā^{dte}i'. Kägeyā''megu ä'mawinane'tiwā^{dte}i'.
I'n ä'ca'wiwā^{dte}i'.

Ö'ni kī'cipita'wā^{dte}cin ä'wa'^{dte}cā'e^{dte} ä'wī'se'niwā^{dte}i'. Nyä-
wugunime'gup ä'pemiwa'^{dte}cā'e^{dte}i'. Ä'Anāgwinigi'megu ä'wī-
'se'niwā^{dte}i'. Ä'ta'ciwā^{dte}cigā''megu ä'pita''wāwā^{dte} ini'ni nāpō-
15 'i'ni^{dte}cinⁿⁱ, inime'gup aiyāta'sō''puwā^{dte}i'. Nīgā'ni'Anō''kānet
ini' ä'ta'swī'Anāgwinigin ä'kiwinatomā^{dte} änō'kā'nā^{dte}i'ⁿⁱ. Ö'ni
nyāwugunagate'nigin ä'tagwina'tomā^{dte} nā'ikanakanawī'ni^{dte}cinⁿⁱ.
Kī'ciwī'seni'ni^{dte}cin ini'pīn ä'wāpikanaka'nawī^{dte}i' nā'etu'nāmut^A.
A'ci^{dte}cimegō'niye ä'cikanōnā''soni^{dte}i' nepō'i'ni^{dte} A'ci^{dte}cimā'-
20 'megu ä'icikanaka'nawī^{dte}i'. Kī'cetunāmu^{dte} in ä'penope'nowā-
^{dte}i'. Ä'pōniwa'^{dte}cā'e^{dte} ä'kī'cinyāwugunagatenig^{ki}.

Women have ceased burying (the dead). When any one dies to-day men (bury them). When women still were in the habit of burying the dead, they placed them near (the surface of the earth). After the men began to bury them, they placed each other deeper. (The dead) lay much more comfortably as they are no longer eaten by any little (animals). And when women still buried the dead, they were eaten by any little (animals).

Now once, it is said, they fought against each other at the grave on account of the goods to be distributed.⁹ "It will be mine," they said to each other. Later on they went at each other. That is what they did.

After they have buried (the dead), (meals) are cooked for them and they eat. For four days, it is said, meals are cooked for them. In the evening they eat. As many as there were who buried the dead so many feast. The chief one employed goes around for the number of evenings summoning those employed. On the fourth day he also summons some one who knows how to give a speech. After they have eaten, it is said, the one who knows how to speak begins speaking. He speaks exactly as the dead was spoken to (in the cemetery). After he has given his speech all go home. After the fourth day meals are no longer cooked for them.

⁹ Free translation.

D.

KA'Ō' MA'NI Ā'ṬCIMŌNI Ā'CA'ṬCAWIWĀTE'E'YĀTUGE NA-
'CAWAI'YE ME'TO'SĀNE'NIWAG Ā'NE'PŌ'ṬṬC U'WĪYĀ'Ā'.

NA'cawaiye yātu'ge negu'ti kabō'tw ā'wāpi'ā'kwa'matagi me-
'to'sāneni^{wā}. Pe'ki'meg ā'ke'tcā'kwa'matag^{ki}. Kāgeyā'megu
kabō'tw ā'ne'pō'i^{dtc}. Nā'inā' nāpō'i^{dtc}in ā'naga'moni^{dtc} ā'ci-
'su^{dtc} ā'ci'so'ni^{dtc}i'. Nā'kanitepe'kwe'meg ā'naga'mowā^{dtc}
5 ī'ninā'i'. Wāpanig iniyātu'ge ka'ke'cāw ā'atā'pena'ge' ā'wā/-
'cī'u^{dtc} negu'ti nenīwa wānegwā'it inī'ni nāpō'i'ni^{dtc}inⁿⁱ. Negu'ti
nā'ka na'gamōn ā'aiyō^{dtc} ā'ute'ute'nawā^{dtc}i'.

Ne'kanipepōnwe'meg ā'ma'ka'tāwī^{dtc} ā'natawā'nemā une/-
gwā'an ā'ciwāpinepō'i'nigwānⁿⁱ. Me'cena'megu kabō'tw ā'nepā-
10 ^{dtc} ā'ketemina'we'si^{dtc}i'. Kabō'twe negu't ā'kanō'negu^{dtc} wā-
wīyā'inī'gwā'inⁿⁱ. "Na'i'," ā'igu^{dtc}i', "āgwimā' u'wīyā'ā wī-
'kāgigāneni'wi^{dtc}inⁿⁱ," ā'igute'e'yātug^{ke}. "Na'i', mani^{dtc}cā' wī'i-
'ca'wīyanⁿⁱ," ā'igu^{dtc}i'. "Ā'ā sānipō'sōtā'wimya'citā'āyani
tcīna'wāmat ā'ne'pō'i^{dtc} ki'atā'penāwā^{dtc}cā' wī'nāpāne'moyan
15 ānāgōma^{dtc}i'megu ī'ni wī'ināgō'mat^ā," ā'ine^{dtc}i'. "Ī'ni wī'i'ca/-
wīyanⁿⁱ. Īnigā' me'tenō'āyī'gi wī'u^{dtc}itāpa'kwipyā^{dtc} ke'tcīpāma
māna'k āyā'aiyaiyāg^{ke}," ā'ine^{dtc}i' nenīw^{wā}. "Ī'ni wā^{dtc}i' cawī-
^{dtc} tcīna'wāmat^ā," ā'ine^{dtc}i'. Ī'nip ā'ne^{dtc}i', "MA'nigā'
pwāwīni'inanō'kyāyan^{ne}, wī'wīte'gōwīw^{wā}. U'wīyā' ā'nepeg
20 ā'pwāwinana'ī'kā'su^{dtc} u'wīyā'ā wīte'gōwīw^{wā}," ā'ine^{dtc}i'.
"Kekī'ciku^{dtc}i'ā^{dtc}imo'egu'wāwagi kenegwā'wāwag^{ki}, Wī'sa'kā'ā
keki'ci'ā^{dtc}imo'e'guwāw^{wā}," ā'ine^{dtc}i'. "Pe'nāwig^{ke}," ā'ine^{dtc}i'.
Ī'n ā'cike'kānetamwī'egu^{dtc}i'. "Negu'ti me'to'sā'nenīwa kī'mī-
'cā'^{dtc}i'āw^{wā}," ā'ine^{dtc}i'. Tcāgi'meg ā'inā^{dtc}i'mo'e^{dtc} nenī'w^{wā}.
25 Īni^{dtc}cā'yātuge kabō'twe nā'inā' ā'pe'nāwig ā'wāpi'ci'ca'ci'cā-
^{dtc}i'. Māne'megu mī^{dtc}i'pā'a' ā'ne'sā^{dtc}i', pe'cege'siwa'i'.

Nā'ka mī'cāte'siwen ā'ckigenigi'megu ā'i'yōwag^{ki}. Īni'megu'
cā'eki ne'ta'wī ā'yōwā^{dtc}i'. MA'ni kā'tei'genig ā'ai'yōwā^{dtc}
īyā'ipā'pe'e tā'ci mani'e'tiwag^{ki}. "Ninamā' mani netā'wī-
30 'em^{mi}," itiwagipā'pe'e ma'ni tcīpaiyi'ū'ce'ki'tāgan ā'aiyō'e'tiwā-
^{dtc}i'. Me'tō^{dtc}tcī tāta'gi ma'n āyā'ipemā'te'si^{dtc}i' me'to'sāne'nīw
ū'ce'ki'tāgan ā'aiyō^{dtc}tcīpā'pe'e'. Īni^{dtc}cā'ip ā'ci'genig ā'aiyō'e'-
tiwā^{dtc}i' ma'ni'etiwigipā'pe'e'. Ī'n ānā^{dtc}i'mowā^{dtc}i'.

Penāwinigiyātugān ā'nana'ī'tāte'e'. "Wāpa'g ī'ni wī'pe'no'ag
35 ā^{dtc}cā'megu ne'tcīpām^{ma}," ā'inā^{dtc}i'. Nenī'wa pe'kutā'inig
ā'na'tomā^{dtc}i' wī'ū'ce'ki'et^ā. Negutugu'n i'c ā'nawa^{dtc}i'ā'came-

D.

NOW THIS IS THE STORY OF WHAT IT SEEMS THE PEOPLE DID A LONG TIME AGO WHEN ANY ONE DIED.

It seems that long ago a person fell ill. He was very ill. And soon he died. When he died those of the same gens as he sang. They sang all night long at the place. The next day one man whose nephew (sister's son) the dead had been, took charcoal and painted his face. He used one song when he fasted several days at a time.

He fasted the entire winter as he desired to know how his nephew had died. Soon while sleeping one time, he was blessed. Soon he was addressed by one (person) whoever it may have been. "Now," he was told, "no one will live forever," is what, it seems, he was told. "Now this is what you are to do," he was told. "As you feel too badly over your relative who is dead, you shall take (some one) in place of (the one dead) to whom you will be related as you were to (the one dead)," he was told. "That is what you are to do. And that also is the only way your corpse will reach the place where you (dead people) go," the man was told. "That is why it happened to your relative," he was told. Then, it is said, he was told, "If you do not perform this (ceremony), he will become an owl. When any one dies, when he is not attended to, he becomes an owl," he was told. "Your nephews (sister's sons), Wĭ'sa'kă'ʼ^ʼ (and Aiyāpā'tă'ʼ^ʼ) have instructed you fully," ¹ he was told. "In summer," he was told. That is how he was instructed. "You are to dress one person in finery," he was told. The man was given instruction in all details.

And, it seems, when it was summer, he began continuously to hunt. He killed much game, such as deer.

And they used only new finery. That is the only kind they used. When they used old clothing over there they would take it from each other. "This is my property," they would say to each other when they used the corpse's clothing. It was as if they would use the clothing of a person still alive. Now truly, it is said, when they used each other's clothing of that sort they would take it away from each other. That is what they relate.

In summer he (the uncle) got ready for an adoption feast. "Tomorrow I shall let my dead go," he said to them (the people). At night a man was summoned to be adopted. One day (before the

¹ It is difficult to render the sentence quite literally in English.

dtci'. "Wāpaginā'wa'kwāg^{ke}," ā'ine^{dtci}. Āgwi'gā' ā^{dtci}mo'e-
 dtcini wī'pyātō^{dtci} utō'cki'tāganⁿⁱ. Wā'panigi nāwā'kwānigi
 nā'k ā'na'tome^{dtci} wī'wī'seni^{dtci} wī'nana'ī'tā'e^{dtci}. Ā'wāpi-
 nana'ī'tā'e^{dtci}. Ka'ō'ni nenīwa negu't ā'pī'tei'megutanetu'nā-
 5 mu^{dtci} ā'pī'tcinana'ī'tā'eme^{dtci}. Manigā' ānetu'nāmu^{dtci}: "Na'ī',
 ma'ni wā'^{dtci} atā'penenegi wī'anō'kā'neneg^{ki}. Ma'n ānō'kāne-
 'ka wī'tcīna'wāma^{dtci}." Īniyātu'g ā'nāte'e kā'nōnāt⁴. "Ma'n
 utei'pāman ānā'gōmā^{dtci} wī'inā'gōme'kⁱ. Īnipi'megu wī'a'pī-
 'tānema^{dtci}megu tcīnawāmā^{dtci}. Ī'ni wā'^{dtci} atā'pene'ki wī-
 10 'tcīnawāmā^{dtci}," ā'ine^{dtci} ī'na wā'ce'ki'et⁴. "Kī'pāpitigawa-
 dtci^{dtci}ā' a'penā^{dtci}megu," ī'n ā'ne^{dtci} a'cki^{dtci}ā' tātāg ī'n ā'a-
 'ckita'cikaka'nōne^{dtci} ī'na wā'ce'ki'et⁴.

Ī'ni kī'cī'tā'e^{dtci} nā'ka wā'ce'ki'et⁴, ī'ni nā'^{dtci} me'tci'g
 ā'nawa^{dtci}me'ma'su^{dtci}. Ka'ō'n u'ne'keg ā'ku'nāwan ā'sōgenata-
 15 'e^{dtci} a'ciganine'k ā'sō'genā^{dtci} nenōtā'wī'anⁿⁱ, me'tō'^{dtci} tātā'g
 ā'awa'tawā^{dtci} Aiyāpā'tā'anⁿⁱ. Ī'n i'ciwāpi ka'ō'ni^{dtci}ā'yātuge
 kākaka'nawit ā'wāpikanawite^e. "Na'ī, inugi ma'n ā'wāpu'sā-
 'e'ki tcīnawā'ma^{dtci}g ā'nā'se'kawa^{dtci} kenegwane'senān Aiyā'pā-
 'tā'. Cā'ki^{dtci}ā' ma'kwā'^{dtci} kī'wīta'mawāw^{wa}, 'mani wī'n
 20 ā'ciwā^{dtci} a'kwita'kamigi wā'^{dtci}ka'nagig^{ki}," ā'ine^{dtci}, "a'sā-
 māwan ā'pyā^{dtci}kegine^{dtci}āwu'sā'iwā^{dtci}, ma'ni nā'ka wī'se'-
 niwenⁿⁱ," ā'ine^{dtci}. "Ma'kwā'^{dtci} wī'wāpu'sāyani ke'kyāwen
 ī'ni wī'ci'a'pī'kana^{dtci} mā'a'gi tcīnawā'mateig^{ki}. Wī'kiwī'u-
 'kunā'gāpā^{dtci} wī'a^{dtci}teimwī'tawa^{dtci} nā'ka'^{dtci} ma'ni wī'se'niwen
 25 āyī'g^{ki}. Ī'ni wī'ine'ckō'su^{dtci} wī'naku^{dtci} wī'maiyāwītā'pe'sita
 kenegwane'senān^{na}," ā'ine^{dtci}.

Kī'cīcāgi awa'tā'e^{dtci} ā^{dtci}teimōn ī'n ā'wāpitete'pu'sā^{dtci} wī'giyāpe-
 g^{ki}. Ī'n ā'ca'wiwā^{dtci} ma'a'gi me'to'sāne'niwag ā'pagita'mowā^{dtci}.
 Ī'ni nā'ka wā'^{dtci} tetepu'sāwā^{dtci}; māmē^{dtci}nā'megō'n ā'peme-
 30 'kāwā^{dtci} pīti'g^{ke}; no'wīwāt īni'meg ā'a'pe^{dtci}no'wīwā^{dtci}; āgwi
 nā'ka'^{dtci} pītigā'wā^{dtci}nⁿⁱ. Ī'n ā'ca'wiwāwā^{dtci}. Na'ī, nyāwō'-
 nameg ī'ni kī'citetepu'sā'wā^{dtci}n ā'no'wīwā^{dtci}. A'nemyāg u^{dtci}-
 'ckwāte wā^{dtci}no'wīwā^{dtci}. Ī'n ā'ca'wiwā^{dtci}.

Na'ī ka'ō'n ā'kiwī'ku'wāwā^{dtci}; ā'wī'ku'māwā^{dtci} wī'wī'seni'ni-
 35 'dtci', me'tō'^{dtci} tātā'gi wī'negwāpetamāgā'ni^{dtci}. Me'tō'^{dtci}
 tātā'gi tcī'paiyagi wī'se'niwag^{ki}. Me'cemegō'na'ī me'to'sā'nenīwa
 wī'seniw īna'ⁱ. Ka'ō'n ā'kaka'nōne^{dtci} nā'ka' sāgi'^{dtci} kinema-
 'so'wā^{dtci}nⁿⁱ. Wā'tā'sāwa nā'k ā'ka'nawi^{dtci} ā'pā'gatagi nā'sā-
 'dtci nā'ā'^{dtci}teimā^{dtci} me'to'sāne'niwan ānā'pe'nanā^{dtci} ā'ā'^{dtci}teimā^{dtci}.
 40 Kī'cā^{dtci}teimā^{dtci} āyāwinā'pe'nanā^{dtci}, ī'n ā'ā'^{dtci}teimu^{dtci} nā'k⁴
 "Īnini^{dtci}ā' wī'aneminana'ine^{dtci}cāme'gu^{dtci}nⁿⁱ; ma'na wī'anemi-
 'anō'kā'nā^{dtci}nī wī'anemita'ci'kamā'gu^{dtci}nī wī'se'niwen ā'watō-
 'dtci'. Ī'n ā'ke'towā^{dtci} wātā'sāwag^{ki}.

adoption) he was first fed. "To-morrow at noon," he was told. He was not told to bring his clothing. And the next day at noon he was summoned to eat, and to be clothed. Then they began to clothe him. And one man spoke while the other was being clothed. This is what he said: "Well, this is the reason why you have been selected, that you be made to do an errand. You will become a relative of he who employs you." That, it seems, is what the one who spoke to him said to him. "This (man) will be related to you in the same way he was to his dead (relative). He will be as fond of you as he is of his relatives. That is why he selects you to be his relative," the one adopted was told. "You are to visit him always," is what he was told, the one who first (experienced) this, the one adopted, when he was first spoken to.

Then as soon as the one adopted was clothed he again stopped to stand up. And he was made to hold bark tobacco in (one) hand, and he held Indian tobacco in the other, just as if he were bringing it to Aiyāpā'tā'². Then, it seems, the speaker began speaking. "Now to-day your relatives let you walk away, going straight to our nephew Aiyāpā'tā'². Only you must tell him quietly, 'this is what they whom I have left on the earth told me,'" he was told, "'when they let me walk here with tobacco in my hand, and this food also,'" he was told. "You may quietly walk away so that you may leave these your relatives satisfied with old age. And you may report for them that they may wear blankets, and (obtain) old age and also this food. In that way our nephew, who will be the first to be satisfied, will feel better," he was told.

As soon as he had been told the entire story, he began to walk in a circle around the wickiup. That is what these people do when they give an adoption-feast. And that is why they walk around in a circle; it is the last time they walk around within (the wickiup); when they go out, they go out forever; and they never will enter within (the wickiup) again. That is what they do. Now the fourth time they walk in a circle, they go outside. They go out the east door. That is what they do.

And then they go around inviting (people); they invite those who are to eat, who as if receive the food by eating it. It is, in a way, as if the ghosts were eating. Any of the people eat. And then he is again spoken to, after they stand up outside. And a warrior speaks, telling his valorous deeds, of the people he has slain, and he tells how he got the best of them.

After telling how he got the best of them, he then says, "That is the one who shall take care of him on the way; this one shall have him do errands; and he shall take care of the food for him which he takes along." ² That is what warriors say.

² Free translation.

Pe'ki'megu ke'tci'ā^dteci'mowag^{ki}'. Ka'ō'ni nā''k ā'nī'miwā^dteci'.
Tcātcawī'gā' pāga'ato'wāwag^{ki}'. Tcā'tcaw ā^dteciapanagi^dteci'meg
inanō''kyāwag ini'gi me'to'sāne'niwag^{ki}'. Ka'ō'n ā'naga'mowā-
wā^dteci'. Ä'yōgin ā'nī'mi'e^dteci nawa'^dteciwī'ku'meteig^{ki}'. Me'tō-
5 ^dteci'tātag ā'nawa^dteciwī^dtcā'nōme^dteci nā'pō'ita māme^dtecinā''i'.
Ka'ō'ni nā'gamōn ā''ci'seg^{ki}':

- Teipaiya ki'wī'tamōne inu'gi;
Teipaiya ki'wī'tamōne inu'gi;
Māmai'ya ki'wī'tamōne inu'gi;
10 Teipaiya ki'wī'tamōne inu'gi.

Ī'n ā''ci'segi negu'tⁱ'. Ka'ō'ni kuta'g^{ki}', ā'wāpinī'mi'e^dteci tāta'g
ā^dtcā'megu:

- Ī'ni wā'^dteci ini wā'^dteci pyaiyāni;
Ī'ni wā'^dteci ini wā'^dteci pyaiyāni;
15 Ā'kunāwa wā^dteci'pyaiyāni;
Ā'kunāwa wā^dteci'pyaiyāni.

Ī'n ā'ketomiga'ki naga'mōnanⁿⁱ'. Ī'n ā'ca'wiwā^dteci'.

Nā'ka'^dteci nā''inā' ā'kaka'nōne^dteci ma'n ānetu'nāmu^dteci': "Ka'ō
ini^dtcā'yātuge wī'na nō'^dteci', kenegwane''senān ā'ki'cikwaiyā-
20 'ciki'ci'setō'tagwe wī'anemi'ca'wiag^{ke}'; 'ī'ni wā^dteci'yātug inā-
'pena'nenagwe ma'netōw ā'kwaiyā'ciki'ci'se'tōnagwe ne'pōwenⁿⁱ.'"
Ī'n ā'ca'i'ca'wiwā^dteci'. Nāyāpi'meg ā'^dtecimāpi Wī'sa'kā' ina''i'.

Ka'ō'ni nā''ka ma'ni negu't ānā^dteci'mowā^dteci'. Mā'a'gi nenō'-
tāwagi neguti'tātag ā'cike'kāneta'mowā^dteci negu'ti me'ce'na'
25 negu'tⁱ'.

Na'cawai'yātug ā'ute'kwā'miwā^dteci nī'cwi ne'niwag^{ki}'. Ute-
'kwā'mwāwan ā'neguti'āwā^dteci'. Ute'kwā'mwāwan ā'ma'kwāte'-
'sini^dteci'. Kabō'twān ā'unāpā'mini^dteci negu'ti ne'niwanⁿⁱ'.
Pe'ki'megu ā'ma'kwāte''sini^dteci ute'kwā'mwāwan ā'na'imī'ke-
30 ^dtcāwini^dteci'megu. Pe''k ī'n ā'ca'wini^dteci'. Pe'kigā'megu ā'ma-
'kwāte''sini^dteci'. Ō'swāwani pe'ki'megu ā'tepā'nāwā^dteci nā''k
ute'kwā'mwāwanⁿⁱ'. Ī'n ā'ca'wiwā^dteci'. Me'cena'' kabō'twe
yātu'gān ā'wāpināne'sā'te'e wāwīwī't ā''kyāwā^dteci', ā'pwāwigā-
'wīnāni'ca'wini^dteci ā'pwāwigā'wī'napā'ci'uwī'yā'anikakanōneti'-
35 'āni^dteci'. Me'cena'' kabō'tw ā'wāpi'ā'kwamata'mini^dteci u'wīwanⁿⁱ'.
Ā'ā'kwata'mini^dteci ā'nāne'sā^dteci'megu; kī'kī'ki'megu ā'nā'ne'sā^dteci
wī'n u'wīwanⁿⁱ'. Kabō'twepī'n ā'nepō''ini^dteci u'wīwanⁿⁱ'.

Ka'ō'ni tcāge'ci'ita'megu ā''ckigita kwī'ye'sā' utō'ce'kitā'-
ganan ā'ke'tenag ā'awatā''ka'wā^dteci uwī'tāwanⁿⁱ'. "Mā'a'ni kipe'-
40 'se'kan^{nu},'" ā'inā^dteci'. Ā'ketemāgi'āni^dteci ute'kwāmani wā^dteci
tō'tawā^dteci uwī'tāwan ini'yātug^{ke}'.

Me'cena'' kabō'tw ā'nana'i'ka'wāwā^dteci ute'kwā'mwāwan ā'pagi'-
nāwā^dteci'. Ī'nagā' ne'nīw ā'pwāwi'megunana'i'ka'wā'ig^{ki}'. Kabō'-

They tell great stories. And then they dance. Sometimes they have a ball game. Sometimes these people play all sorts of games. And they sing. When (these songs) are used the ones invited are made to dance. In a way it is as if they were playing with the dead (person) for the last time. And this is how one song goes:

Ghost, I speak to you to-day;
Ghost, I speak to you to-day;
Early I speak to you to-day;
Ghost, I speak to you to-day.

That is how one song goes. And another one, it appears that is used when they first begin to dance:

That is the reason, that is the reason I come;
That is the reason, that is the reason I come;
Tobacco is why I come;
Tobacco is why I come.

That is what the song says. That is what they do.

And when (the dead) is spoken to, this is what they say: "And now, so be it, our nephew has set what we should do; that is why, it seems, he has it happen to us because the manitou has planned death for us." That is what they always do. The story of WĪ'sa'kă'ā is retold there.

And this is one thing they tell about. These Indians know (this) one (story).

It seems long ago two men had a sister. They had one sister. Their sister was quiet. Soon she married one man. Their sister was very quiet and was in the habit of working. She did this very much. She was indeed very quiet. Their father (and mother) were very fond of their (the men's) sister. That is what they were like. And some time later it seems her husband began beating her as he was jealous, though she did no wrong and was not talking (in a flirtatious manner) with any one. Later his wife became sick. When she was sick he beat her; he nevertheless beat his wife. And soon, it is said, she died.

Then the little young boy took off his clothing and threw it to his brother-in-law. "Put this on," he said to him. Because the other had ill-treated his sister is why he did this to his brother-in-law, it seems.

And soon they made preparation to release their sister by an adoption-feast. And that man was not attended to. And soon they

twāni nāpe'ep ā'ki'cāgu^{dtci}tā'āwā^{dtci} neguti'āwā^{dtci} ute'kwā'm-wāwanⁿⁱ. Kabō'tw ā'wāpinanātu'tā'ti'wā^{dtci}, "Tāni^{dtci}cā'man āmi'cikeg atā'penagwe negu'ti wī'ute'kwā'miyag^{kwe}?" ā'i'ti'wā^{dtci}. "Nāyā'p ute'kwāmi'kago^A. Ā'pī'tāne'magwe kete'kwā'menān 5 i'ni wī'a'pī'tā'nemagw atā'penag u'wīyā^A," ā'i'ti'wā^{dtci}. "Ō'menwige'sa^{dtci}cā'man i'n i'ca'wiyag^{kwe}," ā'i'ti'wā^{dtci}. Wī'atā'pe'nāwā^{dtci} ute'kwā'mwāwan ku'tagan īni^{dtci}cā'yātug ā'wāpinana'āwīwā'te'e wī'nana i'ka'wāwā^{dtci} ute'kwā'mwāwanⁿⁱ. Ā'ckigenigi'megu ā'a'ci'tōwā^{dtci}.

10 Ā'pyā^{dtci}'sānig ā'ki'wā^{dtci}cemug^{ki}, "Wī'atā'penāwā'gipi wī'ute'kwāmi'wā^{dtci}cinⁿⁱ," ā'ki'winā^{dtci}cemug^{ki}. "Wī'mawi^{dtci}cā'ipiwī'senipi me'cemegō'na' u'wīyā'a wī'wī'seniwa me'ce'megu ā'citā'āgwān^{na}, wī'wī'seniw^{na}," ā'i'yowā^{dtci}.

Wīnwā'wa me'to'sāne'niwagi wī'wāpame^{dtci}tātagi wī'atā'penā- 15 wā'gwā'ini wī'ute'kwāmi'wā^{dtci}cinⁿⁱ. I'ni wā'panig ā'na'tome^{dtci}. Cā'cki'megu ā'wī'se'niwā^{dtci}. I'nip ā'ca'wīwā^{dtci}. Īna' i'n i'kwā'w ā'mī'cā^{dtci}e^{dtci}. Pe'ki'megu ā'mī'cā^{dtci}e^{dtci}. Īnagā'wā'wit īni'megu ā'pāwika'ckikāgō'ine^{dtci}. Kī'ci'se'niwā^{dtci} me'to'sāne'niwag īni'megu ā'nānā'gwāwā^{dtci}. I'n ā'ca'wīwāte'e- 20 yātuge na'cawaiy^{re}.

Kabōtwāni nā'k ō'swāwan ā'kanōnegowāte'e'yātug^{ke}, "Na'i, negwi'setig^{ke}, pe'ki'megu keke'tenāmi'ā^{dtci}cketemā'gi'āpwa kete'kwāmāwā ma'ni wā'wīwita ma'n ā'pāwīnana i'kawāg^{kwe}," ā'i'gowā^{dtci} ō'swāwanⁿⁱ. "Netepā'nāpena nete'kwā'menān^{na}, 25 ke'sipwa' ku^{dtci}," ā'ine^{dtci}. "Ke'ten^{na}," ā'i'ke'towā^{dtci}. Īni nā'kānin ā'nana i'kawāwā'te'e. Ume'cā'e'mwāwan ā'natomāwā'te'e wī'mī'cā^{dtci}āwā^{dtci}. Pyāyāni^{dtci} mō'cō'n ā'i'ci'ta'wāwā^{dtci}, ā'pāni'āwā^{dtci}tātagi^{ki}. Ke'yā'ap i'ni nā'k ā'pā'ki'māwā^{dtci} me'cena'megu wī'uwī'wini^{dtci}. I'n ānāwāte'e'yātug ume'cā'e- 30 mwāwanⁿⁱ. I'ni nā'k īni'ni neguti' tātagi nā'ka ma'n ānā'totagi pagita'mowenⁿⁱ. Āgwi^{dtci}cā'pe'ki ke'kāneta'mānin ā'eige'nugwānⁿⁱ. Cemeku'mani atā'penā^{dtci} u'wīyā' i'n ā'ci'tcigā^{dtci}. Āgwigā'ke'te'na keteminawe'siwe'niginⁿⁱ.

I'ni negu't ā'cike'kā'netag i'ni pagita'moweni' cīgā'wiweni 35 nā'k^A. Kāyā^{dtci}'megu i'n i'ca'i'cawī'gwā'ig^{ki}. Me'tō^{dtci}cigā'tātagi wā^{dtci} i'ca'wīwā^{dtci} ma'na nā'pō'it īn ā'ka'ckitāpipyānu'tawā^{dtci} Aiyāpā'tā'an ā'pā'gine^{dtci}. Ā'pāwīgā'pā'gine^{dtci} ā'gwipi tāpipyā^{dtci}cin u'wīyā'a mana'k āyā'ai'yāginⁿⁱ. I'ni wā^{dtci} i'ci'tci'gāwā^{dtci} mā'a'gi nenō'tāwag^{ki}. Nāyāpigā'megōni ka'nawīni 40 wā^{dtci} māwate'nātagi mā'a'g wā'sime'titci'gi Wī'sa'kā^A. Īni'megu pe'k ā'yōwā^{dtci} mā'a'gi nenō'tāwagi nā'inā' wāpetunā'mowā^{dtci} nāpe'ga kākanō'nā^{dtci}ci'gi wā'ce'ki'e'me^{dtci}. Nā'inā' ā'wāpikanō'nāwā^{dtci} tēgi'meg ā^{dtci}ci'mowag^{ki}.

"Na'i, ma'ni A'ki ā'anemikugwā'kināgwī'tō^{dtci} u'tō'kimi 45 ma'netōw^{na}, ā'anemi'a'cki'a'ckipagāme'kwī'setō^{dtci}, i'ni nā'ka

felt as badly as possible, for they had but one sister. Soon they began to ask each other, "How about taking some one to be our sister?" they said to each other. "Then we should again have a sister. As much as we thought of our sister, we should think just as much of the one we chose," they said to each other. "Oh, it might be a good thing if we did that," they said to each other. They began to make preparations to select another one to be their sister and to attend to their (own) sister (by giving an adoption-feast). They made brand new clothing.

When the time came, word was sent abroad, "They are taking (some one) to be their sister," so it was told abroad. "Any one may go there and eat, any one who wants to may eat," was said among themselves.

The people (went over) to see whom they should choose to be their sister. The next day they were summoned. They only ate. That, it is said, is what they did. Then that woman was dressed in finery. She was in fine apparel. Nothing could be said to the man whose wife she had been. As soon as the people had eaten, they departed one by one. That is what they did, it seems, long ago.

Soon their father, it seems, spoke to them. "Now my sons, you have made it that much harder for your sister as you have not attended her husband," they were told by their father. "For you say, 'We are fond of our sister,'" "True," they said. Then they attended to that man. They summoned their brother-in-law to attire him in fine clothing. On his arrival they made a scalp-lock for him, making him, it appears, a widower free from death-ceremonies. And it is a fact that they dismissed him to marry any one. That is what they said to their brother-in-law, it seems. And that is one regulation which some one told when an adoption-feast is held. Of course I do not know very much about it. It is only when one adopts another (that one knows) how it is. What they have been doing is really not a blessing.

That is how one knows about that adoption-feast and widowhood. And recently thus they have been doing it. It seems that the reason they do this is that then the dead can come straight to Aiyāpā'tā'^A when an adoption-feast is held. If an adoption-feast is not held no one, it is said, comes straight to wherever we go. That is why these Indians do that. That is why the same story is especially told over and over about these two brothers Wī'sa'kă'^A (and Aiyāpā'tā'^A). These Indians use the same (story) when the speakers begin to speak to the dead and to those adopted. When they begin speaking to them they all speak about it.

"Now as the manitou changes the seasons of this earth, and as he continues to make his earth green, and as he continues to make his

ma'n ā'anemi'a'cki'a'kipagāna'kwi''setō^{dte} u'tō'kimi ma'netōw
 uki''cegumⁿⁱ, ā'panāpa'tamanⁿⁱ. Cā'cki^{dteā} na'ega'ce ki'wāpu-
 's'. Cā'cki me'to'sāneni'wiweni pete'gi ki'i'ciketemina'wāwagi
 tcinawā'ma^{dteig^{ki}}, i'n ā'nāwā^{dte}. "Nā'ka^{dte} ma'n inⁿⁱ.
 5 Wi'kiwi'ukunā'gāpā^{dte}." I'n ā'ketu^{dte} aiyā^{dte}imāta nāpe'ni-
 dte'igā'. Īnimegō'nini katawi'megu. Cā'cki'megu tagā'wi pe'kino'-
 wāwag^{ki}, ā'ca'wiwā^{dte}. Ma'ni nā'ka wī'se'niweni me'tō^{dte}ci'-
 megu ā'ke'towā^{dte} mā'a'n Aiyāpā'tā'ani wī'mi'^{dte}cini^{dte}.
 Maiyāwi wī'mi'^{dte}ci^ā, wī'maiyā'witāpe'si'nutagi wī'se'niwenⁿⁱ,
 10 nā'k ā'ku'nāwan i'na wī'maiyā'witāpe'sinu'tawāt^ā. Wī'mene-
 tāmpa'tā'pwāt^ā. Ī'ni ta'swi ā'cikanō'nāwā^{dte} ā'pa'gine^{dte}.
 Ī'n ā'ke'towā^{dte} mā'a'gi me'to'sāne'niwag^{ki}. Pwāwigā'u'wīyā'a
 pa'ginet awi'ta ne'guta' i'ā's^ā, i'ke'towag^{ki}. Nyāwawa'ī'ne
 pwāwinana'ī'kawut^ā, ĩni'megu me'cena'ī nānagwi'megu aiyō'ī
 15 kīta'cine'ciwanā'te'sis^ā. Awi'ta ka'cki'nāgwā's^ā. Kabōtwe'megu
 wīte'gōwi's^ā. Tcigi'megu wigi'yāpegi ta'ita'nwā'ta'sa wī'tegōw^{wā}.
 'Ī'nāna āmpwāwinana'ī'kā'suta tcipai'^{yā}. Ī'n ā'ke'towā^{dte}
 mā'a'gi nenō'tāwag^{ki}. Pe'kime'gup aiyōwagⁿⁱ. Ne'kime'gupi
 wī'me'to'sāneniwi'gwā'ig i'ni wī'ca'ī'ca'wiwag^{ki}. Ī'n ā'ke'towā-
 20 dte' nenō'tāwag^{ki}. Ī'ni ta'swi ā'ā^{dte}cimoyāni ma'n ā^{dte}cimōnⁿⁱ.
 Ā^{dte}ciapanagi^{dte} megu i'cike'kāne'tamōgi nenō'tāwag^{ki}. Māgwā'
 awi'ta ke'tena'ī's^ā. Mā'me'ci'k i'nⁿⁱ, ca'tu', Wāpinenu'^{swe},
 pe'ki'megōn i'ke'tcipā'wā'iyag^{kwe}, ca'tu', Kī'ckō.

skies green, you have lost sight of it. You may please merely walk away. You will only bless your relatives (whom you have left) behind with life," is what they say to them. "And this. They will wear blankets." That is what the one who speaks to the dead says. (The speeches) are very nearly the same (when one dies). They speak only a little differently, that is what they do. And this food, they say, is as if for this Aiyāpā'tā'^A to eat. He is the main one to eat it, and he will be the main one to be happy over the food, and he will be the main one to be happy over the tobacco. He is the first one to take the first puff of smoke. That is as much as they say to him when an adoption-feast is held. That is what these people say. And if no one were adopted (the dead) could go nowhere, they say. And if one is not attended to (with an adoption-feast) in four years, he would be ruined in between here (and the place where he died). He would not be able to depart. Soon he would turn into an owl. The owl would hoot near the wickiup. It is the ghost for whom an adoption-feast had never been held. That is what these Indians say. They employ (the adoption-feast) very much. They shall keep on doing this as long as there shall be mortals. That is what the Indians say. That is as much of this story as I am going to tell. The Indians know it in all sorts of ways. Perhaps it might not be true. Surely, my friend, Wāpinenu's^{WA}, my friend, Kī'ckō'^A, we shall have a fine time at the powwow.

E.

CĪGĀ'WA NENĪ'W Ä'CAWI'P'CT', Ä'GW I'KWÄ'W^{WA}; NENI-
WI'CĪGĀWIWENI'MEGU.

Nenīw u'wīwan ä'nepō''ini^dtei pe'ki'megu' sana'gi'tō ä''cawi^dteⁱ.

Nenīwa mani^dtcā'' ä''cawi^dteⁱ. Me'cena''megō'na' i'kwāwani
na'ina''megu ä'ka''ckimā^dtei wī'u'wīwi^dte ini'megu ä'ki'ci''senigi
mänwime'to'sāneni'witeigi wī'i'ca'wiwā^dteⁱ—mänwitā''āteigigā'
5 inig^{ki}',nenīwa mänwitā'āta'nā'ka^dte i'kwā'wa mänwi'tā'āt^A. Me'ce-
megō'n inig ä'ta'ci'uwī'uwī'e'tiwā^dtei kabō'twān ä'tepāne'tiwā^dteⁱ.
Ke'tenamegō'n ä'tepāne'tiwā^dteⁱ. Ägwigā' A'cita' me'cena''megu
medā'swa'wa'ine ki'ci'uwīwe'tiwāt inin ä'pyānuta'mowā^dtei tepāne'-
tiwenⁿⁱ.

10 Īnin ä'ki'ci'genigi ketemāgitā''āgani pe'ki'megu ki'cāgu^dteitā-
'āganimegōn ina''in ä'kepi'senigi'megu. Me'cegā' wīna'megu kiki-
wī'tawā's^A. Awitagā''megōni pa'cimegōna'i nene'kāneta'mowā's^A.
Kabō'twe nā'mi'ta'i nenīw u'wīwani nepō''ini^dtei pe'ki'megu
wāwanā^dtei cime'to'sāneniwi'sa'megu. Ki'cāgu^dtei'megukā'twā'ne-
15 mā's u'wīwanⁿⁱ. Ke'tenaiyō'kā'me'gu yō'w äyā'pyā^dteime'to-
'sāneni'wini^dtei pyā^dteite'pānā'sa wī'na nā''ka tepā'negu'sa men-
witō'tāgu'sagā'i yōwe. Īni^dtcā''āmu^dteikā''tu'si^dteⁱ. Peki'megu'
sanagimegu i'ci'tā'ä's^A.

Apina'megu wī'pwāwina'ime'to'sāneni'wigin i'ci'tā'ä's^A, ki'ci-
20 nōmagāwi-ki'cinepō''init u'wīwanⁿⁱ, inānāna' ä'cawit^A, ina^dtcā'
mänwi'tā'āt^A. Mānwipemenetitagā'megu yō'we me'tō^dtei'megu'
sagā'gi na'ime'to'sāne'niwi's^A. Kāgāwā^dtei'megu nā'tagini pemi-
'āwā'te' ini'meg āmi'ta'i nene'kl'tā'ä^dteⁱ. Kāgeyā''megu aiya'cka'-
^dtei kabō'twe me'cena'ā'pe'e nāta''sa pemi'ā'wā^dtecinⁿⁱ.

25 Ka'ō'ni nā'ka'^dte uta'i'e'mwāwan ä'ta'switō'igwā'igi'megu tcāgi/-
megu mī'wena'sa nenīwa ki'cinepō''init^e. Īna''u^dteinyāwugunaga/-
tenig inā'mi'ta' tcā'gi mī'wenag inin uta'ine'mwāwanⁿⁱ. I'kwā'-
wanānini tcinawā'mā^dteig i'n iniginig i'n āminiga'āmā'titeigi
kegime'sigā'megu ä'ta'switō'igwā'ig^{ki}. Cā'ckimegō'na nenīwa wā-
30 pawā'pamā'sa ta'cinigena'minit^e. Tcāgi wetōwenā'A'megu.
'Wāgunā' āmi'A'ckwiwetō'wātānⁿⁱ? Awita'megu kāgō'' A'ckwiwe-
ta'wunā'^A. Ī'na nenīwa me'tā'kwi'megu ä'ci'ce'kita'mō'i^dte
ānemi'ci'tā^dteⁱ. Awitamegu kāgō'' ka'cki'A'ckwiweta'wunā'^A.
Māmye'tei'megu tcā'g ā'awata'wunā' uta'ine'mwāwani yō'we.

E.

WHAT HAPPENS TO A MAN, NOT A WOMAN, UNRELEASED FROM DEATH CEREMONIES; (IT IS) MERELY THE CONDITION OF A MAN UNRELEASED FROM DEATH CEREMONIES.

A man has a very hard time when his wife dies. This is what happens to him.

Whenever he persuades a woman to marry, and it has been determined what they shall do to live pleasantly—these are the ones who have good hearts, the man who has a good heart and the woman who has a good heart. Whenever these get married they are fond of each other. They are surely fond of one another. It is not right away, but after they have been married for ten years that they come to be fond of one another.

When that is the case, (if their wives die) a feeling of wretchedness and keen sorrow encompasses (their heart). They would stay any place. (Some) might not even think about it. Soon when a man's wife dies, he might be discouraged. He might feel extremely sorry for his wife. He surely might have loved his wife while she was yet living, and he might have been loved and well treated by her. That is why he would be sorrowful. He would think it very hard.

Whoever might think he never could live peaceably (with his wife), after his wife had been dead for a short time, the one who was like that, he is the one who would be glad. If he has taken good care of her, he would live as if barely alive. Much later when he saw where they had gone by, then he would be made mindful (of it). And soon later on he might see where they had gone by.

And also after his wife had been dead the man would distribute their property, as much as they had, all of it. On the fourth day he distributes all their belongings. Those related to that woman are they who would distribute among themselves all the property which (the pair) owned. The man would merely watch them distributing there. Everything would be taken away. What is there which they save from being taken away from him? Nothing would be saved from being taken away from him. That man would be without anything else but the way he was clad. Nothing might be saved from being taken away. Surely all their belongings would be taken

Ku^dtcigä'kwigä'' wīnāna ta'ciki'cāgu^dtcī'tā'ā's^A. Aiyāgwī^dtcī-megu nā'mi'ta'i ta'ciketemā'gi'e^dtcī'. Pe'ku'tānig awi'ta^e kägō'-
'agwi's^A. Mō'tci'megu neguti me'ku'nāwen awi'ta^e A'ckwiweta'-
wunā'^A. Me'tākwi'megu kiwā'gwa'su'sa nepā't^o, me'ce'megu
5 ā'tōgwānⁿⁱ. A'pemegā'meg āyī'gi ta'ciki'cāgu^dtcī'tā'ā's^A.

Wīna'megu ne'ciki'cāgu^dtcī'tā'ā's^A. Mā'Agigā'i tcīnawā'mā-
^dtcig ini'n i'kwāwan awita'megu i'ni pa'ci'A'pī'teitā''āwā's inin
ā'pī'tciki'cāgu^dtcītā'ni^dtcini wāwīwi'ni^dtcini yō'we. Wīnwā'wa
nōmagā'megu ki'cāgu^dtcītā''āwā's^A; māna^dtcā' cīgā'wa kenwā'ci'-
10 me'ketemāgitā'ā''s^A. Īniyegā' uta i'nemwāwī waninawe'megu
ta''c uta'inemetama'wunā'^A. Ī'n i'na nenīwa nā'tagin uta'inem-
wāwī yōw iniku'megu ā'mi'ta'i ki'cinene'ki'tā'ā^dtcī'. Īnigā'megu
āmi''cawī^dtcī'.

Apinaiyugā'megu ketemāgi'ce'kita'mō'i's^A. Me'ce'meg ā'tō-
15 gwāni mō'tci'meg awi'ta ke'cī'penu'sa ne'guta'i ke'cī'pe'sit^e.
Ā'gwi kanā'gwa wī'ke'cīpite'pānu^dtcī'. Nā'ka'^dtcē āgwi'megu-
kanā'gwa me'ta'na'site wī'nowī^dtcī'. Wī'pe'se'kagi'megu. Mō'-
'tcī' sā'sā'si'nowīte wī'nawa^dtcī'megu'pe'se'kag^{ki}'. Nā'ka'^dtcī wī-
'pwāwī'megupete'gi'i'nāpi^dtcī'. Uwī'yā'anigā' upe''kwaneg u^dtcī-
20 kanō'negute wī'pwāwī'megu'itepi'nāpi^dtcī'. Cā'cki'megu wī'nagi-
^dtcī'. Kägō' nā'ka i'cawit^e, wī'pwāwī'megupete'gi'i'nāpi^dtcī'.
Tepe''ki nā'ka nowī'te wī'pwāwī'megukägō'i'ciku''tā'ā^dtcī^dtcī'.
Nā'ka'^dtcī wī'pwāwī'megu-wīgī'yāpegi'aiyā''aiyā^dtcī'. Ā'awi'i^dtcī-
megu wīgī'yāpeg ina'megu ā'yāniwe wī'kikiwītā^dtcī'. Nā'ka'^dtcī
25 wī'pwāwī'megunānā'cina'gamu^dtcī'. Nā'ka'^dtcī wī'pwāwī'megu-
nānā'cike'tcapā'nāni^dtcī'. 'Ō'ni me'tegōni wī'pwāwī'A'tcīpi^dtcī
me'cemā'megō'na me'tegōn A'tcīpitegā''ini me'te'gw ā'pī'tcī'cī'-
gāwi^dtcī'. Īni' me'te'gw utā'kwe'megu wā'^dtcē A'tcīpigwāni kā'tā'-
geni's^A. Kenā^dtcī'megu wāpikā'tā'geni's^A. Nā'ka'āmu'^dtcīp-
30 wāwime'tana'sitā^dtcī', pe'tcime'ta'na'site' nowīt āmi'ci'genigi
papā'ckāwa'gini'sa^e A''ki pemi'āgwāni'megu, papā'ckāwa'gini's^A.
Wāwī'catāni''sapi me'tana'site pe'tcī'nowīte' cīgā'wa. Cewā'na
me'tenō'megu ā'pī'tcī'cī'gāwi^dtcī'.

Mō'tci'megu awi'ta wī'ku'menā'^A. Āgwigā' wī'nagā' ā'ne'cki'-
35 nawu^dtcī'. Me'tō'^dtcē ā'A'pī'tcīketemāgi'tā'ā^dtcē i'n āmu^dtcīpwāwīwī-
'kumāga'niwī^dtcī'. Cewā'na me'tenō'megu ā'pī'tcī'megu'cī'gāwi-
^dtcī', i'ni ne''k ā'mipwāwīwī'kumāga'niwī^dtcī'.

Īni'megu ne''ki ne''ckime^dtcī tcāgi'kägō'i ne'ki'megu ā'pī'tcī'cī'-
gāwi^dtcī'. Mō'tci'megu wī'ke'tcita'itanetunāmu^dtcē ā'pī'tcī'cī'gāwi-
40 ^dtcī'; i'ni ne'ckimenā'A'megu. 'Ō'ni ne'ki'megu ā'pī'tcī'cī'gāwi^dtcē
ini pe'ki'megu ne''ckime^dtcī'. Tcāgigā'megu kägō''i' cīgā'wa
sa'sā'kwāwa. Āgwi'megu kanā'gwa wī'A'nenwī^dtcī'; mō'tciku'-

away. For he would feel as badly as possible. He would be made even more wretched. At nights he would have nothing to cover himself. Not even a single blanket would be saved from being taken away. He would lie stretched out on the bare ground if he slept, no matter wherever he was. Even then he also would feel as badly as possible.

He alone would feel as badly as possible. These, the relatives of that woman, would not feel as badly as he whose wife she had been. They would be sorrowful for a short time; verily this one unreleased from death ceremonies would feel wretchedly for a long time. Their property would become the property of (those who) were there. Now when that man sees their former property he would be forcibly reminded (of his wife). That is what would happen to him.

Furthermore he would be dressed shabbily. No matter where, if he itched he would not scratch himself. It was not (lawful) for him to scratch his head. Nor was he permitted to go out barefoot. He must put on (his moccasins). Even if he goes out in a hurry, he must stop to put on (his moccasins). Nor must he look backward. If he is addressed by anyone behind him he must not look that way. He may merely halt. And if anything happens to him he must not look backward. And if he goes out at night, he should not be afraid of anything. And he should not move from wickiup to wickiup. He should keep on staying in the same spot, in the wickiup where he lived. Nor should he ever sing. Nor should he ever laugh loudly. And he must not sit up against any trees against which one (normally) sits as long as he is unreleased from death-ceremonies. The tree against which he sat would die. It would slowly begin to die. And the reason why he should not be barefoot is that if he accidentally went out barefoot it would come to pass that the ground where he had gone would crack, it would crack. There might be hot weather, it is said, if a widower (widow) unreleased from death-ceremonies accidentally went out barefoot. But (this) was only as long as he was unreleased from death-ceremonies.

He would not even be invited (to gens festivals). It is not at all that he is hated. The reason why he would not be invited is that during the time he feels as if wretched. But it is only as long as he is unreleased from death-ceremonies that he would not be invited. That is the length of time, as long as he is unreleased from death-ceremonies.

In the same way he is forbidden every little thing as long as he is unreleased from death-ceremonies. He would even be forbidden to talk loudly as long as he is unreleased from death-ceremonies, he might be forbidden so long. As long as he is unreleased from death-ceremonies he is strictly forbidden. A widower (widow) unreleased,

'megu wī'ke''sīgwa'dte'. Nā'ka'dte āgwi kanāgwa'megu uwī'yā'ani wī'ke'tā'pamā'dtei ne'ki mā'ni pemi'cīgāwī'dte'. Āgwi kanā'gwa wī'ta'cikenwā'cikakanōne'ti'ā'dte uwī'yā'an ā'pī'tei'cī'gāwī'dte'. Mō'tei'megu ā'gwi kanā'gwa kenwā''ci wī'nepa'nepā'dte'. Nā'inā'-
5 'megu wī'kī'cināwitepe''kinige wī'kī'citō'kī'dte'. Nā'ka'dtei māmaiya'megu wī'kī'cinana'i'ci'nō'i'dte'.

A'peme'gā''mani ketemā'ge'sīw^{wa}'. Āgwi kanāgwa'megu ā'ta'ci-
'upyā''inigi wī'kī'witā'dte ā'pī'teimā'cī'gāwī'dte'. Nā'ka'dte ā'pī-
'tei'meguki'cāgu'dtei'tā'ā'dtei wī'a'pī'tā'penatō'dte uwīya'w^{wi}'. Wī-
10 'ma'katāwī'dtei'megu inā'nemāpī'. Kanāgwa'megu i'n ā'cawita wī'pwāwima'ka'tāwī'dte'. Māmye'tei'megu mā'kama'ka'tāwīwa kī'cine'penit u'wīwanⁿⁱ'.

Wī'pwāwī'megu-kāgō'-i'cimi'cā'te'si'dte ā'pī'tcipwāwī'kī'cipagi'ne-
me'dte uwīwa'niyōwe. Nā'ka'dte āgwi kanāgwa'megu wī'menwī'-
15 'senyā'dte', wī''senite'. Cā'cki'megu me'sī'gō'a'i wī''amwā'dte'. Nā'inā' wī'seni'wā'dteini me'sā'kwa'i'megu āmwā'wā'dteini'. Āgwi kanā'gwa me'ce'megu ā'dteipa'nagi'dtei wī'ina'mowā'dte'. Nā'ka'dtei kiyukīyu''sā'dteini me'ce'megu nanawī'megu wī'icikī'yu'sā'dtei wī'icī'megupwāwinā'wugu'dte uwī'yā'anⁿⁱ'. Nā'ka'dtei
20 kiwī'cimegu'sa'sa'ganigi wī'kī'wī'ā'dte': āgwi' kanāgwa myā'gi wī'pe'mi'ā'dtei'. Nanawī'meg uwī'yā'ani nāwāte nīgāni wī'ane'mi'ā'dte'. Wī'ka'ki'su'dtei'megu. Me'tenō'megu nāwugu't i'n wī'pwāwika'ki'su'dte'. Cewā'na wī'pwāwī'megukāgō'ikakanōne'ti'ā'dte'. Nagi''ckawāte' cā'cki'megu wī'pe'me'kā'dte'. Wī'pwāwī'-
25 megu-kāgō'i-inā'dte'. Kāgō' igu'te' cā'cki'megu tagā'wī wī'kaka-nōne'ti'ā'dte'. Āgwi kanā'gwa kenwā''ci wī'ta'cikakanō'neti'dte'. Ne'ci'ka nā'ka'megu wī'ki'yukī'yu'sā'dte'. Cī'cāte ne'ci'ka'megu wī'cī'cā'dte'. Āgwi kanāgwa'megu uwī'yā'ani wī'kiwī'nī'ci'dte': ne'ci'ka'megu.

30 Wī'n uwī'yā'an ā'uwī''kānite'e me'tenō'megu pyānu'tāgut ā'uwīgā''igwānⁿⁱ', i'ni me'tenō'i wī'kakanōneti'ā'dte', cewā'nāna me'tenō'megu ne'ci'k i'na' a'wīwāte', i'ni wī'ka'ckikakanōne'ti'ā'dte'. Uwī'yā'an ina' a'winit āgwi'megu kanā'gwa. Me'tō'dteimegu nā'mi'ta'i nā'satawine'niwī'dte'. Me'ce'megu nā'mi'ta'i' cā'cki'-
35 megu' cā'ck api''api'dte'. Kanā'gwān uwī''kānani wī'ta'ci'aiya'ai-yā'dtei'mowā'dte'. Mō'tei'megu wī'na'satawika'nawī'dte uwī'yā'an i'na' a'winit'. Āgwi kanā'g^{kwa}'. Nā'ka'dte uwī'nemwite pyāni't ā'cimegugwāni'meg āmi''cawī'dte'. Āgwi kanā'gwa, "Kā'ta," wī'-inā'dte'. I'n āmi''cawī'dtei nenīwa.

40 Me'tenō'megu kī'cipagi'nemet u'wīwan inā'mi'tai me'tō'dtei tagā'wī pa'ke'ckā'dte'. Awitagā' āyī'gi wī'na wī'wāwānāne'ti'su'dte'. Ā'g^{kwi}'. Me'tō'dtei'megu tāta'g a'penā'dtei kiwī'nāgwī's^a'.

in accordance with religious belief is denied everything. It is not lawful for him to bathe; not even to wash his face. Nor must he look at any one very long as long as he is unreleased from death-ceremonies. Nor is it lawful for him to speak to anyone, as long as he is unreleased from death-ceremonies. He even is not supposed to sleep long. After midnight he must already be awake. And he must have lain down to sleep early (in the evening).

Furthermore he is wretched. Nor is it lawful for him to be where festivities are taking place as long as he is unreleased from death-ceremonies. And as long as he feels so badly he must not care for himself. They desire him to fast. It is impossible for one to whom that has happened not to fast. He surely fasts for a long time after his wife has died.

Nor must he in any way dress gorgeously as long as an adoption-feast has not been held for his former wife. Nor is it lawful for him to dine well when he dines. He should merely eat corn. When they dine corn is what they eat. It is not lawful for them to eat all sorts of (foods). And whenever he walks about he should walk somewhere in the brush, so that he would be seen by no one. And he should go around in the thicket: he should not go on a road. If he sees anyone in the brush ahead (of him), he is to continue on his way. He should conceal himself. Only if he were seen then he should not conceal himself. But he should say nothing to him. And if he meets (somebody), he should keep on walking. He should say nothing to him. If (some one) says something to him, he should talk only a little with him. It is not lawful for them to speak long with each other. And he should always walk around by himself. And if he hunts he must hunt alone. It is not lawful for him and anyone to go around together: he should be alone.

If he has a friend, and the latter comes to where the former lives, then only should he talk to him, but only if they are there by themselves, might he talk to him. If any one (else) is there it is not lawful. (If any one else were there he would act) as if he were an ill-natured man. He would merely keep sitting there. It would not be lawful for him to keep on talking with his friend. He would even talk roughly if any one else were there. It is not lawful (for him to do otherwise). And if his sister-in-law comes, he should do whatever she says. It is not lawful for him to say, "Don't" to her. That is how a man should do.

Only after his wife has been released (by an adoption-feast being held), would he be, as it seems, to a small degree set free from restraint. Yet he would not also be his own master. No. He would always, it seems, go around restricted.

Me'tenō'ku'megu nyāwawa'imaga'tenig i'n ināmi'ta'i me'cena'-
 'megu wī'wāpimāmi'keme'kwā'wāgwāni wāpikakakanōne'ti'ā^{dte}
 i'kwāwa'i'. Nā'ka'^{dte}ci me'cemegō'na' ina'inā'^{dte}cimu^{dte}i'. Me'ce
 wīna'^{dte}cā'megu nā'mi'ta'i menwānemātegā' uwi'nemōni me'cena'-
 5 'megu nā'mi'ta'i wāpimī'kemā^{dte} i'citā'āte'mā'i'. Nā'ka'^{dte}ci
 pwāwi'megukāgō'i'ci'A'semi'egut āyā'ci'gāwi^{dte} ināmi'ta' ini nene-
 'kā'netagi mā^{dte}ci'tā'āte'. Inimegunā'mi'ta' uwi'nemōni me'cena'-
 'megu u'wīwi's anwā^{dte}cinitē'. Wā'na' cāgwānemutegā' awi'ta^ε.
 Cewā'na wī'kakanōneti'egu^{dte}ci'megu i'ci'geniwi uwi'nemōni yō'we.
 10 Ki'penenā'ka'i' cā'gwānemu't i'kwāwa ini'meg ā'ninawime'to-
 'sāne'niwi^{dte}i'. Wī'naiyō' cāgwā'nemu's ininigā'i ki'ciki'cāgu^{dte}ci'-
 meguketemāge'sini's āyā'icigā'wini^{dte}i'. Wīnagā'in awita'megu
 kāgō' i'ciketemā'ge'si's^ε. I'niya neniwa ne'ki'megu pemi'ci'-
 gāwi^{dte}ci ki'cāgu^{dte}ci'megu ketemā'ge'sisa^ε. Ininā'tcā' kanō'negut
 15 uwi'nemōni kanā'gwa, "Kene'ckinōne wī'na nī'n^{na}," āgwi kanā'-
 gwa wī'inā^{dte}i'. Māmye'tci ku^{dte}ci'megu wī'na wī'kakanōne'ti-
 'ā^{dte} i'ci'geniwi wāwī'nemwit^ε.

Nā'ka'^{dte}ci wī'na tcinawā'mā^{dte}cini nōmagāwi'megu kā'tu'si's^ε.
 Neniwa wā'wita kenwā'ci'megu pemimāme'kwā'nemā's^ε. Me-
 20 'cena'megu kabō'twe mā'kwā^{dte}ca'wi^{dte}cini me'kwānemā'saku'-
 'megu uwiwaniyōwe. Tcinawāmā'tcigigā' awitā'ni ne'ki'pemi-
 māme'kwāne'māwā's^ε. Wāwīwitapime'gu yōw āwa'si' ne'ki
 peminene'kā'nemā's^ε. Mō'tci'megu nā'tagini pemi'āwā'te'e nene-
 'kānemā'saku'megu. Nā'cawaiyegā' ina' inini ki'cinepō'ini's^ε.
 25 Inagā' ina tcina'wāmāt awitamegō'ni pā'c i'cawī's^ε. Me'ce wī'na
 nō'magāwe pemimā'ci'tā'ās^ε. Kāgō'mā' ā'cimyā'citā'āgwāni
 neniwa. Me'cena'megā'pe'e kabō'twe kāgō' i'cimyā'ci'tā'ās^ε,
 A'kwiyā^{dte}ci menwā'winite yō'w āyā'ipemā'te'sini^{dte}ci ki'cāgu^{dte}ci
 menwitō'tāgut^ε. Nā'ka'^{dte}ci pwāwi'megu-kāgō'i'-i'ciwāwane'ckā'-
 30 'init awita nanā'ci pōnimāme'kwā'nemā's^ε.

Nā'kāni' ci'ci'gāwite neniwa mā'kwā'te'site^ε, pe'ki'megu
 ki'cāgu^{dte}ci'megu wāwī'cāpe'nā'tō's u'wiyawī. Me'ce'megu ānā'pe-
 na'tōgwān u'wiyawī. Kā'ci'megu wītō'wī me'tō'^{dte}ci mā'mā'sā^{dte}ci
 wī'senite minawitā'āwātē'?

35 Inin i'kwāwani tcinawā'mātcig i'kwāwag i'n i'ciwāwī'cāpenā'-
 'tōnit u'wiyawī uwinemwiwāte'gā' inā'mi'ta'i sāge'siwā^{dte}i'.
 Me'tō^{dte}ci'megu ā'nāwāwā^{dte}cini ki'cipā'ninit uwinemō'wāwanⁿⁱ
 . . . ¹ Ki'pene mī'kemeguwāte ki'sā^{dte}ci'megu mō'tci ki'cāgu^{dte}ci'-
 megu ne'ckina'wāwātē', āgwi'megu kanā'gwa wī'pwāwina'kunāwā-
 40 ^{dte}i'. Wī'na'kunāwā^{dte}ci'megu i'ci'geniwiⁿⁱ. Ku^{dte}cigā' inini ki'cāgu-
^{dte}ci'megu ne'ckina'wāwā's uwinemo'wāwanⁿⁱ, cewā'na ne'ckina'-
 wāwāt ini'megu me'tō'^{dte}ci mawinane'gwiwā^{dte}ci nepōweni'megu
 na'in ā'A'tānig^{ki}.

¹ The rest of the sentence is deleted on account of grammatical anomalies.

Only after four years were up could he begin to court and speak to women. And he says anything he pleases. If he should love his sister-in-law he would begin to court her, if he so desired. And if he had not been helped in any way while he was still unreleased from death-ceremonies, he would remember it if he has a bad heart. Likewise he might make his sister-in-law his wife if she were willing. And if she were unwilling he would not. But it is a rule that his former sister-in-law should talk (in a courting way) with him. If, however, the woman is unwilling her life becomes weak. She might be unwilling while he would have been as wretched as possible while he was still unreleased from death-ceremonies. She at the time would not be wretched in any way as (he had been). The man mentioned would be wretched as possible as long as he was unreleased from death-ceremonies. And if at that time she were spoken to by her brother-in-law it is not lawful for her to say to him, "I hate you." Surely it is a rule that (a woman) who has a brother-in-law must talk with him.

And she (the woman) would sorrow for her relative (the man's wife) for a short time. The man who had the wife would remember her for a long time. Soon when he is still, he would remember his former wife. And her relatives would not continue to remember her. The man whose wife she had been would think of her more. Even when he saw where they had gone he would be mindful of her. She might have died long ago. Now a person related to her would not do that. He (she) would continue to have doleful thoughts for only a short time. (He [she] would not be as sorrowful) in any way as the man may have sorrowed. Soon in some way he would have doleful feelings, and more so if she had behaved well while she was yet living and if he had been treated as well as possible (by her). And if she in no way were immoral, he would never cease to remember her.

And if a man is unreleased from death-ceremonies, if he is quiet (i. e., moral) he would starve himself as much as possible. He ill-treats his body. What does it matter if he, it seems, barely eats his meals and thinks of her?

The female relatives of that woman, if their brother-in-law makes his body hungry in that way, become frightened. It seems whenever they see their brother-in-law after he has been released from death-ceremonies² . . . If, however, they are courted by him, even though they hate him bitterly, it is not lawful for them not to accept him. It is a rule that they must accept him. Though they might hate their brother-in-law, yet if they hate him it seems as if death overwhelms them at the time set.

² The Indian text is deleted here.

Me'tō^dtcimegō'n ā'citami yōwe mī'cka'we'si^dtei nyāwawa'imaga'-
 tenigi' cīgā'wa yō'w^{we}. Me'tō^dtc i'n ā'ku'se^dtei'. Me'cemegōna'
 in ā'ku'segu^dtc i'kwāwa'ⁱ. Ne'cki'nāgut inī'megu wī'n ā'myāna'-
 wi'ā^dtei', kenwā'ci' ku^dtei ma'kwā^dtei ki'cipyā^dteikiwītā's ā'ci'-
 5 megukiwā^dtcānig^{ki}. I'n āmi'cawī^dtei ki'cinyāwawa'imagate'-
 niginⁿⁱ. I'ni me'cemegō'na'i me'tō^dtei wīna'meg ā'wāwā'pa-
 mā^dtei', "MANA' mägwā'e, kenwā'ci wī'anemi^dtcime'to'sāneni-
 mā'iyān^{na}," ināne'māgwānigā' inin āmīme'cena'ikanō'nā^dtcinⁿⁱ.
 Āgwiyugā'i nā'ka kanā'gwa wī'ānwā'tāgu^dtc i'kwāwa'ⁱ. Kī-
 10 'pene'megu ka'nōnāte wī'u'wīwi^dtc i'cimāt', "Ā'gwi," āgwi
 kanāgwa wī'igu^dtei'.

Nā'ka^dtei wīna ke'tena'megu ke'kānetā'gu'sīwa pete'gi pyā^dtei'-
 cawī^dtei'. Māmā^dtcigi^dtcā'megu ke'kā'nemegwa manetowan āne'-
 me^dtcin ā'ci'cī'gāwī^dtei pe'ki'megu, ā'ci'meguketemāgyānig i'ni
 15 pemi'cawī^dtei'. Wāwane'ckā'ite'e'gā'i' cī'gā'w^{wa}, awī'ta ka'cki-
 ketemāgi'ce'ki'u's^a, nā'k awī't ānemi'ci'ce'ki'oni^dtei' cī'gāwan
 awī'tāni ka'cki'cawī's^a. Nā'ka^dtc uwī'yā'ani pyānutā'gu^dtcini
 me'cena'megu ta'cikakakanōneti's^a. Me'tō^dtei'megu nāmi'ta'i
 tanā^dtcimu^dtei'. Wīna'meg ā'cawī^dtc inīgā'ā'mi'ta'i me'ceme-
 20 gōnā'mi'ta' anemipīti'gāgu^dtei'. Me'cemā'megō'na'i ku^dtcigā-
 'kwigā'wīn A'ce'megu tō'tāgu's^a. Wīnagā' ināmi'ta' "Pe'ki'-
 megu netane'kāgōp ā'cīgā'wiyānⁿⁱ," inā'mi'ta' i'ci'tā^atei'.
 Me'cemegō'na' anemipyāni's^a. Inī ku^dtei'megu u'ā'ki'ci'megu-
 'ukī'wāni^dtei'. Nā'ka^dtc inī'n uwīwa'ni yōwe tcīnawāmā'ni^dtcin
 25 i'kwāwa'i me'cena'megu nā'mi'ta' anemi'pyāni^dtei'. Awī'yātu-
 gegā'mani' cī'gāwī's^a. Inimegā'mi'ta' A'ci'tawu^dtei me'cena'-
 'megu kāgō'i wānagā'i pī'se'ka'ini'sa me'cegā'ni ma'ke'sā'ani
 kāgō'megu wī'u'ce'kītagi wī'i'ci'megunāta'mawu^dtei'. Wī'na
 nā'mi'ta'i mī'cātā'nemu^dtei'. Inīgā'kā'wīnā'mi'ta'i me'tō^dtei'megu
 30 kete'ckīwā^dtc i'kwāwag inīgā' nā' wīnwā'w āmu^dtei'ca'wīwā^dtei'.

Ōnā'mi'ta' me'cena'megu nā'mi'ta'i kenwā'ci pwāwinana'ika'-
 wome^dtc uwīwani yō'we. Wīnānāmi'ta'i kenwā'ci'megu' cī'gāwi-
^dtei'. A'penā^dtcīyu'gā' ai'yā'pī'tcina' anemi'A'ci'tawunā'anā'wīna
 wī'anemi'u'ce'kītag^{ki}. Nā'ka^dtei me'ce'megu wī'kīwī^atei i'cipa-
 35 'ki'menā'^a. Kī'cāgu^dtei'megu kī'wāni's^a. I'ni^dtcā' kwaiyā'kwī'-
 megu āmu^dtei'cime^dtei', "Me'cena'megu tcīnawā'mā^dtcigi ki'ane-
 mipāpītiga'wāwag^{ki}." In ā'mine^dtei'. A'cegā'megu i'ci'menā'A
 wī'i'ci'megukiwāni'wene^dtei'. I'n āmu^dtc-in-ine^dtei me'tō^dtei'-
 megu pa'ki'menā'^a. "Me'ce'megu wī'i'cawī'wanāni ki'ane'mi-
 40 'cawī," i'nenā'^a. Ku^dtcigā'kwigā' wī'n A'ce'megu' i'ci'menā'^a.
 "Wāna ma'na'A āgwi yātuge'megu kāgō'megu i'cinene'kāne'mā-
^dtcinⁿⁱ," inīgā' wīn āminānemegu^dtc inī'i tcīnawāmā'ni^dtei'
 inī'ni nāpō'i'ni^dtcinⁿⁱ. Wīnagā' wānatō'ka'megu kī'wītā's^a.
 Ināmi'ta'inīgi tcīnawā'mātcig inin i'kwāwani kakanōne'tīwā^dtei'.

It seems as if in turn, after four years the widower formerly unreleased from death-ceremonies acquires mystic power. It seems as if he were feared. He is feared by any woman. If he is hated by them, yet he overpowers them, for he would have lived quietly for a long time, though a lonely time. That is what would happen to him after four years are up. Then, it seems, when he looks at any (women), he would talk to the one of whomever he thought, "This, perhaps, is the one with whom I might indeed live a long time." It is not lawful for him to be refused by any women. If he indeed asks the one he spoke to, to marry, it is not lawful for him to be told "No."

And it is surely known how he had been acting. Certainly he is known by the one called manitou how (he conducted himself) while unreleased from death-ceremonies, and that he lived through a wretched time. If he had been wicked while unreleased from death-ceremonies, he would not be able to dress poorly, and he would not have been able to do as one unreleased from death-ceremonies is supposed to do.³ And if anyone came to him, he would talk to him. It seems as if he would say anything. Then every one would come and visit him (to find out) how he acted. Of course he would just be treated that way. Yet he himself would think, "They like the way I have done while unreleased by death-ceremonies." Any one might come. Then indeed he is already lost. And the women who were related to his former wife would continue to come. All this time he would be unreleased from death-ceremonies. Then everything would be made for him, a shirt, moccasins, everything for him to wear so that he would be seen with them. He himself would be glad. Then, it seems, the women would escape (from him) by contriving to do that.

Then for a long time his wife would not be set free (by an adoption-feast being held). For a long time he still is unreleased from death-ceremonies. They would continue all the time to make clothing for him to wear. And he would be permitted to go around wherever he pleased. For he already would have been lost. Then he would be told, "You may visit any of your relatives." He would be told that. He would just be told that so that he might be led astray. It seems that he would be told that to dismiss him. "You may do in the future whatever (you desire) to do," he would be told. But he would just be told this. The relatives of his dead (wife) would think (this) of him, "Why, this fellow doesn't probably care anything for her." He might stay (at home) unconcernedly. The relatives of the woman would talk to each other. "Well, we shall first fast;

³ Free rendition.

- "Na'i', i'ni wī'nawa^{dtc}ima'katā'wīyag^{kwe'}; ki'ci^{dtc}ā'ima'kama'katā'wīyagw i'ni wī'wāpinana'i'kawagwe wī'pe'no'ag^{kwe'}; wī'ku^{dtc}ā'wī'ag^{kwe'}," ināmi'ta' inigi 'i'tiwā^{dtc}i'. Me'cena'megu neguta'i nī'cwawa'i'me ke'ka'a'mowā'sa wī'pemina'kama'katā'wīwā^{dtc}i'.
- 5 Ināgagā'i' cīgā'wa me'ce'megu kiwī'ta'isa me'ce'meg ā'tō-gwān^{ni'}. Āgwigā' āyī'gi kanā'gwa, "Ne'cā'gwānem ā'ta'ci'cīgā'cīgā'wiyān^{ni'}," āgwi kanā'gwa wī'i^{dtc}i'. Aiyā'pī'tcinā' ku^{dtc}ā'ku'ckagini kīgō'awatawunā'a'megu ma'ke'sā'an^{ni'}; tēge'ckag awatawunā'a'megu a'ci'tawunā'a'megu. A'penā'tci'megu'u mīne-
- 10 nā'a'megu'u wī'aiyō^{dtc}i'. Cewā'na me'tenō'megu i'ci'megu a'ku'ckagin inā'mi'ta'i mīne^{dtc}i', me'tenō'i'. Āgwi' kanā'gwa wī'nī'cwaiyagi'tō^{dtc}i'. Uta'i'nema'i negutaiyagi'meg^{ku'}. A'cka^{dtc}i'megu nā'mi'ta' ki'cimegu wāwani'ai'yō^{dtc}in inā'mi'ta' mīne^{dtc}i'. Āgwi kanā'gwa'megu kīgō' wī'i'nowā^{dtc}i'. Pepōnigi nā'mi'ta'i,
- 15 "Na'i', iniyāpi wī'wī^{dtc}ima'katāwī'miyāg^{ke'}," inā'mi'ta' ine^{dtc}i'. "Mā'i'ya nāgane'kāni wī'nene'kā'nema^{dtc}i'. Mani^{dtc}ā' ke'ke'cāw i'ni wī'wāpiwā'ciwā'ci'oyan^{ni'}. Ne'ki'megu ma'ni pemipe'pōgwān i'ni ne'ki wī'agwīgā'tamani ke'ke'cāw^{wi'}," inā'mi'ta' ine^{dtc}i'. "Inigā'megu wī'nā'gwaiyan^{ni'}, ininā' manī keme^{dtc}itā-
- 20 pānemō'petug ā'kiwikegene'goyani ma'n ā'cīgā'wiyān^{ni'}," i'nenā'an^{na'}. Āgwigā'i'na'i "Kanā'gwa" wī'i'ciwā^{dtc} inā'meg ā'wī^{dtc}i'iwā^{dtc}i'. Nā'inā'megō'n ā'ne^{dtc}i', "Au'," wī'i^{dtc}i'meg inī'cimet'. Inā'mi'ta' inī'i mā'katāwī'ni^{dtc}i' wī'ci'ā^{dtc}i'. Ne'ki'meg a'te'tci wāwīgi'nigwāni ne'ki'megu wī'n āmipwāwināgwā^{dtc}i'.
- 25 Me'tō^{dtc}i'megu nāmi'ta'i tēagape'no'ā' i'cawī^{dtc}i'. Kiwānō'kānenā'a'gā'i kīgō'i'. Me'cena' inā'mi'ta'i tepānemegu^{dtc} inī' iniyā' āmiku'segu^{dtc}i'. Me'ce'megu tēatcawī'kā'i me'cena'megu ke'tcine'cki'menā'a'. Awita'megu kīgō' i'ci'tā'a's ā^{dtc}imo'nā'a'megu. "Āgwi mā'i'ya tēinawā'mageta kīgō'āne'ma^{dtc}in^{ni'},"
- 30 i'nenā'a'. "Nīnāna^{dtc}ā' ma'ni kemyā'cinawā'ipen ā'pwāwi'megupa'cinene'kānetama'wiyāge tēinawā'maget^{a'}," i'nenā'a'megu. "Inī'wā' man i'ciwāpiwāwane'ckā'i'kap^{a'}," i'nenā'a'. "Inugi^{dtc}ā' ke'kānetamo'wanāni nene'kānemi'megu. Kī'ke'kānemāwa'megu wā'^{dtc}i' pānāpamā'watān^{ni'}," ināmi'ta' ine^{dtc}i'. "Wī'nene-
- 35 'kānema^{dtc}imā'megu i'cigenwī wī'nāna kī'waiyōw^{we'}," i'nenā'a', "pwāwi^{dtc}ā'megu ā'ci'meneg inī me'tō'^{dtc}i' peme'naman^{ne'}. Inu'gi nawate'namane ke'cīgāwigā' man^{ni'}. Sana'gi'tōwa ma'n ā'ci'ci'gāwita nāne'kā'nemāt u'wīwan^{ni'}. Inī^{dtc}ā' i'ca'wiyān^{ne'}, awī'tānugi ma'ni i'ci'māmye'tci nawa^{dtc}i' apeno'e'gi'ci māmā-
- 40 'katāwī'kago'a', i'ni nāga'tamane' ā'cime'nwikeg^{ki'}. Inu'gi wī'na ma'ni nana'w ā'ca'wiyāni kenawa^{dtc}i'megu-ma'ni-māmā'katā'wīpen^{na'}. Me'ce'megu kī'na ma'n in ā'ta'ci'cīgā'wiyāni' cinā'gwa kī'na ku^{dtc}i'megu manī kete'citā'āgani ma'n in ā'ca'wiyān^{ni'}.

after we have really fasted a long time, then we will begin to make preparations to release her (by an adoption feast); we shall try," is what those would say to each other. They might at will set two years for the time for them to continue fasting.

And yonder man still unreleased from death-ceremonies would wait around (for the adoption-feast) to take place.⁴ Nor was it lawful for him to say, "I am unwilling to be thus unreleased all the time." Yet once in a while when he wore anything out, he would be fetched moccasins; everything he wore out would be replaced and made for him. He always would be given something to use. But it was only after he had worn out (what he had) that he might be given (things), then only. It was not lawful for him to have two sets of (clothing). One set of (clothing) was (all) his belongings. Later on after he had completely used up a set he would be given (another). It was not lawful for him to say anything (i. e., ask for others). In the winter he would be told, "Well, eventually we are to fast together. You must think about this one who left you. You must begin to paint yourself with ashes for a long time. As long as it shall be winter for so long shall you cover your face with ashes," he would be told. "Now you must depart, you surely have had enough going around while unreleased from death-ceremonies," he would be told. It is not lawful for him to say "No," while he lives with (them). He should say, "All right," when he is told that. He should go with those who are fasting. As long as they dwell far apart (from other Indians) he should not depart.

It seems as if he acts like a little child. He would be ordered around to do any little thing. He would be owned by those (women) who formerly feared him. Occasionally he would be severely scolded. He should not mind, no matter whatever he may be told. They would say to him, "You care nothing for this our (dead) relative. Now you have made us feel badly by not even thinking of our relative," they would say to him. "Now you may thus have begun to be bad," they would say to him. "This day you are to think about whatever you may know about her. You will learn for whatever reason you lost sight of her," he would be told. "It is a rule that you must think of your former wife," he would be told, "if you do not carry it out as you were told. You are now a widower unreleased from death-ceremonies (even) if you pick it up now. One that is a widower unreleased from death-ceremonies has a hard time if he thinks about his wife. If you had done that, we should not have been fasting earnestly as children, if you had followed what is right. But to-day as you have acted the way you have, we are now first fasting earnestly. Now when you are still unreleased from death-ceremonies you have acted according to your desires. Do not think

⁴ Freely rendered.

Kāta^{dtcā} 'megu kągō' i'cinene'kāne'taganⁿⁱ. Wi'kegenipā'nīyanⁿⁱ.
 Nīnāna'megu newāwānāne'tāpena nā'inā'i wī'nana'enāwa'getān
 i'niya wī^{dtca} 'wiwat^ā. I'citā'āyāg i'ni wī'wāpinana'enage^{dtc}.
 Kīnagā'man āyī'g īni kemā'cā'emagi yōw i'ni wī'nana'ene'kⁱ.
 5 Kī'cinana'ene'ki me'ce'na' ina'i kīwinenego'wanāni wī'kīwinene'-
 goyanⁿⁱ. Mō'tcigā' inugi ma'ni kekī'cīgā'wi wī'wāpine'goyane
 kete'citā'e^s. Ā'gwi wī'nāni menwawī'yaninⁿⁱ. Wī'na ma'ni
 wī'menwā'neme'k^ā? Ke'cīgāwi' manⁿⁱ. Ā'ci'ci'gāwit apwī'tōwa'-
 megu wī'nawa^{dtcipānīdtci} kī'cipā'nīdtcin i'ni wī'n ā'wāwāpa'-
 10 ^{dtcigādtc}; ke'tenayugā'megu ma'kwā'te'siūw i'ni nā'gataga'
 cīgā'wiwenⁿⁱ. Ī'n ā'cawīdtci me'cemegō'na' uwī'yā'ani mānwā'-
 nemāt^ā, kā'nōnāt^e, wī'tāpwā'tāgwaku'megu. Ma'ni wīna kīna
 ma'n ā'ca'wīyanⁿⁱ, ā'gwi wī'nāni pa'ci'megu menwī'keginⁿⁱ.
 Kī'na ma'ni wā'dtci nawa^{dtcima} 'katā'wīyāg^{ke}. Kema'katāwī'-
 15 'cipena'nⁿⁱ. Kī'naiyōwe nāwu'nāgini wī'myā'citā'āyā'ge'e^s, wī-
 'myā'cimyā'cinawā'iyā'ge'e^s. Ī'n ā'cawīdtci pe'ki nā'gatagi'
 cīgā'wiwenⁿⁱ, tcīnawāmā'ni^{dtcin} i'kwāwani nāwu'gu^{dtcini} myā-
 'citā'ā'niwanⁿⁱ. Ke'tenaiyugā'megu kī'cāgu^{dtci} me'guketemā'gi-
 'ce'kītām^{wā}, nā'ka'dtci ke'tena'megu ā'pe^{dtciketemāgitā'āwā}-
 20 nemāpⁱ, ī'n ā'cawit^ā. Ī'n ā'cawīyanē'e māmē'ci'ka'megu
 kī'cipā'nī'kap^ā. Īnu'gi wī'na ma'n āgwikanāgwamegō'ni wī'i-
 'citā'āyāge nīnā'n^{nā}. Ma'n inu'g i'ni wī'wīdtcima'katāwī'miyāg^{ke},
 ketenepen^{nā}. Me'cena'megu nī'cwipepō'nwe kī'pemiwīdtcima-
 'katāwī'mipen^{nā}," īni pā'pe' āne^{dtc} i'n ā'ca'witcig^{ki}. "Īna'tcā'-
 25 'u^{dtci} kī'ci'manimāma'katā'wīyagwe īni wī'natawāne'tamani
 pyānu'tamanⁿⁱ. Ī'ni wī'pā'nīyanⁿⁱ. Īni me'ce'na' wī'inenegowa-
 nāni wī'aneminene'goyanⁿⁱ. Kīnānamegō'ni wī'na'ikāti'soyanⁿⁱ.
 Ī'n ā'nenāg^{ke}. Īnigā'man ā'citā'āyāge ta'swi tcīnawā'mage^{dtc}.
 Īni^{dtcā} wā'dtci me'cena'megō'ni nīnā'nāni wā'dtc i'nenāg^{ke}.
 30 Nīnā'na kāwa'gi ketepāneme'nepen^{nā}," Ī'n ā'ne^{dtc} i'n ā'ca'-
 witcig^{ki}, pwāwimenwī'cīgā'witcig^{ki}

Ōn ina kī'ciwīdtcima'katā'wīmādtci nī'cwawa'imaga'tenig inā'-
 mī'ta' pā'nī'e^{dtc}. Wāpimāmi'cāte'si^{dtci} megu kī'ci'pānit^e. Pe-
 'ki'megu upī'tā'ā's^ā. Īni'megu "Wī'wāpimāmi'keme'kwāwāyānⁿⁱ,"
 35 ke'tena'megu i'ci'tā'ā's^ā. Nā'inā' wāpiku^{dtcawite} wī'māmī-
 'keme'kwāwādtci kągō'megu inā'mī'ta' i'cawīdtciⁱ, māmē'ci'-
 'kagā'megu ā'kwa'mata's^ā. Kągō'megu i'cawī's^ā. Kī'ki'ki'-
 megu mī'keme'kwāwādtc āwa'simā'megu nā'mī'ta' i'cawīdtciⁱ.
 Aiyāniwe'megu nā'mī'ta'i kī'wītādtc inā'mī'ta'i menwipemā'te'si-
 40 ^{dtc}. Kabōtwemegu nā'kānā'mī'ta'i wāpimī'keme'kwāwādtci nā'ka-

of anything. You will quickly become a widower released from death-ceremonies. We have control of whenever we shall release (by an adoption-feast) the one who is no longer here, the one with whom you lived. If we so desire, then we shall begin to release her. Your brother-in-laws shall make ready to release you. As soon as they have released you you may go around and do whatever you please. Even now after you became a widower unreleased from death-customs you desired to begin to go around (visiting, etc.). You did not behave well. Now who would love you? You are now a widower unreleased from death-ceremonies. If a widower unreleased from death-ceremonies acts this way, namely, he waits first to be a widower released from death-ceremonies and after he is released from death-ceremonies he then looks around (for a woman); surely he is moral in following the rules of being a widower unreleased from death-ceremonies. When he behaves that way, if he loves any (woman), if he speaks to her, he will not be refused. Now the way you have been acting is not proper. You are the cause of us first fasting. You make us fast now. We would have felt badly whenever we saw you, you would have made us feel very badly on account of it. When a man does this, follows strictly the rules of beng a widower unreleased from death-ceremonies, whenever he is seen by a woman related to (the man's dead wife), she feels badly. For surely he is clad as wretchedly as possible, and surely he is always thought to be wretched, that is, one who does that. If you had done so, you certainly would already have become a widower unreleased from death-ceremonies. But now it is impossible for us to feel that way. To-day we tell you to fast with us. Probably you shall continue to fast with us for two years," is what those who do so are usually told. "Then after we have fasted earnestly, then you may do whatever you desire. Then you will be a widower released from death-ceremonies. Then you may go around wherever you may desire. You shall take care of yourself. That is what we say to you. This is what we think as many of us as are related to (your dead wife). That is why we tell you. We still have control of you." That is what those who did so and who did not behave properly when unreleased from death-ceremonies are told.

Then after he has fasted with them and two years are up, he would be made a widower free from death-ceremonies. He begins to wear gorgeous clothing after he becomes a widower released from death-ceremonies. He would be very glad. Then he would surely think, "I shall begin to have a grand time courting women." Yet when he tried to have a grand time courting women, something would happen to him, or he might become sick in some way. Something might happen to him. If he nevertheless courted women (something) worse would befall him. When he stayed in one spot he would be

^dtei'megu āwa'si'mā' nā'mi'ta' A'pi'teike'tcā'kwa'matag^{ki}.
 Äyāniwe'megu nā''ka nā'mi'ta' awi''awi^dtei pe'ki'megu nā''ka
 nā'mi'ta'i menwipemā'te'si^dtei'. Awitagā'megō'na nā'ka'^dtei
 kägō'' i'cimyā'cipemā'te'si's^A. Kenā^dtei nā'mi'ta'i wāpikikiyu-
 5 'sā^dtei'. Awitagā''i kägō''megu i'cimi'keme'kwāwāwi'tā'ā's^A.
 Kabōtwemegu nā'ka'^dtei wāpikägō''megu i'ci'sāge'si's^A. Kabōtwe'-
 megu nā'mi'ta'i pōni'meguneguta'ina''i'ā's^A. Īniyānegā' wī'na
 menōgā'nawan āmi'sāgi'sāgi'e'gu^dteinⁿⁱ. Pōni'meguneguta'i'āte',
 i'n ā'mi'ta'i menwi''cawi^dtei'. Kabōtwemegu nā''kānāmi'ta'i
 10 wāpimi'kemi'ke'me'kwāwā^dtei'. Īni'megu āmi''cawi^dte A'pemegā'
 āna'āna'wī'u's^A. Cāgwānemoni'sa'megu. "Me'cena'megu āgwi-
 mā''mani menwawiyane'e'yātug ā'ki'pyā^dtei'uwī'wiyānⁿⁱ. KANA-
 mā'yātuge nī'na mā'ni nā''k āmimenwītōta'wiyānⁿⁱ," ināminegu-
^dte i''kwāwa'i'. "Ne'cāgwānemutcā'megu nī'na nā'ka'^dtei
 15 wī'pwāwī'megukägō'ipegi'ckinawā''enānⁿⁱ," i'n ā'migū^dtei'. 'Ī'n
 A'penā^dtei'megu āna'we'si's^A. Kāgeyā'megu nā'mi'ta'i me''kawā-
^dtei' sānāgānēmā'so'ni^dcini ne'niwani' cīgwānetāganiwī'ni^dtcini'-
 megu ininini āmi'uwī'wi^dteinⁿⁱ, wāwane'ckā'ā'ani'megu. Kī-
 'cute'tene'ti'wā^dtei kägō''megu tagā'w ā'ca'wi^dteinⁿⁱ, inī'megu
 20 ā'mi'ta'i kī'cā'kwa'matag ā'pwāwigā'inamenwī'ci'gāwī^dtei'. Ī'n
 āmu^dtei''cawi^dtei'. Ī'n ānā'^dtcime^dtei'.

'Ō'ni wīgā^dtei'ci'gāwit^A, kenwā'ci'megu' cā''cki kī'wītāt^A, mī-
 'keme'kwāwāte nā''inā'i me'tō^dtei'megu mā'nāni's i''kwāwa'i'.
 Awitagā'i kägō'megu i'ciku''segu's^A. Nā''ka me'ce'megu neguta'
 25 aiyā'aiyā''s^A, me'ce'megu i''cawī's^A. Ku^dteigā'kwigā'' ina kī'ci-
 pyā^dtei''sana'gi'tō's^A. Īnā'i kī'cipānīte me'tō^dtei'megu u'ckina'-
 wā'i's^A. Ke'te'n u'ckinawā'a'i'megu ānānetāgu''sini^dtei', i'n
 āminānetāga'niwī^dte i'n ā''cawit^A, pe'ki'megu wīgā^dteināgātage'
 cīgā'wiwenⁿⁱ. Nenīwa me'cena' nā'ka'megu tcīnawā'mā^dtei'
 30 anemipāpīti'gawā's^A. Pe'ki'megu menwina'wā'ā's^A. Ī'n i'ca'wit
 u'wiyā'^A, wīgā^dtei'ci'gāwite me'tō^dtei'megu ute''kwāmi's uwī'-
 nemō'i', pwāwimenwā'nemātē'. 'Wā'na menwā'nemātegā'i me-
 'cena'megu inī'i neguta' u'wīwī's^A. Menwawī's^A, ku^dte i'cike-
 'kānetā'gu'si's^A. Agwi^dtcā'megu kanā'gwa wī'ā'te'negu^dtei'.
 35 Māmye'tei'megu u'wīwī'sa menawānātē'. 'Wā'na pwāwigā'imena'-
 wānāt inā'mi'ta'i' cā''cki māmenwina' ite'p i'ānu'tawā^dtei nawina'-
 wī'ā^dtei'. Īyā'' pyā'yā^dtein inī'i'megu āmike'cā^dtei'egu^dtei me-
 'cewā'megu tā'swī'megu pemi'citeinawātami'nite'^e; inī'i'megu
 āmike'cātānemegu^dtei'. Wī'na nā'ka'^dtei pepyānutāgu'sa'megu.
 40 A'penā^dtei ke'kānemegu'saiyugā'i pete'g ā'citā'ā^dtei', me'tō^dtei'-
 megu ā'pi'teipānā'^dteiyōw āyā'ipemāte'sini^dtei ke'kānemenā'^A.
 Pe'ki^dtcā'megu tepānegu'sa'megu'u. Awita'megu nanā'cikägō'i-

well. Soon again when he began to court women, he would become much sicker. When he stayed constantly in one spot, he would become very well. He would not again in any way have ill-health. Gradually he would begin to walk around and around. Yet he would not in any way think of courting women. And soon again he would begin to be frightened at anything. Soon he would cease to be in the habit of going around any place. He would be continually frightened by the ghost (of his dead wife). If he ceased going any place he might be well. Soon again he would begin to continually court women. But if he did that, he would also always be refused. They would be unwilling. "You did not well, it appears, when you were formerly married. It does not appear at all probable that (the second time) you would treat me well," is what he would be told by women. "I am not unwilling to hurt your feelings," is what he would be told. And he would always be unsuccessful. Finally he would find one who thinks a man is hard to get, one thought to be nothing, that is one he would marry, an immoral one. After they have each other, when (the man) does any little thing, he already would become sick because he did not behave properly when unreleased from death-ceremonies. That is what would happen to him. So it is told of (such a one).

And one who is careful while unreleased from death-ceremonies, one who merely stays around for a long time, when he courts women, it seems as if he had many women. Nor would he in any way be made afraid. And he would go any place, and he would do anything. For he would have been having a hard time. After he becomes a widower released from death-ceremonies, it seems as if he would become a young man. Surely as the young men are thought of, that is what he would be thought to be, if he does this, follows carefully the rules concerning widowers unreleased from death-ceremonies. The man would often visit the relatives (of his dead wife). He would please them very much by doing so. If any one does that, if he carefully observes the rules appurtenant to widowers unreleased from death-ceremonies, it seems as if his sister-in-laws became his sisters, if he did not love them (i. e., desire to marry them). If he loves any of them, he might marry them. He would behave well, for he would have that reputation. It is not lawful for him to be blamed. Surely he would marry if he wants them. But if he does not want them he merely goes and visits them once in a while. When he comes there he would be treated as nicely as possible by as many as continued the relationship; he would be thought of kindly by them. And they would often come to see him. They would always know how he felt in the past, it seems, and how fond he was of (his) former (wife) while she was still alive would be known. They would be very fond of him. They would never say anything evil against him.

'cimyā'cikanō'negu's^A. Apina'megu kabō'twe ma'na "Wī'na, na'ā'-
 nemate wī^dtcawiwī'yāgap^A," i'nenā^A. Cä'cke'sī'ä'aⁱ. Me'tāne-
 menä'aiyu'gä' ä'me'nwawi^dtcⁱ. Īnigä'ā'mi'ta'i pe'k uwī'kāna-
 'i me'ce'megu nā'mi'ta' Ane'kāgu^dtcⁱ. Me'cemegō'na' u'ckinawā-
 5 'a'i'gä' Ane'kāgu'saku'megu. A'penā^dtcⁱ'megu anemipyānu'-
 tāgu'sa me'cemegō'naⁱ. Wīnagä'īn awita'megu kägō' i'cimatā-
 gwine'niwi's^A; cewā'na kī'kī'ki'megu'u A'penā^dtcⁱ'megu anemi-
 pyānu'tāgu's^A. Me'cemegō'na' uwī'yā'an i'kwāwa'i ne'niwaⁱ.
 Ī'n āmi'cawi^dtcⁱ nenī'wa mā'nwawita mänwi'cī'gāwit^A. MA-
 10 'kwāte'si'sa'megu nā'īnā' kī'ci'pānit^e. Nā'ka'^dtcⁱ pwāwimenwi-
 'cī'gāwite nā'īnā'tcā' pānī'te kabōtwe'megu pyānu'tāgu's^A. Wī-
 'kī'cagu^dtciketemāgi'tā'ä^dtcⁱ. Ī'n āmi'cawi^dtcⁱ. Īni^dtcā' ä'ina-
 'īnā'^dtcimugi pyā^dtcⁱ'ca'wiwā^dtcⁱ. Ī'n ä'kwi'^dtc ä'ä'^dtcimug^{ki}.
 NA'cawaiyegä' ī'ni ka'nawīnⁿⁱ. Ī'n ä'kwi'^dtcⁱ.

Soon this (man) might be told, "You may marry (any one) if you desire her." (They would be) young virgins. It would be well known that he behaved well. Then all his friends would associate with him. Any of the young men would associate with him. They would always continue to come (and see) him. Of course he might not in any way be a jovial man, but nevertheless they would always come (and visit) him. It might be any one, women or men. That is what happens to a man if he behaves properly and if he properly observes the rules concerning widowers unreleased from death-ceremonies. He might be quiet after he became a widower free from death-ceremonies. And if he does not follow the rules concerning widowers unreleased from death-ceremonies when he becomes released from death-ceremonies, soon (friends) might come to (visit) him. He then feels as wretched as possible. That is what happens to him. That is the way it has always been related they used to do. The end of how it is told. That is an ancient word. The end.

F.

NÄPÖ'INITCIG UNİ'PTCĀNE'SWĀWAN Ä'CA'WIWÄ'PTCI M^A'N^{NI}'.

Nenīw ä'mena'wānā^{dtci} me'cemegō'na' i'kwāwani pe'kigä'meg
ä'wāwene'si'ni^{dtcin}ⁿⁱ'. Wī'na tātag ä'ki'cāgu^{dtci}'megumenwä'-
nemā^{dtc} anwā^{dtcin}ite wī'uwīwi^{dtci}'meg ä'ci'tä'ä^{dtci}'. Ī'n ā'mi'ta'
wāpimi'kemā^{dtci}'. Ma'kwā^{dtci}'megu wāpimi'kemā^{dtci}'. Ägwigä'i
5 wī'wāwane'ckā'itō'tawā^{dtci}'; cā'cki'megu ma'kwā^{dtci}'megu mī'-
'kemā's^A'. Kabōtwe'megu nā'mi'ta' ĩnin u'wīwi^{dtci}'. Pe'ki'megu
menwī'tä'ä's A'cki'u'wīwit^o': awita'megu tātagi kägōⁱ'.

Me'cena'megu nī'cwawa'i'me pemi'u'wīwi's^A', ĩnā'mi'ta' unī-
^{dtcāne}sä'iwā^{dtci}'. Apeno'ä'an ĩnā'mi'ta' ĩni'ni wāwā^{dtci}'megu
10 tepā'nāwā^{dtci}'. Tcāwī'cwi'megu ki'cāgu^{dtci}'megu tepā'nāwā's
i'kwā'wa 'ō'ni nenīw^{wa}', winwāwayugä' unī^{dtcāne}'swāwanⁿⁱ'.
Īni^{dtcā}'āmu^{dtci}tepā'nāwā^{dtci}'.

Kabōtwe' nā'ka^{dtc} unī^{dtcāne}'siwā's^A'; ĩnā'mi'ta'i nī'cwi'āwā^{dtc}
apeno'ä'aⁱ'. Kabō'twe nā'mi'ta' ĩni'ni me'cemegō'na' ä'kwa-
15 mata'mini^{dtci} tānā'kā ĩnāmi'ta'megu unī^{dtcāne}'swāwanⁿⁱ'.
Īnigä'megu uwāwanā^{dtci}pemāte'si'wenwāw^{wi}'. Īni'megu wī'u-
^{dtcinā}nigwān ĩnā'mi'ta' wāpi'megunene'kāneta'mowā^{dtci}'. Säge-
'siwā'sa^{dtcā}'i wī'mi'ke^{dtci}'eme^{dtc} i'citä'āwā^{dtci}'. Ke'tena'megu
wī'mi'ci'wāwā^{dtci} kägō' i'citä'āwā's^A'. Mānye'tcigä'megu ĩ'n
20 āmi'citä'āwā^{dtc} ä'ckami'megu i'ca'wini's^A'. Kwīnatawi'cipemāte-
'siwā'sa^{dtcā}'megu wī'u^{dtcinā}sä'nigwānⁿⁱ'. Wīnwāwa'megu wī-
'cigi'megunene'kāneta'mowā'sa nā'sāweni ku^{dtcigä}'kwi'wī'nān ägwi
nā'i nā'sāwen ā'gwi A'tä'niginⁿⁱ'. Īnā'mi'ta'i me'cena'megu mī'ke-
^{dtci}ä'ni^{dtcin}ⁿⁱ'. "Kī'nā'sā'āwa," i'nāwā's^A', "ki'mīnene^{dtcā}' kā-
25 gō'," i'nāwā's^A' "menwime'to'sāneni'winit^o.'" Pe'cigwā^{dtci}mo'e'-
gowā's ĩni'ni mī'ke^{dtci}ä'ni^{dtcin}i me'ce'na'i, "Kā'ta wī'mi'ciyāgwe
ā^{dtcik}ägō' ĩnānemi'kāgo^A,'" i'gowā's^A'. 'Ö' nene'kānetaminitegä'i
kägō' ā^{dtci}'megu natotamā'gowā'sa kägōⁱ'. Īnigä'āmi'ca'wīwā-
^{dtci}: mī'ciwāwā'sa'megu. Ku^{dtcigä}'kwigä'wīn awi'tānini wī'nā'-
30 'sāni^{dtci}', i'ci'geni's^A'. Kabō'twe nā'mi'ta' ĩni'megu ä'pyāmiga'-
tenigi wī'nepō'initⁱ'. Īni'megu ĩnina'i me'ce'megu ta'swi
māmā^{dtci}yag^{kwe}'. Ägwi kägō' na'kunamō'nagwini wī'nā^{dtcinā}-
^{dtcinā}'amagwe kī'yānānⁿⁱ'. Kägō'tcā' nā^{dtcinā}'i'gāyagw A'penā-
^{dtci}'megu wī'nā^{dtcinā}'uti'soyagwe i'citä'ä'kago^A'. Ī'ni ĩnu'gi
35 wī'na ma'n ägwimegu pā'c i'nawa^{dtcigä}' negutenwi wī'nawa^{dtcinā}-
moyag^{kwe}'. Kī'cā'penemegu pyāmiga'kin ĩni'megu ä'A'ce'-
noyag^{kwe}'. Mō'tci'megu mānā'te'sit ĩ'n ä'cawi^{dtci}'.

F.

THIS IS WHAT (PEOPLE) DO WHEN THEIR CHILDREN DIE.¹

A man liked a certain woman who was very beautiful. He loved her so much that he wished to marry her if she were willing. Accordingly he began courting her. He courted her quietly. He did not wrong her; he would only court her quietly. Soon he contrived to marry her. He was much pleased when he first married her: there was nothing (to mar their happiness).

Well, after he had been married for two years, they had a child. They both were fond of the baby. Both the woman and the man were very fond of it as it was their own child. That is why they were fond of it.

Soon they again had a child; so they had two babies. They still loved them. Soon one of their children became sick. That is why they were discouraged. That is why they began to think of what it might die. They must have been frightened as they wished it to be doctored. Surely they desired to give (property) away (to have it doctored). They had to think this way as (their child) was getting worse. They would feel discouraged about it getting well. They themselves thought fixedly on a way to cure it, though there was no cure. They would say to the one who doctored it, "You must cure it; I will give you something," they would say to him, "if it lives in health." They would be told uprightly by the doctor, "Do not think of giving me anything in addition," they would be told. If the (doctor) thinks of anything, they would be asked for something extra. That is what they did: they would give it. But there was no chance for (the child) to be cured. Soon the time came for (the child) to die. The same (happens) to as many of us as move. We do not receive anything so we can buy our lives. If we really bought anything we should always think of buying ourselves. But to-day we do not even stop to breathe once. When the time comes, we die. That happens even to a rich person.

¹ The syntax of the Indian original of this sentence is very peculiar.

Īnigiya Īni'megu ā'nepō'ini^{dte}i'. Kī'cāgu^{dte}i'megu ā'ca'wiwā-
^{dte}i'. Wī'pwāwi'meguna'ime'to'sāneni'wigin ā'ca'wiwā^{dte}i' tcāwi-
 'cwi'megu Īnig uwīwe'ti'Ag^{ki}'.

- 5 Ō'ī'n A'peno'A mānā'tō'sa'megu kīgō'megu uta'ī'nemā'i ta'ci'kā'-
 nowenⁿⁱ'. Īnāmi'ta'ini pīta'wātcigi mīne^{dte}i'. Unōgā'nawani wī-
 ta'īnemetamini^{dte} Īnin āmu^{dte}i'wiwā^{dte}i'. Īnigā'ī pwāwi'ca'wiwāt
 A'penā^{dte}i'megu kā'cki'āwā's a'uwī'giwā^{dte}i' pe'kutā'niginⁿⁱ', kīgō'-
 'megu i'ca'wiwā's^A. Kenwā'ci'megu ī'n āmi'ca'wiwā^{dte}i'. Ī'ni
 wā^{dte}i' mīwenama'wāwā^{dte} ukā'gō'em Ape'no'a'ī nepō'ī'ni^{dte}cinⁿⁱ'.
 10 Nā'ka'^{dte} awita'megu kīgō' i'cimi'cāte'siwā'sa kī'cinepō'init uta-
 peno'e'mwāwanⁿⁱ'. Ketemāgi'ce'kitamowā'sa'megu. I'kwā'wa pō-
 'si'megu ketemāgi'tā's^A, nenīwa'gā' awita'megu na'ī'ci'cā'sa negut
 penā'w^{wo}'. I'kwā'wa nā'k Īni'megu ne'ki' cā'ck āmiki'wītā^{dte}i'
 ne'ki'megu pwāwi'ci'cā'nigwān unā'pāmanⁿⁱ'. Wīnānā' Īni'megu
 15 ne'ki' cā'ck āmikāki'wītā^{dte}i'. Āgwigā' wī'nagā'ī kī'cāgu^{dte}i'
 kenwā'ci' nōmagāwā'megu tā'tagi menwine'ki'megu'u. Cā'cki
 nenīw ā'cawī^{dte}i' māmaiya'megu wī'tō'kī^{dte}i'. Ō'n i'kwā'wa
 Īni'megu āmi'cawī^{dte}cinā'megu. Ke^{dte}cinigwe kī'ce'sōn Īnā'-
 mi'ta'ī waninawe'megu kī'cikiwī'tāwā^{dte}i'. Ma'katā'wīwā'sa
 20 wīnā'megu. Ī'n āmi'ca'wiwā^{dte}i'. Nenī'wa me'tā'kwī'megu kī-
 yuki'yu'sā's^A. I'kwā'wa nā'k Īni'megu āmi'cawī^{dte}i': me'tā-
 'kwī'megu. Awitagā'megu kīgō' ā'kwa'tenigi ka'ckikiwā'wiwā's^A.
 Nenīwa mī^{dte}i'pā'a' A'ci'kawāt awita'megu wī'wā'pamā^{dte} i'ci'-
 tā's anemipa'onite'. I'kwā'wa nā'ka'^{dte} Īni'megu āmi'cawī^{dte}i'.
 25 Nā'ka'^{dte}i' māmaiya'megu unī^{dte}cāne'swāwan ā'A'pini^{dte}i' nāna-
 'wa^{dte}i' pyāwā's ā'pīta'ā'soni^{dte}cinā'ī'. Ī'n āmi'ca'wiwā^{dte}i'.
 Kabō'twe nā'mi'ta' nenīwa wāpimatomatō'te'cā^{dte}i'. I'citā'ātegā'
 i'kwāwamatō'te'cā's^A. Īn āmi'ca'wiwā^{dte}i'. Kī'cimatomatō'te'cā^{dte}
 Īnā'mi'ta' pe'ki'megu kī'cāgu^{dte}i'megu mānāmaiya mawa'nenwī^{dte}
 30 A'penā^{dte}i'megu. Nā'kān āmi'cawī^{dte} i'kwāw^{wa}'. Nā'kāni'megu
 awita wīnā'megu kīgō'mā' Anō'kyāwā's^A. Me'cena'megu
 kenwā'cima' Ane'ane'nwīwā's^A. Kī'ci'ini'ca'wiwāt ōnā'mi'ta'ī
 wāpi'a'ci'a'ci'tō^{dte} i'kwā'wa me'cemegō'na' kīgō'ā'ī mī'cāte'-
 'siwa'igā'ī'. Nenīwanā'ka kīgō'ā'ī'megu wāpi'a'ci'a'ci'tō's^A.
 35 Ī'n ā'kī'ci'a'ci'a'ci'tōwāt Īnā'mi'ta' ī'n aiyāneginō'ini^{dte}it
 āmīmī'nāwā^{dte}i'—me'cemā'megō'na'ī, āgwigā'myāme'tci tcīnawā-
 māwā^{dte}i'. Me'cemegō'na' āyāwi'megunā'wāwā^{dte} ī'n ā'm
 ā'anemī'cimi'nāwā^{dte}i'. Kī'cīnitcāgimi'ciwāwā'te'āni kīgō' Īnā'-
 mi'ta'ī tcīpetcīpe'ku'kwāwā^{dte} A'penā^{dte}i'megu nā'kāni māmen-
 40 wīnā'megu'u, āgwigā' A'penā^{dte}i'.

Aiya'cka^{dte}i'megu Īnigā'megu āmi'ta'ī wāpimegunā'ka'^{dte}i-
 'A'ci'a'ci'tōwā^{dte}i' mī'cāte'siweni tcāgi'megu ā'ci'geni^{ki}', cewā'n
 awita'megu kege'n upyāni'megu kīgō' ā'ci'tō'wā^{dte}cinⁿⁱ'. Me'tenō'-
 'megu kī'cinā'wa'kwā'nigin āmiwāpi'a'ci'tōwā^{dte}i', ā'gwi māmai
 45 Īnina'megu. Nā'ka'^{dte} awita' tatagwi'se'tōwā's^A: waninawe'-

Now the (child) of those (people) died. They felt as badly as possible. Each of that married couple felt they did not (wish to) live.

Now that child had many a little thing of its own, toys. Those who buried it were given them. They would do that so the soul (of the child) would have them for its own. If (people) do not do that, they always might hear (the child cry) at night where they lived, (or) something might befall them. For a long time they would contrive to do that. That is why they give away any possession of children who die. Nor would they in any manner dress in gay attire after their babies died. They would wear shabby clothing. The woman would be clad extremely shabbily, and the man would not hunt for one summer. And the woman would merely stay around in idleness as long as her husband did not hunt. He too during that time would merely keep staying around doing nothing. Of course this would not be for a long time but only for a short time. The only thing the man had to do was to wake up early in the morning. And the woman would do the same. Before sunrise they would be staying some place. They would be fasting. That is what they would do. The man would keep walking around without anything. The woman would do the same: (she would have) nothing. Nor would they have anything dangerous with them. If the man frightened game animals out of the brush he would not think of looking at them as they ran on. Likewise the same with the woman. And early in the morning once in a while they come where their child was, where it was buried. That is what they would do. Soon the man would begin to regularly go into a sweat-lodge. And the woman would go into a sweat-lodge if she wished to. That is what they would do. After regularly going in the sweat-lodge the (man) would always go bathing very early in the morning. And the woman did the same. During this time they would do no manner of work. For a long time indeed they kept on bathing. After they had done this, the woman would begin to keep on making all kinds of finery. And the man would begin to keeping making some little thing.

Now after they finished making (these things), they would give them to persons of (proper) size for (the clothing)—any one, not necessarily kinsmen. They would continue to make presents to those they had just seen. Now after they had given everything away they would hold ghost-feasts regularly, not all the time but at considerable intervals.

Later on they would again begin to keep on making finery of every kind, but they made nothing hurriedly, it was slowly. Only in afternoons would they begin to make things, not early in the morning. And they would not put the things together: they would have them

- megu a'tōwā's^A. Cewā'na tcāgi'megu ā'ci'genigi mī'cāte'siweni nānāga^dtcī'megu ā'cimī'cāte'sini^dtc anenō'tāwaⁱ. Mene't āmi-
 'a'ci'tō'wā^dtcini ma'ke'sā'n A'saiyi'anⁿⁱ, 'ō'n A'saiyimate'tā'ani
 nenīwa'megu nā'sā^dtcī'i pe'cege'siwa' inī' āmi'a'ci'tcigā'wāginⁿⁱ.
 5 I'kwāwa nā'mi'ta' A'sā'kā^dtc A'sāwā'gi'swā^dtc'. Kī'ci'a'sāwāgi-
 'swāte'e nā'mi'ta'i ma'ke'sā'an A'ci'tō^dtc'. Kī'ci'tō't inimegā'-
 mi'ta' nenīwa wāpi'ci'cā^dtc', nā'ka'^dtcī nī'cwi kī'ci'ne'sā^dtc
 inā'mi'ta'i nā'ka'^dtc i'kwāwa nana'i'kawā^dtc A'saiyaⁱ. Kī'ci'ā't
 inā'mi'ta'i nenīw A'ci'tō^dtcī mate'te'anⁿⁱ. Kī'ci'tōte'megu
 10 nā'inā' inā'mi'ta'i nā'ka'^dtcī wāpi'ci'cā'ci'cā^dtc'. Inā'mi'ta'-
 nā'ka'megu i'kwāwa A'sā'kā^dtc'. Kī'ci'āt A'saiya' onā'mi'ta'i
 nenīw A'ci'tō^dtc A'saiyipī'se'kāⁱ. Kī'ci'tōt inā'mi'ta'i me-
 'cemegō'na'i ā'ci'genigi mī'cāte'siwa' upyānigā'megu ininā'megu
 āmi'a'ci'a'ci'tōwā^dtcī kī'ci'megunāwa'kwā'niginⁿⁱ. Kāwagigāi
 15 'megu wī'n A'penā^dtc awita^emā' mī'cāte'siwā's^A. A'penā^dtcī'-
 megu' cīgu'cka'mawe^dtcī kīwi'u'ce'kīta'mowā's^A. Inī'megu āmi-
 'ca'wiwā^dtc'. Awita'megu kāgō'i'cimenwī'tāwā's^A. Cewā'n
 A'penā^dtcī'megu menwa'wiwā's^A. Me'cemegō'na' uwī'yā'ani
 pyānutā'gowā^dtcī ke'cā^dtcī'āwā'sa'megu. Cewā'winwāwa awi'ta-
 20 na'ipīti'gāwā'sa me'cemegō'na'i wīgi'yāpyān ā'uwīgiwā^dtcī'megu.
 Metenō'megu i'kwāwa me'sō'tānit^e, ugite'gāⁱ, cā'ck inī'ni wī'n
 āmipāpīti'gā'wā^dtcinⁿⁱ, nā'ka'^dtc o'sa'ni' cā'cki nā'sānit inin
 āmipāpīti'gā'wā^dtcinⁿⁱ. Utōtāmite wī'n awita^emegu na'ipīti'gawā-
 's^A. Nenīwa nā'k inī'megu. Ugi'te' cā'ck ugā'n ā'awī'nigwān
 25 āmi'aiya'aiyā^dtcī'. Ō'site'nā'ka'^dtc ā'awī'nigwāni āmi'aiya'aiyā-
 'd'tcī'. Inī'megu' cā'ckⁱ. Utōtāmitegā' awita'megu ka'ckiwīnana'i-
 pīti'gawā's^A. Winwā'wa wī'na me'cena'megu pāpīti'gā'gowā's^A.
 A'penā^dtcī'megu pāpīti'gā'gowā'sa me'cenaⁱ. Nā'ka'^dtcī ku'taga'i
 tcīnawāmā^dtcī'i me'cena'megu anemipīti'gā'gowā's^A.
 30 Nā'ka'^dtcī kīgā'nowete nīmī'e'tīnite me'to'sāne'niwa' āgwi
 kanāgwa'megu wī'wāpa'gāwā^dtc'. Wī'kumete' cā'cki'megu
 ā'pī'tciwī'se'niwā^dtc inā' āmi'awī'a'wiwā^dtc'. Cewāme'tenō'megu
 nenīw āmī'kumet^A. I'kwāwa awi'ta wī'ku'menā^A. Wīnā'megu
 nenīwa āmika'ckiwi'kumet^A. Cewā'n awi't ānō'menā^A. "Au,"
 35 wī'iyowā^dtcī'megu i'ci'genīwⁿⁱ. Me'tenō'megu tcīpe'ku'kwāwet
 inā'mi'ta'i wī'kume^dtcī'. Cewā'na tcāwī'cwi'megu inigā'i mī'cāte'-
 'siweni wī'ku'me^dtcin inī'megu ā'pōni'tōwā^dtc'. Nenīwa wī-
 'kumenā'a 'ine't inī'megu ā'mi'ta'i nā'i'se'tōwā^dtc'. Āgwigā' me'-
 'tenō' wī'kumeta nā'i'se'tō^dtcinⁿⁱ, tcāwī'cwi'megu. Me'tenō'-
 40 'megu wā'panigi kī'cināwa'kwānig inā'mi'ta'i nā'ka'^dtcī wāpa'ci'-
 'tōwā^dtc'. Āgwi kanāgwa nō't^A.
 'Ō'ni me'tenō'megu āmika'ckinawī'ego'wā^dtcini kā'kyā'i'ni-
 'd'tcī'i metemo'ā'a'i pa'cito'a'aⁱ; inī'i me'tenō' āmipāpīti'gāgo'-
 wā^dtcī'. Āgwi kanā'gw ā'cki'gi'aⁱ. Mō'tci'megu uwī'kā'niwāt^e,
 45 awita'megu ka'ckimegupīti'gā'gowā's i'n ā'ci'sa'sā'kwāwā^dtc'.

apart. But this would be every kind of finery, exactly (the kind) Indians (use) when they are attired in gay apparel. First they would make buckskin moccasins, then buckskin leggings made of deers which the man had slain. A woman would do the tanning, making the hide yellow. After she made the hide yellow she would make moccasins. When she had done so the man would begin to hunt, and after he had killed two (deer), then the woman again made the buckskin hides ready. After she made them then the man made leggings. After he made them then he would again begin to hunt regularly. Then the woman would again do the tanning. After she made the buckskin hides, then the man would make a buckskin shirt. After he made it, then they would slowly keep on making every kind of finery in afternoons. All the time they still would not dress in gay attire. They would always go about wearing worn clothing. That is what they would do. They would not be clad at all well. But they would always be kind. They would treat anyone who came to (see) them very pleasantly. But they themselves would not enter other houses but stayed in their own homes.² Only if the woman had parents, if she had a mother she merely visited her, and if her father were alive, she would merely visit him. If she had a brother or sister she would not be in the habit of visiting him or her. And the man similarly. If he had a mother he would often go where his mother was. And if he had a father he would often go where his father was. Those were all. If he had a brother or sister he would not be able to visit them himself. But they (the man and woman) would be often visited by them. They would always be often visited by them. And they would continue to be always visited by other relatives.

Moreover, if a gens festival were held and if the people danced, it was not lawful for them to go and look on. If they were invited they could only stay there as long as they were eating. Yet only the man might be invited. The woman would not be invited. The man is the one who could be invited. But he wouldn't refuse. It is a rule that they must say, "All right." Only if a ghost-feast were held, they (both) might be invited. But both ceased making finery when they were invited. If the man were told that he was invited, then they would put away (what they were making). It was not only the one invited who put it away, but both. Only in the afternoon of the next day would they again begin making (the finery). It was not lawful for them to do so before that time.

And they could be visited only by aged persons, old women, old men; these were only the persons by whom they might be often visited. It was not lawful for them to be visited by young people. Even if they were their friends they could not be visited by them as that is against their religion.

² Free translation.

A'penā^{dtcigā}'megu māmāmaiya'megu tō'kiwā'samā'megu pyā-miga'tenigi wī'wā'panig inī'megu wī'ki'ci'megu'sāgi^{dtcikiwī}-tāwā^{dtcī}'. Neniwa 'inina'megu neguta' wī'ki'ci'aneme'ci'Ag^{ki}'.

- Nāwa'kwānigi wī'ni'cō'puwā^{dtcī}'megu i'ci'geniwi wī'se'niwāt^o'.
 5 'Ō'ni kabō'twe nā'mi'ta'i tēgi'megu kī'ci'tōwā^{dtcī} kīgō'i mā-mīnawī'megu i'cimi'cāte'siwenⁿⁱ'. Ōnā'mi'te'i wāpi-pe'ki-neniwa-'ci'cā^{dtcī} A'penā^{dtcī}'megu nā'mi'ta'i me'ce'megu'u i'cimi'^{dtcī}pa'i penāwa'i me'ci'sā'a'i pe'cege'siwaⁱ'. Ōnā'mi'ta' i'kwāwa wīgā^{dtcī}kagini menā'ckunōnⁿⁱ'. Māne'megu kī'ci'ka'mowāt inā'mi'ta'
 10 wā^{dtcānu}'tāwā^{dtcī}'. Wī'u'ce'ki'et in āmi'anō'kāneta wī'kiwā'tomā^{dtcī} me'cemegō'naⁱ'. Wī'nagā'i nā'mi'ta'i kī'cikiwātō'gāmute pyā^{dtcī} i'nā'. Wī'u'ce'ki'eta nanātu'tawu^{dtcī} wāpiwā'pamā^{dtcī} ta'swī'megu nā'tomā^{dtcī} kī'citegipyānu'te'. Inā'mi'ta'i, "I'ni," i'^{dtcī}'. Wāpi'siga'i'gāwā^{dtcī} māmī'cama'wātcigi
 15 nāpe'ne^{dtcī}ni'. Wī'nāna wī'u'ce'ki'eta tēwīne'ki'megu ta'ci'senyā^{dtcī}'. Cewā'na nawa^{dtcī}'megu nyāwe'nwi' ca'ka'ca'kamō'nenāⁱ'. Kī'ci'ca'ka'mōnete wī'nān ā'mi'ta'i wāpi'senyā^{dtcī}'. Kī'ciwi'senite kegime'si'megu 'ō' kī'ciwi'se'niwāt inā'mi'ta' ā^{dtcī}mu^{dtcī} ne'niwani wā'gwi'sita pa'citōⁱ: "Wāpagāni mā-
 20 'A'gi wī'peno'āwā^{dtcī} tātāgi ketāpeno'eme'nānanⁿⁱ'. Mā'na^{dtcī} wī'ō'ci'seme'magetⁱ'. Mā'na tēwīne'k ā'ta'ci'senyāt i'na wāpa'ge wī'pemu'sa'eta wī'tepi'ckawāta nō'ci'semanⁿⁱ'. Kegime'si'^{dtā}'megu wāpa'ge nā'wā'kwāge kī'pyāp^{wa}," ā'ine^{dtcī} me'tō'sāne'niwag^{ki}'. Inigā'ip inī'n ā^{dtcī}'megu nāpō'kā'ni'^{dtcī}
 25 i'ninā'i tēnawā'mātcigi kegime'si'megu ininā' ā'nepā'wāwā^{dtcī} ā'uwigini^{dtcī}'. Kegime'si'megu i'kwāwani tēnawā'mātcitgi wā^{dtcī}ke'si'yānig u'tagām ā'ne'pāwā^{dtcī}'. 'Ō' ne'niwani tēnawā'mātcigi wātā'panig u^{dtcī}'nawe ā'ne'pāwā^{dtcī}'. 'Ō'ni wīnwā'wā wāwe'tūtcigi nāpō'kātcigi wā^{dtcī}pagi'ci'monig u^{dtcī}cinaw ā'ne'pāwā-
 30 ^{dtcī}'. 'Ō'ni u'ce'ki'eta wī'āiyō^{dtcī} mī'cāte'siweni wā^{dtcī}nāwā-'kwānig u'tagām ā'A'tānig^{ki}'. 'Ō'ni wāpa'nigini kegime'si'megu ā'tō'kiwā^{dtcī}'. I'kwāwag inigā'ipi'megu ā'wāpiwā^{dtcī}owā^{dtcī} ā'A'semi'etiwā^{dtcī}'megu wīnwā'wā wī'mi'^{dtcī}wā^{dtcī}'. 'Ō'ni nā'ka'^{dtcī} i'niyāga mī'^{dtcī}weni sīgā'Agig ā'pyāwā^{dtcī} māmī'camā-
 35 wātcig^{ki}'. Ā'wāpiwā^{dtcī}owā^{dtcī} wī'mi'^{dtcī}ni^{dtcī} wī'wīkume'me^{dtcī}'. Wīnwāwā'megu ā'A'pwi'^{dtcī} kī'ce'sā'kwāwā^{dtcī}'megu nā'ināⁱ'. I'n ā'nato'meme^{dtcī} i'niyāne wī'u'ce'ki'e'me^{dtcī}ni'. I'ninā' ā'mī'cā'^{dtcī}'e^{dtcī}'. Ō'n inig uwiwe'ti'Agī nāpō'kātcigi yō'w i'kwāwa tēnawāmā'^{dtcī} ā'māwatena'mini'^{dtcī} mī'cāte-
 40 'siwenⁿⁱ'. Kī'cimāwatena'mo'wā^{dtcī}ni ō'ni neniwa tēnawā'mā^{dtcī}' ā'wāpināwatena'mini'^{dtcī}'. Kī'ki'ci'megumāwatena'mini'^{dtcī}', "I'nⁿⁱ," ā'ine^{dtcī}'. Nī'cō'puwā^{dtcī} inī'g uwiwe'ti'Ag^{ki}', ā'ā^{dtcī}'mo'e^{dtcī}', "I'ni mā'n ā'wāpināna'e'nenāgwe wāwītaw u^{dtcī} tēna-wā'māgwig^{ki}'. Māni^{dtcī}'megōni wī'wāpi'megu'āiyō'u'^{dtcī}wāpi-
 45 kiwi'ai'yōyāg^{kwe}'. I'ni nā'ka' mana ā'ki'cipe'no'āgwe kenī^{dtcī}cāne-

They always would wake up very early so that they would already be staying out of doors when the time came for it to be morning. At that time the man would already be gone quite a distance hunting.

It is a rule for them to eat together at noon, if they ate. And soon they would carefully complete every piece of finery. Then the man would begin to hunt zealously all the time, hunting such game animals as turkeys, elk, deer. And the woman would carefully attend to the fresh meat. After they had much meat they would cook for (a feast). The one to be adopted is the one who is ordered to go around and invite any people. Now after he had gone around issuing invitations he would come there. The one to be adopted is asked to begin to look and see if as many as he invited have all come. He would say, "Yes." Then those acting as ceremonial attendants to the dead began serving (the food). The one to be adopted eats in the middle. But first they put (food) in his mouth four times (symbolically). After it has been put in his mouth then he would begin to eat. After he has eaten and all have eaten then an old man, the father of the man, would speak: "To-morrow these collectively release our baby. This one truly will be our grandchild. This one, who eats there in the midst of (all), is he who will be made to walk around to-morrow, who will take the place of my grandchild. You must all come to-morrow at noon," the people are told. Then all the relatives of those who have had the death in their family sleep there with them. All the relatives of the woman sleep on the north side. Oh, the relatives of the man sleep in the east direction. And they, the married couple who have the death in their family sleep in the western direction. And the finery which the one adopted will use is placed on the south side. In the morning all wake up. The women, it is said, then begin cooking, helping each other, so they might eat. And those same ones acting as ceremonial attendants for them as before serve the food when they come. They begin cooking so that those invited may eat. They wait for them to be finished cooking. Then the person to be adopted is summoned. At that time (the person) is attired in finery. Now the relatives of the woman of that married couple who had the death collect and hand over finery. As soon as they have collected and handed it over then the relatives of the man begin to collect and hand it over. After they (both sets) have collected and handed it over, they say, "That is all." As soon as this married couple eat together they are told, "Now your relatives on both sides are beginning to dress you properly. From now on you may wear the clothing. And now you have released this your child. You may begin

'swāwa. Me'cemegō'na'ini wī'wāpi-mā'agi-pemāgwa'pīteigi wī-
 'wāpikākīwipiti'gawāg^{kwe'}. Winwāwa'nā'ka'^{dte} ini'megu wī'i'ca'-
 wiwā^{dte'}. Ī'ni wī'pōni-kāgō-'i'ciku'se'tōnāgwe. Nā'ka mā'ni:
 manetōwa me'kwānemā'su^{dte}ini me'cena'megō'n ite'pāpe' wī-
 5 'wāpi'aiya'aiyāyāgwe wanimō'^{dte'}. Wī'kumenāgwin ini wī'mawī'-
 meguni'miyāg^{kwe'}. Ī'ni mā'n ā'kī'cime'tō^{dte}ipe'kiyāg^{kwe'}. Tcāgi'-
 megu kāgō'ī pōni'meguku'se'tamug^{ku'}, " ī'n ā'ine^{dte'}. Ī'nipi
 na'cawai'ye pyā^{dte'}ca'wiwā^{dte'} nāpō'ī'nitcig unī^{dte'}cāne'swāwan
 uwīwe'ti'ag^{ki'}. Ī'n ā'kwī'^{dte'}.

to often go around and visit any of these who are seated in a row. And they shall do the same. They will no longer be afraid of you. And this: when a manitou is being thought of anywhere (i. e., worshipped) you may begin to go again and again, if you have luck. When they invite you you may go and dance. Now you have become as if new people. Cease indeed to fear anything at all," is what they are told. That, it is said, is what married couples used to do a long time ago when their children died. The end.

G.

MISCELLANEOUS NOTES ON FOX MORTUARY CUSTOMS.

Cigā'wag ä'inu'säwā^{dte} ä'nana'i'ci'meme^{dte}ci wī^{dte}cawiwā'wā^{dte}ciⁱ. Wā^{dte}ciwī'ca'tānig u^{dte}ciwā'nagug ä'anemi'āwā^{dte}ci wā^{dte}ci-pagi'ci'monigi tci'gānagwe wā^{dte}ke'si'yānig ō'ni wātā'panig ä'ciwāpu'säwā^{dte}i. Nā'k ä'kiwī'tāwā^{dte}ci wātā'panigi nyāwu-
5 gunagate'niginⁿⁱ. Ä'maiyōwā^{dte}ci'megu.

Nā'ka cigā'w i'kwā'w ä'ci'wetō^{dte}ci mā'^{dte}cā'ini na'ina' ä'pānī^{dte} u'ci'sā'a' ä'uwī'gini^{dte}i.

Nā'ka^{dte}cimegu' nenīw ä'pānī^{dte} u'ce'mī'a' ä'uwī'gini^{dte} ä'ci'-wetō^{dte}ci mā'^{dte}cā'inⁿⁱ.

- 10 Nā'ka^{dte}ci cigā'w i'kwā'wa ne'niwan ä'māmawā'pamā^{dte} ä'A'-pini^{dte}ci wī^{dte}cawī'wā^{dte}cinⁿⁱ. Nyā'wugun A'kwi' wātā'panig ä'u'se'kawā^{dte} ä'pā'ginā^{dte} A'sā'māwan ä'penu^{dte}ci wātāpanigi'ciⁱ.

Nā'ka^{dte} A'penō' ä'ne'pō'i^{dte} ä'pe'pōnig ä'mawipe'ta'wane^{dte}ci nyā'wugun A'kwiⁱ. Nā'ka^{dte} A'penō' ä'pōtetu'nā'pu^{dte}ci māmē-

- 15 ^{dte}cinā' nā'inā' kätawipī'ta'u^{dte}i.

Nā'ka^{dte}ci mā'A'gi Me'ckwa'kī'Ag ā'gwi na'ipe'cinā'wā^{dte}cin utaiyī'wāwa'i negutō'cka'cā'aⁱ: sa'sā'kwāwag^{ki}. Nā'ka^{dte} āne't ä'ne'peni^{dte} ä'kuku'sini^{dte} A'sā'māwanī' sōgi'tawāwag u'ka'kwāneg^{ki}.

- 20 Nā'ka^{dte} ä'A'kawāpa'māwā^{dte} uwī'yā'An ä'ne'peneni^{dte}ci nyā-wugu'na'kwiⁱ. Ä'pyā'āwā^{dte}ci me'tō^{dte}ci mǎnā'kawe'siwaⁱ.

Nā'ka^{dte}cinā'pe' ä'ā'ci'cimō'kawā^{dte} äyī'gi ka'ki'sowagi mā-gwā'e nī'cwā'pitagi tā'suguni mā'A'g i^{dte}cinag^{ki}.

G.

MISCELLANEOUS NOTES ON FOX MORTUARY CUSTOMS.

Those unreleased from death-ceremonies walk around (the grave) where their wives (or husbands) are laid to rest. They go to the south side of the grave, the west side of the grave, the north, and then they begin to walk toward the east. They stay around toward the east for four days. They wail.

And a woman who is a widow unreleased from death-ceremonies, when she becomes released from death-ceremonies carries dry-goods to where her mother's brother lives.

And when a man is released from death-ceremonies he carries dry-goods to where his sister's daughter lives.

And a woman unreleased from death-ceremonies goes repeatedly to see where her husband is. For four days she goes from the eastern direction, throws tobacco, and goes home toward the east.

And when a child dies in winter, they go and kindle a fire for four days. And the child is kissed for the last time when they are on the point of burying it.

And these Meskwakies do not skin their horses: it is against their religion. And when some of their (horses) die suddenly they tie tobacco to their legs.

And they watch any one for four days when he (she) dies. It is as if they are waiting for witches to come.

And furthermore, when they have a still-born child, these Indians also conceal themselves for perhaps twenty days.

H.

AIYŌ' MĀ'A'G Ä'PYÄ'TAWU^pTCI KETEMINAWE'SIWEN
Ä'CA'WIWÄ^pTC UWĪ^pTCIME'TO'SÄNENI'WÄWANI PÄNÄ-
PAMÄ'WÄ^pTCINⁿⁱ.

Nigä'nike'tcitä' ä'awatenä'mawu^dtc Ä'sä'māwani nätowä'pa-
gwan ä'kiwī'wenä^dtcⁱ. Ō'ni^dtcä' ä'māwatāgwa'piwä^dtcⁱ nā'ka'ni
tepe'^{kwe}. Ä'mamāto'māwä^dtc Ke'cemane'towanⁿⁱ. Ä'ätotama'-
wāwä^dtc ä'panāte'simiga'tenig ume'to'säneniwi'wenwāw^{wi}, "Na-
5 inä'" kīn ä'ki'cimamā^dtcⁱ'iyāg ä'ki'cā'kunama'wiyani neme'to-
'säneni'wen äyā'cimenwime'to'säneni'wiyāge nā'negutenwi wī-
'panāte'siyāg^{ke}," ä'i'nāwä^dtcⁱ Ke'cemanetowanⁿⁱ, "äyā'cikiwī-
^dtcime'to'säneni'gäyāge kabō'tw ä'panāpa'tamāge neme'to'säneni-
wiwe'nānⁿⁱ. Kī'na^dtcä' ini wī'nana'ä'kunama'n inⁿⁱ. Kemamā'-
10 tomene wī'ätotama'n ini wī'u^dtcika'ckitāpikē'nugwāni wī'mē'-
nwipyā^dtc ä'aiya'ai'yāgānⁿⁱ." Kabō'twāni kī'cipyāmite'pe'kigi
kāta'Amegi nā'gamōnⁿⁱ:

Wī'yā i'ye,
Wī'yā ä'ye,
15 Wī'yā ä'ye,
Wī'yā ä'ye.

Ä'cinā'gāwä^dtc ä'naga'mowā^dtcⁱ. Mā'nigä' ä'inā^dtcⁱ'mowā^dtcⁱ:
"Aiyō' āpe'tawā'kwe wī'ta'cātōtātāg ä'ne'peyag^{kwe}, ka'ō'n
ä'kwana'kigā'pāwā^dtcⁱ me'te'gwine'niwag^{ki}, āpe'tawī'kī'ceg^{kwe},
20 ka'ō'ni maiyā'wikī'ce'g^{kwe}, ō'nina' A'pemek^{ki}, ka'ō'ninānāni
tāpāpatamā'gäyagwe wī'mawitano'tātāgi nyāwenwi mā'n ä'pī'-
'tōkegi pemāna'kwa'gōtāg i'n ä'mawita'cinana'o'tātāg ä'na'kami'-
ge'si^dtc anemime'to'sä'neni^{wA}. Ä'panā'te'si^dtcⁱ nā'inā' āpe'-
'tawā'kw ä'tano'wāgin ä'pōtetu'nā'pu^dtcⁱ nāpe'g ä'pōtetunā'-
25 pugu^dtcⁱ ke'tiwanⁿⁱ.

Ō'ni ke'tci'pi'sōnine'niwag ä'kikiwe'gāwā^dtcⁱ me'tō^dtcⁱ'megu
wī'pagi'ci'nigin ä'kiwī'ca'wiwā^dtc ä'kiwī'cō'cka'cō'ckā'gāwā-
^dtcⁱ. Kī'cinimī'wā^dtcin ä'ā^dtcⁱ'mowā^dtcⁱ, "Mane'towag^{ki}, mā-
na'ka' wā^dtcimō'ka'ag āpi't^ä," ä'tano'wāwā^dtcⁱ. Ä'ato'ta'-
30 meg^{ki}, "Neme'to'säneni'wiwen ä'mē'to'säneni'wiyanⁿⁱ. Neme'to-
'säneni'wiwen ä'A'sānipō'sōtāwitca'kwā'kuna'mawi^dtcⁱ Ke'cema-
netōw^{wA}. Inugi^dtcä'in ä'ätota'mōnān ätōmiga'ki nī'yānānⁿⁱ.

H.

THE WAY THESE (PEOPLE) DO WHEN THEY LOSE SIGHT OF THEIR FELLOW-MORTALS WHEN THE BLESSING (RELIGION) WAS BROUGHT HERE.

The head man is given tobacco, Indian tobacco in leaf form, and he goes around (distributing) it. Then they (the invited) gather and sit all night. They worship God.¹ When they lose sight of their lives² they relate to him, "At the time you made us to move (i. e., gave us life), you already had determined my life so that each one of us should lose his life while we were yet in good health," they say to God, "while we are living together as mortals soon we lose sight of our lives. You are to see after (our souls). I worship you so that you will tell it so that (the dead) shall be able to come safely and reach wherever we go." Soon after night has come a song is started:

(Syllables.)

That is how they sing when they sing. This is the interpretation of it: "Here, at half the height of a tree it will be told when we die, and as high as the trees extend, halfway up in the sky, and at the very sky, and above as far as we see, in the fourth tier of the hanging sky is where it will be discussed (and) it will be properly discussed how the future people get along. At half the height of a tree where it is discussed when (some one) dies, the dead will be kissed by an angel."³

And the belt-men dance around acting (like eagles) swooping to alight, gliding through the air. As soon as they have danced they relate: "There are manitous, (especially) one who is in the east," is what they say there. And (this) is told, "(This) is the life I am leading. God has determined that my life shall be altogether too short. Now I am telling you what happens to our lives. Our chief kindles a fire

¹ The Gentle Manitou. Translated "God" because members of the society identify him with the Christian God.

² A rhetorical way of saying "died."

³ "Eagle." Translated "angel" as this is the identification made by members of the cult.

Tä'yä'tagw ä'ta'sō'cke'näyagwe 'ä'pe'tawa'nenagwe ketōgimā'-
menān^{NA}: wī'mawina^dtcī'iyāge wī'pōnimaiyā'ckō'soyāge ne'-
pōwenⁿⁱ," ä'tameg^{ki}, "kanā'cā'cki wī'nawa^dtcitāpa'ku'ckamāge
neme'to'sāneniwiwa'enānⁿⁱ.

- 5 "Ye wī ye wī yā wī yō.
Wī yā 'i 'ā 'i 'yā 'ā 'ā wī yu.
Tā ge tā ge wa nā 'cā pī tā.
Ä wa nā 'cā pī tā Panāni'kwe kī^dtcī kī gā 'ci mā pe nā.
Cā pe yā cā pe wā yā^dtcā pe we ye nā yu wā nā^dtcī wā ye.⁴

- 10 "MANA''ka nyāwe'nw ä'pī'tōkegi mā'ni pemāna'kwa'gōtāgi wī-
'anemi'ci'wene^dtcī näpe'g^{KA}; wī'anemi'ciwe'negu^dtcī ke'tīwanⁿⁱ,
aiyō'tcā' kīwāgā'ni^dtcīni wāgimāwī'nō'katawā'ni^dtcīniⁿⁱ. 'I'nāna
wī'a'wanāt'. Wī'pwāwī'tātagikī'wāni^dtcī wī'u^dtca'wane^dtcī', i'na
menō'genawa wī'menwipyā^dtcī tāta'g äya'ai'yāgānⁿⁱ."

- 15 Ö'ni nā'inā' ä'pyāne^dtcī näpe'ga wī'pī'ta'u^dtc ä'ckiwapī'wene^dtc
ä'na'gamug ä'anemi'nāgāg^{ki}:

Wī ye 'e ye,
Wī ye 'e ye,
Wī ye 'e ye.⁵

- 20 Änemi'ci'nāgāg. Ä'ka'nōne^dtcī': "MANA''k A''pemegi wī'anemi-
'ci'wene^dtcī näpe'g^{KA}," ä'i'ke'towā^dtcī'.

- "Inugi^dtcā'ini wī'wāpī'wena^dtcī'. Me^dtcī'wā'na kewāwa'nāneta
wī'ca'wiyani nā'inā'i pemiwāpiwenate^e," ä'ine^dtcī keti'w^{WA}.
"Cā'cki^dtcā'mani kī'ce'gwi wī'A'ckipagāna'kwa'gōtāgi mā'n u'tō'kim
25 i'ni wī'ci'A'pī'wena^dtc ä'ke'kyāwa'gōtāgigā' nīnā'n ini wī'ci'A'pi-
'ka'ciyāg aiyō' ta'swi 'āwī'iyāge māme^dtcīnā' ä'ta'ci'aneme'-
'kōnāge wī'mawiwī^dtcīme'to'sāneni'gāyānⁿⁱ.

- "MANA''k ä'anemi'ne'kī^dtcī pāpāmimane'towit ä'A''kwi'cig^{ki},
näpe'ga mā'kwā^dtcī' cā'ck u'tō'kimi wī'anemi'i'citāwu'sāyanⁿⁱ.
30 Nā'inā'i pemiwāpiwene'nogān aiyō'tcā' A'ckwā'tāmegi wī'nawa-
'dteita'cipōtetunā'puneg^{ki}," ä'ine^dtcī'. "Ka'ō'ni wī'pemiwāpiwe/-
neneg āpe'tawā'kwe nā''kāni wī'ta'cipōtetunā'puneg^{ki}. Cā'cki-
'dteā' ä'ke'kyāwe'niwigi wī'ināne'tamanⁿⁱ. 'Ö'n ä'kwa'na'ka'ki
nā''ka wī'mawita'cipōtetunā'puneg^{ki}. 'Ö'n āpe'tawī'kī'cegwe
35 nā''kāni wī'mawita'cipōtetunā'puneg^{ki}. 'Ö'ni^dtcā' wī'u^dtcīwāpi-
we'nenegi māna''ka^dtcā' ini wī'tāpa'kwiwe'nenegi kī'cegug^{ki}.
'Ö'ni tcīnawā'ma^dtcīgi wī'ā^dtcī'moyan ä'cipyā^dtcīme^dtcī^dtcīme-
'kī'," ä'ine^dtcī'. "Ka'cinā'gwa māna^dtcā' tāwā'igana^{NA}. Wī'n
ä'ketemi'nāgu^dtcī wī'na Panā'ni'kwā' āne't⁴; ānānemā'watāni-
40 ^dtcā', i'n ä'inetunā'mowā^dtcī nā'inā' ä'katawipyā^dtcīpe'noyānⁿⁱ.

⁴ Song consisting of syllables with mutilated words, including the name Panā'ni'kwā.

⁵ Song consisting of syllables.

for us, all of this tribe, as many of us as are in the village: you must come and help us so that we cease coming on death," is what is said, "so that we merely reach out the span of our (allotted) lives."⁶

(Syllables.)

"The dead will continue to be led yonder where the fourth tier of the hanging sky is; he will continue to be led there by an angel (eagle), the chief of those who fly about here (on this earth). He is the very one who will take him. That the latter may not perhaps be lost is why he is taken, so that that soul may perhaps go in comfort to wherever we go."

Now at the time when the dead is brought, when they first begin to lead him where he shall be buried, a song is sung, it is sung on their way:

(Syllables.)

That is the way they sing on their way. And (God) is addressed: "Let the dead be led yonder, up above," so they say.

"Now this day you must begin to lead him. You will not fail to know what to do when you start to lead him," an angel is told. "Only this, let there be a green sky, and then kindly lead him with a good will where there is an old sky,⁷ and then you⁸ will leave with a good will where we are here, as many of us as say farewell to you for the last time, so that I may go and live with my fellow mortals.

"You, the dead, are to think only kindly (of us) on your way yonder where the manitou who travels about (i. e., the sun) continues to set. At the time when they start to take you they will stop and kiss you here in the doorway," (the dead) is told. "And they will start to lead you half as high as a tree and they will stop to kiss you there. You must only think of old age. Then at the treetops you will again be kissed. And halfway up to the sky they will take you and kiss you there again. And from there you will be taken yonder so that you reach the sky. And you must tell the message which your relatives have sent by you," he is told. "'Well, here is this drum. The person called Panāni'kwā'⁹ was blessed. I suppose you know in whatever way you thought of her,' is what they said when I was on the point of leaving."⁹ It was at that time that all my relatives whom I

⁶ "Our chief kindles a fire for us:" the sun. The word tā'yā'tagwi is rhetorical. The change from exclusive to inclusive first person plural is idiomatic. The phrase "you must come and help us" refers to the sun. Note also that neme'to'sāneniwa'ēnāni' is merely rhetorical for -wenenāni'.

⁷ The word utō'kimi (which ordinarily means "his land") is a holy word in this sense.

⁸ The dead.

⁹ The implication is, you must bless us in the same way you blessed Panāni'kwā'⁹, for we have fulfilled our part of the contract by beating the drum.

Nā'inā'in ā'ciwā^dtcī tcā'g ānāgō'tamān aiyo' wā'^dtcī kātemāgi-
'ka'nagig A'kwita'kamig^{ki}. 'Pānāpatī'yāgwini kī'anwāwā'-
'igāp^{WA}: ā'inānemate'e'yātuge netō'kwaio'menān^{NA}, ināwagā'-
pe^e."

- 5 'Ō'ni ne'peyane nā'ka mamāto'miyan ā'ci'wanān ini'megu
wī'i'cigen^{wi}, ā'igute'e'yātug^{ke}.

- Ōni^dtcā' in iyā'pyāne^dtc A'peme'g ina' ā'u^dtciwāpiwenā'sowā-
^dtcī menōgā'nawag āya'ai'yāgān ā'mawipagi'ciwe'ci'wāwā^dtcī'ip
ā'ku^dtca'wiwā^dtcī nā'inā' A'kwa'kamiga'tenige wī'tāpi'genig uwī'-
10 yāwāw^{wi}. Tcā'gi ku^dtcī'megu nō'ckā'sāwagi nā'cki'nagigi nīmi-
'e'tiwenⁿⁱ. Ō'ni tāpwā'tagi nā'inā' nā'k ā^dtcī'tā'tānig A'kⁱ,
nā'ka wī'ā^dtcime'to'sāneni'wiwā^dtcī. Wā'^dtcī nānī'miwā^dtc
uwīyā'A nā'peginⁿⁱ. Wā'^dtcī nī'miwā^dtc ā'natawāneta'mowā^dtc
ī'ni wī'i'ci'genig uwī'yāwāw^{wi}. "Ō nīna ne'peyāne ma'ni wī'i-
15 'ca'wiyāg^{kwe}, wā'^dtc ī'tiwā^dtcī.

- Ō'n ā'mamā'tomug ō'ni nyāwō'amegi kātā'amegi ke'tci'pi-
'sōnina'gamōnⁿⁱ, ōn ī'niyāga kī'cō'cka'cō'ckāteig ā'pagi'ci'nowā^dtc
ā'pemikwa'kwite'nāwā^dtc ā'awa'nāwā^dtcī wī'ta'cipīta'ome^dtcī.
Ā'āna'wāwā^dtcī tāta'gi ke'tiwanī wī'i'ca'wini^dtcī nā'inā' wāpiwe'-
20 nemete nāpe'ne^dtcinⁿⁱ. Ī'ni wī'i'ca'wini^dtcī, ā'ī'yowā^dtcī.

- A'peme'g ī'na kī'ci'pyānete kenā^dtc īni wī'nī'sī'wene^dtc ā'ciwe'-
nātānⁿⁱ. Na'ega'ce wī'nī'sā'ekāwā^dtcī. Ka'ō'n iyā' ā'pyā-
wā^dtc ā'ci'wene^dtcī ō'n ā'natotā'sowā^dtcī wī'ā^dtcime'to'sāneni'-
wiwā^dtcī. Nā'k ā'ā^dtcī'mowā^dtc āni^dtc ī'niyān^{NA}. Īna' ā'nīmī'-
25 'kawu^dtc ōn iyā' pyāne^dtc ā'ciwe'nātān ō'n ā'nīmī'e'tiwā^dtcī tci'-
paiyag^{ki}. Ō'ni wī'nāni nāpe'g ā'wāpā^dtcimu^dtc ā'cipyā^dtcime-
^dtcī^dtcī'megu^dtcī kātemāgi'ka'nā^dtcin aiyo' A'kwita'kamig^{ki}.
Ā'kanōta'mowā^dtcī tcāgānāgō'mā^dtcini wī'ā^dtcime'to'sāneni'-
wini^dtc A'kwa'kamiga'tenig ā'ta'swāgō'ti^dtcinⁿⁱ, ā'wī'cā'cigi
30 wī'ka'ckutamawā^dtcī. Ō'ni nā'ka kāwa'gi me'to'sāneniwi'-
^dtcini wī'nawa^dtcitāpa'ku'cka'mini^dtcī ke'kyāwen āta'mowe^dtcī.
Ā'ciwī'kwaio'towā^dtcī wī'ka'ckuta'māgā^dtcī.

- Ka'ō'ni nā'k u'wīyā^A, "Īni^dtcā' nīna," i't u'wīyā^A, ka'cīniku-
'megā'mi'ta'i pōnime'to'sāne'niwi^dtcī. Ka'ci' cāgwānemōwa'ku-
^dtcī wī'me'to'sāne'niwi^dtcī wā'^dtcī na'omu^dtcī. Īwagā'pe^e.
35 "Mana'ka ku^dtcī'megu nā'inā' Ke'cema'netōw ā'ā^dtcī'tōgwān
u'tō'kim īninā' ku^dtc ānāneta'mōnagw ā'ketemi'nōnag^{kwe}. Ī'ni-
^dtcā' aiyi'gwāmīn^{nu}. Kā'ta kīwi'aiyāne'ca'wī'kanⁿⁱ, wā'^dtc īti-
^dtcini nīmī'eti'neni^{WA}. Īni ku^dtcī nātawane'tamagw ā'me'to-
40 'sāneni'wiyagwe kenwā'ci wī'kīwime'to'sāneniwi'miga'ki kī'-
yānānⁿⁱ.

Ō'ni nā'ka ma'ni ne'pō'it u'wīyā' ā'nīmī'e'tiwā^dtcī. Cā'cki'-
megu ā'cinatawāne'tameg ā'ine^dtcī tāwā'igan^{NA}. "Kī'na ku^dtcī

have left wretched on the face of the earth said that to me. 'Whenever you lose sight of each other, you must beat (your) drum: such is the way, it seems, you blessed our woman (Panāni'kwä^{'A}),' they ¹⁰ are accustomed to say to (the angel)."

"And if you die and if you beseech me (for anything), whatever you say shall be so," it seems she (Panāni'kwä^{'A}) was told.

And when (the souls) are brought up above and when they begin to be led away and go wherever we go and are left there, it is said, they try to act in such a way that at the end of the earth their lives will be safe (i. e., so they will live again).¹¹ Yet (the souls) of all who revile the dance perish. And those who believe in it shall live again when the earth is remade. That is why they dance vigorously when anyone dies. The reason why they dance is because they wish their lives to be this way (i. e., that they may live again). It is why they say to each other, "This is what you will do when I die."

Now when they are worshipping and the fourth belt-song is started, then those who have been gliding through the air (acting like eagles), alight (in pantomime) and start to pick up (the dead) and carry him to where he will be buried. They imitate in measure the way angel(s) act(s) when they begin to take the dead. That is the way they (those acting like eagles) should do, (people) say among themselves.

After that (dead person) has been brought up above, he will be gently let down wherever he is led. They (the dead) will land slowly. And when they have come whither they were led then they ask that they may live again. And they tell what that person (Panāni'kwä^{'A}?) said. Now when (the dead) is brought yonder, a dance is held wherever he is led, and the ghosts dance. And he, the dead, begins to narrate the message sent through him by those whom he has left in wretchedness on the face of this earth. He speaks for all his relatives, asking that they may live again at the end of the earth, as many as are his relatives, for he is anxious to get permission for them. And he likewise asks that those still living as mortals may reach old age. He asks that especially so that he may obtain permission for them.

And if any says, "I am going to quit the drum" ¹² why he would straightway cease living. It is because he doesn't wish to live that he says that. So they are accustomed to say. It is why members of the dance say to each other, "Yonder at the time when God remakes this land of his, then as he thinks of us he (will) take pity upon us. So do your best. Do not branch off from (this dance)." For we mortals desire that our lives may continue a long time.

And also when any one dies they dance. The drum is merely told what they desire. "For we bring our corpse for you to take care

¹⁰ The dead.

¹¹ Free rendering.

¹² A free rendition, yet the precise meaning of the text.

ketawatenamō'nepena wī'pemenetama'wiyāge netcīpā'menān^{na},
 wā'^dtcī tana'kamige''siyāge nā'ka'nitepe''k^{we}.' Nāwitepe'kī'-
 gin ā'wī''senig^{ki}, ā'a''came^dtcī tāwā''igan ā'wī''pume^dtcī'. "Āne'-
 ta^e ma'ni wī'se'niweni keme'cōme''senāna tcāwīta''swi wī'me'sā'-
 5 netagi wī'pemi'nātagi ka'ō'ni nāpe'ga tcāwīta''swi ā'ci'tātagi
 wī'se'niwenⁿⁱ. Kī'na ma'n āne'gi'kwāna'kwa'gōtāgi ma'ni pemāna-
 'kwa'gōtāg i'n ānegi''kwi'tōgi kenā'mowenⁿⁱ. Kī^dtcima'netowagi
 wī'pwāwikīwāwanātowā''tawā^dtcī kō'ci''semagi kāgō'itōmiga'-
 tenig uwi'yāwāw^{wi}. Nā'ka'mani pemāme''ki'seg ānegi'kwa'kyā-
 10 'se'tōwā^dtcī manetowag utō''kimwāw i'n āne'gi'kwi'se'tōnigi kenā'-
 mowenⁿⁱ. Wī'wigā^dtcipe'cegwā^dtcī'moyan ā'cimamāto'mowā^dtcī
 kō'ci''semag^{ki}. Ī'ni ku^dtcī wā'^dtcī pyā^dtcī ke'tcināwi kī'na
 pyā^dtcī'ānō'kānā''soyan aiyō'' ā'pyā^dtcī'ninā''soyani wī'kiwīpe-
 'kātotama'wiyani neme'to'sāneni'wiwenⁿⁱ,' ā'ināwā^dtcā'pe' utā-
 15 wā'iga'nwāwani kāgō' ā'cawī'wā^dtcinⁿⁱ.

Ōni^dtcā', "Kī'n ā'me'to'sāneni'wīyanⁿⁱ, ō'ni^dtcā' kī'na kāgō''
 ā'cawī'yaninⁿⁱ, keme'cō'me'sa wī'a'pāne'moyani wī'nana'i'wetō'ki
 keme'to'sāneni'wiwenⁿⁱ. Nā'ka'^dtcī ketcī'pāmagi ke'gime'si
 pānāpama^dtcigi mana^dtcā'' īni ketāwā''igana wī'nana'i''kawa^dtcī
 20 wī'u^dtcika'cki'ayāpamime'to'sāneni'wī'wāgwāni nā'inā'i ma'ni
 pemāme''ki'seg ā^dtcāwī'tānigi kuta'gi kī'ci''tōwet ā'cki'genig
 a'ki īninā''kānigi wī'a^dtcime'to'sāneni'wīwā^dtcī'. Kī'pene menwī'-
 'kawate ketāwā''igana pwāwī'aiyāne'sānetama'wīyan ānāne'-
 menānⁿⁱ, i'ni^dtcā' ā'mi'ta'i māmātomī'yaninⁿⁱ. Wī'se'niwā'i
 25 wī'a''tōyani. Ketō'ckwātāma wī'nana'i'kaga wī'u^dtcike'kānetamāni
 pyātenama'wīyanⁿⁱ. Ka'ō'ni nā''ka pānāpatī'yaninⁿⁱ, ke'tcīpe-
 'sōnineni'wa wī'nīmī''kawā^dtcī wī'u^dtcika'ckike'kānetā'gu'si^dtc
 ā'pōnime'to'sāne'niwi^dtcī'. Īni'megu wī'ki'catā'pe'nā'su^dtcī', i'n
 i'ci'tci'gāyan^{ne}. Ka'ō'n ā'ta'swanā'gwigini wī'nōtā'gwi'a^dtcī
 30 keme''cōme'sa wī'a^dtcī'mo'a^dtcī kātemi'nawita Ke'cema'netōwā,'
 ā'inete'e'yātug^{ke}.

of for us, that is why we have this performance all night." At midnight when they eat, the drum is fed and made to eat with them. "Our grandfather will derive benefit and will continue to see an equal amount of this food as the dead. As big as this sky of yours has been made so large has your breath been made. You must not misinterpret to your fellow manitous what your grandchildren (say) when anything happens to their lives. And the size the manitous have made their earth, is the size your breath has been made. You must tell carefully and uprightly what your grandchildren pray for. For that is why you were ordered to come here in person and were told this so that you would tell abroad truthfully (how) my life (has been)," is what they are accustomed to say to their drum when anything happens to them (i. e., when they die).

And verily (the people were told), "When anything happens to you as you live, you must depend upon your grandfather to restore your life. Moreover this your drum, you must take care of it so that all your dead whom you have lost sight of shall be able to come back to life at the time when this earth is remade, when another fresh earth has been made, that they may again be mortals at that time. If you take good care of drum (and) if you do not dodge the way I bless you, you should worship me. You must place food. Your ceremonial runner will take proper care so that I shall know what you bring me. And when you lose sight of each other, the belt-man must dance for (the dead) so that it will be known that he has ceased to live. Then he will be taken up, if you do so. And every evening you must cause your grandfather to resound so that you may tell God who blessed me " they were told (by Panāni'kwā'ā).

I.

TCIPE'KU''KWÄWEN^{NT}.

'Ö' 'wänä''igwäna kägō'' ä'cime'kwäne'tcigä'yagwini ma'ni kewi-
'seniwa'enän ä'pwāwimāmenawāne'tamag^{kwe}'. Ī'ni^{dtcā}' ä'cime-
nwī''kānu^{dtc} utci'paman A'ckutā'g ä'A''tawā^{dtc}i ne'sā'māwan ä'ta-
gwi'se'tawā^{dtc}i nā'ka ma'ni wī'se'niweni tcā'g ä'cināgwi''tawā-
5 ^{dtc}i', nā'ka' mani ne'p ä'tagwi'se'tawā^{dtc}i'. A'sā'māwani tcāpa'-
'kwāneg ä'A''tawā^{dtc}i'.

Īni^{dtcā}'yātuge nō'^{dtc}i', mene'ta'mi mātō'sāne'niwita wī'na
nō'^{dtc}i', awita^s cā'ck ä'kākī''pu^{dtcā}^{dtc}i kägō'' u^{dtc}ike'kā'ne-
ta's^A'. Wīna^{dtcā}' mā'A'n A'ckutānā''siwani wānāpāwinō'ka'tawāt
10 īna^{dtcā}'īna kägō'' ānemike'kā'netag^{kA}'. 'Ö' ma'katāwī'weneg ä'u-
^{dtc}ike'kā'netagi kägō''i'. Īyā'tcā''yātuge kī'me'tcikatawipāpagi-
'tāpe'nā'tō^{dtc} u'wīyaw īninā''yātug ä'ketemināgu'te'e kenegwane-
'se'nānanⁿⁱ'. Ä'ātotamāgu'te'e'yātug ātōmiga'tenig ume'to-
'sāneniwi'wenwāw^{wi}'. Ä'wītamāgute'e'yātug ä'tōtāguni^{dtc} uwī^{dtc}i-
15 manetowa'i'.

Īna'yātug ä'uwi'ge'iwā'te' ō'kume''swāwanⁿⁱ'. Me''cena' ne'-
gutenw ä'A'ce'noni^{dtc} ō'ci''sema'i'. Īnī'yātug ä'pyā^{dtc}inātō'mete'
īna' kānu'tā'egi mete'mo'a'^A'. Īyā'' man ä'cipemipi'tigā^{dtc}i pe'ki-
^{dtc}i'megu ä'tepi^{dtc}igwanā'ckā'tini^{dtc}i manetowa'i'. Ä'me'to-
20 'sāneni wāpamāte'eyātu'g^{ke}'. "'Ö' ka'cinā'gwa ma'niku' wīna
wā^{dtc}inātō'menāg^{ke}', mā'A'gi me'to'sāne'niwag^{ki},'" ä'inetē'e'-
yātuge me'^{dtc}emōg^{kA}', "mā'A'gi kō'ci''semagi negu'ti wī'pōnime-
'to'sāne'niwi^{dtc} ä'īnāneta'mowā^{dtc}i mā'A'gi pāmāgwa'pitcigi
wī'pwāwī'meguna'ime'to'sāneni'wigin ä'īnāneta'mowā^{dtc} uwī'-
25 yāwāw^{wi}'. Ī'ni^{dtcā}' ä'kī'cipa'ko'wāwā^{dtc}i wī'pōnime'to'sāneni'wi-
^{dtc}ini negu'ti kō'ci''semanⁿⁱ', mā'ani^{dtcā}' āwa's ä'pī'tcigi'ni^{dtc}in
īnini^{dtcā}'i kākā'wā'wā^{dtc}i wī'pōnime'to'sāneni'wini^{dtc}i,'" ä'ine-
^{dtc}i me'^{dtc}emōg^{kA}'.

Önī'yātug^{ke}: "'Ö' āgwi^{dtcā}' kanāgwa wī'ka'ckitā'A'māgwini
30 nō'ci''sem^{MA}'. Tcāgi kī'cāwīwa' magwā'e nō'ci''sema netenā'-
nemāw^{WA}'. Īnamatai'yātuge 'atenāwi ä'pī''tcigit āmika'ckitā'-
'amāg^{kwe}', A'ckāpāw^{WA}'. Īnugiyu'man ä'nato'miyāgwe āgwi'ce
wī'wāwanāne'mi^{dtc}ini nō'ci''sem^{MA}'."

"Aiyō'' māmā'nawāw^{wi},'" ä''ine^{dtc}i', "me'cena'megu aiyō''i'," 35
ā'i'^{dtc}i', pō^{dtcā}'ānig u^{dtc}igwane''sa'u^{dtc}i'.

I.

THE GHOST-FEAST.

Well, whoever of us it may be, when we think over this our food we do not like it. And so (the person) did a good turn to the dead when he placed tobacco for him in the fire, when he placed it for him with (food), and placed all this food of different sort for him,¹ and placed this water for him. He placed tobacco for him in the rear.

And so it seems, so be it, that the first mortal, so be it, would not learn anything from merely having a well-filled belly. The one who acted as a hero (?) toward this Spirit of Fire, he was the one to continue to learn something. Oh, he got his knowledge from fasting. Yonder, it seems, after he plainly nearly starved his body so that he stumbled, he was blessed by our nephew (Wī'sa'kä'ä). He was told by him, it seems, what happened to their lives. He was informed, it seems, how he (our nephew) had been treated by his fellow manitous.

It was probably where they were living with their grandmother. Now at one time her grandchildren were away. Then, it seems, they (the manitous) came and summoned the old woman in that long wickiup. Now as she started to come in there, the manitous were closely (packed) in a row with their knees touching. They looked like human beings to her. "Well, this is why we, these people, summon you," the old woman was probably told, "that one of these grandchildren of yours shall cease existing as a mortal is what these (people) who sit piled in a row have decided, so that their own life will not cease, as they think. And so they have come to a decision that one of your grandsons shall cease to live, this one, the bigger one, is the one they selected to end his life," the old woman was told.

Then it seems (they were told): "Oh, you will not be able to kill my grandson. I think my grandson has already made his plans. Yet you probably could kill the smaller one; of the ones you wish to kill, he, the runner, is the one you could kill. And my grandson will not fail to know that you summoned me to-day."

"There is room here," she was told. "Well, let it be here," she said, kneeling on the ground beside the door.

¹ A free rendition, but it is the sense of the passage.

Me'cena' ne'gutenwi wā'panigi pāpām-wā'tami'ni^dtcin ā'pāpām-wā'ta'mini^dtc'. Negute'nwi tō'ki'iwā^dtc ā'pemipā'segwī^dtcī'sāwā^dtc'. "Ā'anō'kā'nenagwe mī^dtcipā' āyāwī'ci'gāpā^dtcī nā'k āyāwina'ki'wigwāni wī'kiwāpatamā'gāyagwe ā'anō'kānā'so-
5 yag^{kwe}." Ā'peminetunetunā'moni^dtc', "Nā'inā'megu kākī'ci'se-nī'iyag^{kwe}," ā'peminā^dtcī'moni^dtcī pāpām-wā'tami'ni^dtcinⁿⁱ.

Kī'ci'seni'iwāte'e'yātug ā'nana'inawī'wāte kenegwane'se'nā-nag^{ki}. "Ketanō'kāne'gōpen^{na}," ā'i'yowā^dtc ī'na' ā'pyāwā^dtc'. "Ō' mana'ka netu^dtcipyā^dtcī'anō'kāne'gōpena Ke'tcima'netōw
10 ā'awi^dtcī wī'kiwāpatamā'gāyāg āyāwina'kamiga'tugwāni nā'k āyāwī'ci'gāpā'gwā'igi mī^dtcī'pā'ag^{ki}," ā'ine^dtc'. "Ā'utōtāmeti-yagwe^dtcā' aiyā'nigāwe kī'ci'ciwī^dtcā'wāpena wā^dtcī'ci'giyagw ā'utōtāme'tiyagwe negu't ā'ki'ckō'ī'wi'yagwe ka'ō'ni nā'k ā'ō-
'cka'ci'wi'yag^{kwe}. Ō'cka'cagi^dtcā' mana'k utā'kwe wī'āwagi
15 wā^dtcike'sī'yānig utā'kw ō'ni kī'na kī'ckō'kwā'ī'wiyani mana'-
'ka wā^dtcinā'wā'kwāgi wī'ci'kiwāpā'taman āyāwina'ki'wigwāni nā'k āyāwī'ci'gāpā'gwā'igi mī^dtcī'pā'ag^{ki}," ā'inete'e'yātuge Wī'-
'sa'kā^{ta}.

Ōnī'yātug ā'nigāw ā'āwā'te' iyā' me'cena' ne'guta' āneme'kāwā-
20 ^dtc Ate'ckawi'megu ā'anemino'wāni^dtc āne't^{ta}, "Pa'ke'ckā'wi netō'sitāpī'. Pagō'cu'sāg^{ku}. Kī'pwāwiyumata'nenep^{wa}," ā'ine^dtc'. Ka'ō'ni nā'k^{ta}, "Nāni'ckwā'pyā'ckāwi nenō'ciwenⁿⁱ. Nī'nawa^dtcīwigā'tapit^u," ā'ane'mini^dtc'. Kāgewā^dtcīpi'megu peminyā'wiwag^{ki}. Inā^dtcīmāwe'niwīwa kenegwane'senān^{na}.
25 "Ka'ciwā' mā'ag ī'cawitu'gwā'ig^{ki}," ā'ci'tā'ā^dtcī: inā^dtcīmāwe'-
niwīw^{na}. Kāgeyā'megu ā'pemine'siwā^dtc'. "Īnugiwā'tige mā'-
'A'g ā'cawī'gwā'ig ā'gwi wī'wāwanāne'maginⁿⁱ," ā'cite'e'yātuge kenegwane'senān^{na}. 'Aiyī'kwānagwānagi'gwā'ckā^dtcī tagā'wi mani'ci mātānagi'gwā'ckā^dtc ā'a'ce'noni^dtcī negu'tī'. "Ka'ci-
30 wātī'ge mā'A'g ī'cawitu'gā'ig^{ki}," ā'citā'ā^dtcīpi kenegwane'-
'senān^{na}, "Īnugiwātige' mā'A'gi nī'cwīni nī'A'kawāpā'māwag^{ki}," ā'citā'āte'e'yātug^{ke}. Ā'ciwanā'ckwāwī'cawī^dtc ā'ki'ca'ce'noni^dtcī negu'tī'. Aneme'ckwīgite'tig^{ke}, "Īnugiwā'tig āgwi wāwanāne'-
magin ā'ca'wigwānⁿⁱ," ā'citā'ā^dtcīpi kenegwane'senān^{na}. Īna-
35 'ina'me'cena'ī kī'aiyī'kwānagi'gwā'ckā^dtc ā'pōnike'kā'nemā^dtc ā'cawī'nigwānⁿⁱ: inā^dtcīmāwe'niwīwa kenegwane'senān^{na}. Kī'-
'citcāga'gi'ā^dtcī, "Ka'ci netanō'kānegōpi' ku^dtcī, iyā'mā'megu nī'mawike^dtcī," ā'citā'āte'e'yātuge kenegwane'senān^{na}. Īyā' ke-
^dtcī^dtcī nā'ka^dtcī'megu ā'ātāpatāninig ā'nāgwā^dtcī. Īyā' nā'ka'-
40 pyāyā^dtcī mā'n ā'cipemi'ke^dtcī^dtcī, nā'ka^dtcī'megu ā'ātāpatā'-
ninig ā'kwāpi^dtcī'meg^{ku}. Īyā' ā'pemikī'ckā'kī'winig^{ki}, "Ō'māme-
^dtcinā' iyā' mani nī'mā'wike^dtcī," ā'citā'ā^dtcīpi kenegwane'-
'senān^{na}. Īyā' pyāyā^dtcī, ka'ci nā'ka^dtcī'megu ā'ātāpatā'ni-
nig^{ki}. "Ō' māme^dtcinā'ī'yā'mā'ī," ā'ci'tā'ā^dtcī kenegwane'-

Well, once during the next day the crier cried out. (The people) woke once and they started to rise to their feet. "We are ordered to go around and look where the game animals are and how the earth is." He continued saying, "At the time when we have all eaten," the crier continued saying.

After they finished eating, our nephews got ready. "We are ordered," (people) said among themselves as they came there. "Well, we are commanded from where the Great Manitou is to go about and look how the earth is and where the game animals stand," they were told. "We are brothers and we shall journey in both directions together according to the age we are, for of us brothers one (set) of us are Kī'ckōs and (the other) Tō'kāns.² The Tō'kāns shall go in the northern direction and you who are Kī'ckōs shall look around in the southern direction and see how the earth is and where the game animals stand," it seems Wī'sa'kā' (and they) were told.

Then it seems as they went in both directions, as they were going along somewhere yonder, some unluckily continued to say on their way, "My moccasin-string is undone. Walk on ahead. I shall overtake you," they were told. And again, some continued to say, "My legging-strap has slipped off. I shall stop to tie it carefully." At last, it is said, four were going along. Such is the report concerning our nephew. "What, pray, is the matter with these (people)," he thought: such is the report about (our nephew). Finally they were three going along. "I shall not lose track of whatever they do this time," it seems our nephew thought. His eyes became tired watching, and as he moved his eyes a little this way, one disappeared. "What in the world is the matter with these persons," it is said our nephew thought, "this time I shall watch just these two," he probably thought. As he did something out of the way one already had disappeared. Discouraged, it is said our nephew thought, "This time I shall not lose track of whatever he does." Well, at the time when his eyes grew tired he ceased to know what (the other) did: such is the report about our nephew. After he had lost all of them, it seems our nephew thought, "Well, though I am sent (on an errand) I shall go over and take a view yonder." He went over yonder and departed as far as he could see. When he took a view yonder he again departed as far as he could see. And when he arrived yonder as he started to view this, again there was a distance as far as he saw. Yonder was the beginning of a cliff. "Oh, for the last time I shall go and take a view yonder," it is said our nephew thought. When he arrived there, why there was again a distance. "Oh, this is the last

² Tō'kānag'ki' is the ordinary word for Ō'cka'cag'ki' among the Foxes. I have anglicized the names of the two moieties.

- 'senān^{na}: inā^{dt}cmāwe'niw^{wā}. Kwiyena'megu pemike'tā'si^{dt}ce
 ā'kā'cke'tawā^{dt}ce u'sīman ā'tanwāwāgi'eme^{dt}ci', cewā'n ā'nāgwā-
 dtci'megu. Wī'nawā^{dt}ci'meguki'ci'ke^{dt}ci^{dt}ce ā'ci'tā'ā^{dt}ci keneg-
 wane'senān^{na}. Kī'ci'meguke^{dt}ci^{dt}ci', "Ka'cinā'gwa, Wī'sa'ke',
 5 iniku' mā'ag ā'ne'ciwā^{dt}ci'," ā'igu^{dt}ci', "ne'se'se', ā'awī'wanāni
 pyā'nu, Wī'sa'ke'," ā'igu^{dt}ce u'sīmani kenegwane'senān^{na}.
 Nanō'ckw ā'tane'tawā^{dt}ci kenegwane'senān^{na}, ānā^{dt}cmāwe'-
 niwiwi^{dt}ci', ā'ke'ci'penu^{dt}ci'. Aiyagā'mā'kiwe pa'gi'cin^{wā}: inā-
 dtcmāwe'niwīwa kenegwane'senān^{na}. Iyā' neguta' ā'na'gi'sā-
 10 dtci' ke'tena^{dt}ci' ā'tanwāwāgi'eme^{dt}ce u'sīmanⁿⁱ, "Na'ī, Wī-
 'sa'ke', ā'awī'wanānⁿⁱ, nī'ka' pyān^{nu}," ā'igu^{dt}ce u'sīmanⁿⁱ,
 "iniku' nī'ka mā'ag ā'ne'ciwā^{dt}ci'," ā'igu^{dt}ce u'sīmanⁿⁱ. Īni-
 yātuge pe'k ā'ke'ci'penu^{dt}ci kenegwane'senāna mā'a'ni tātawā'-
 ki'an aiyagā'mā'kiw ā'pa'gi'ci^{ki}: inā^{dt}cmāwe'niwīwa kenegwane'-
 15 'senān^{na}. Iyā' pāga'mā'ckā^{dt}ce ā'co'wā'kiwe^{dt}ci^{dt}megōna' ā'anemi-
 nāne'ku'wāni^{dt}ce u'sīmanⁿⁱ. Na'ī' pāga'mā'ckā^{dt}ci kenegwane'-
 'senān ā'aiyi'cipyāma'cka'tenig ā'ta'ci'kawo'mete' u'sīmanⁿⁱ.
 Me^{dt}ci^{dt}megu'tātagi wī'mai'yōgin ā'i'ne'ckā^{dt}ci kenegwane'senān^{na}.
 Ā'nenegitā'ā'ckā^{dt}ce ā'nenegi'sānig A'ki'. Kāgyātapī'megōn
 20 ā'kegyātā'ckāni^{dt}ce uwi^{dt}ci^{dt}ma'netowa'ci'. "Ā'ā'e nāma'ki'gimā'
 inapi'g^{ku}, maneto'wipani Wī'sa'kā^ā," ā'i'tini^{dt}ci pānā^{dt}ci'ego'-
 wā^{dt}ci'. "Āgwi'yāpi wī'wānō^{dt}ci^{dt}tōtō'nagwini Wī'sa'kā^ā,"
 ā'i'tini^{dt}ci pānā^{dt}ci'ego'wā^{dt}ci': inā^{dt}cmāwe'niwīwa kenegwane'-
 'senān^{na}. "Āgwi'yāpi kīnā'na kīgō' tōtō'nagwinⁿⁱ," ā'i'tini^{dt}ci'.
 25 "Nā'ma'kīgimā'tcā' inapi'g^{ku}," ā'i'tini^{dt}ci', "kīnā'na yāpi kepīne-
 'ci'āpen^{na}," ā'i'tini^{dt}ci'.

- Īni'megu ā'ki'cina'kwike'kā'nemā^{dt}ce ā'citā'āni^{dt}ci pānā^{dt}ci'e'-
 gu^{dt}ci'. "Ci, wā'na ne'ci'sā'agi nā'ka ne'gi'agi wī'ke'tcimī-
 nawinawāme'A'penigi ma'netowa'ci nā'inā'i wāpīpanāpa'tiwāt^e,"
 30 ā'citā'āte'e'yātuge kenegwane'senān^{na}. "Īni^{dt}cā' kīnān ai'yā'kowi
 me'to'sāneni'wiyāgw ā'yā'cikīwīwī^{dt}ci^{dt}me'to'sānenigā'i'yagwini nā'-
 negutenwi wā^{dt}ci^{dt}mai'yā'ckō'soyagwe ne'pōwen ī'ni nā'ī'n ā'ki
 'cāpyā'setōgi wī'anemitō'miga'ki kī'yānānⁿⁱ."
 Īni'yātug ā'pemiwāpu'sā'te' ā'uwige'iwā^{dt}ci'. Ā'pemi'pī'tigā^{dt}ce
 35 ō'kume'sā'an ā'api'a'pini^{dt}ci'. "Tātepi wānā'niyāga me'to'sāne'-
 niwag^{ki}?" ā'ināte'e'yātug ō'kume'sā'anⁿⁱ. "Ō'ō' 'wā'na
 me'to'sāne'niwag^{ki}," kete'citā^e. Manetowagi ku^{dt}ci wī'nānigi
 pāmiwī^{dt}ci^{dt}gamige'sī'magwig^{ki}," ā'igute'e'yātug ō'kume'sā'anⁿⁱ.
 "Ō' 'ō' 'wā'na manetowag^{ki}," ā'ināte'e'yātug ō'kume'sā'ani
 40 kenegwane'senān^{na}. Īni'yātuge kenegwane'senān ā'pemināna'i-
 cinō'ite' ā'u'tapi^{dt}ci': inā^{dt}cmāwe'niwīw^{wā}. Ā'ā^{dt}cmāwe'niwi^{dt}ci
 īninā' ā'anāgwini'gī'yātug ā'ki'kā'cki'āte' uwi'yā'ani me'cenā'-
 ināⁱ. "Wānā^{dt}cā'yātuge pyā^{dt}ci^{dt}nanā'pikakā^{dt}ci^{dt}tō'tawit ā'ne-

time (I shall take a view) yonder," our nephew thought: so it is reported of him. Exactly as he started to climb (the cliff) he heard his younger brother crying out, but he departed. Our nephew thought he would stop to take a view. After he had taken a view, he was told, "Well, Wi'sa'kă'â, now these persons are truly killing me; my elder brother, wherever you are, come, Wi'sa'kă'â," our nephew was told by his younger brother. Our nephew ran at full speed toward where he heard him, such is the report told of him. He alit across the hills: such is the report regarding our nephew. When he stopped in his flight somewhere yonder, lo, his younger brother was surely crying out. "Hey, Wi'sa'kă'â, wherever you are, do come," he was told by his younger brother, "now indeed these persons are killing me," he was told by his younger brother. Then it seems that our nephew ran at his highest speed, alighting in the hollows across the hill: such is the report regarding our nephew. As he arrived yonder falling down across the hill his younger brother faintly continued crying. Well, when our nephew arrived falling there were traces on the grass where his younger brother had struggled.³ Our nephew groaned as if to cry. As his heart shook, the earth shook. His fellow manitous were nearly shaken out of their places. "Well, get down deep in the earth, Wi'sa'kă'â is a kind of manitou," said they by whom (his little brother) had been slain. "For Wi'sa'kă'â will have no mercy upon us," they by whom (his little brother) had been slain said to each other: such is the report regarding our nephew. "He did nothing to us," they said to each other. "Get down deeper in the earth," they said to each other, "we went at him (in the) first place," they said to each other.

He immediately already knew what those by whom (his little brother) had been killed were thinking. "Well, my uncles and aunts⁴ will pay close attention to the manitous at the time when they begin to lose sight of each other," it seems our nephew thought. "And that is why we mortals each at some time meet death while we are living about with our fellow mortals at the time when it already has been fixed how long our life shall continue to endure."

Then it seems he started to walk to where they dwelt. As he started to enter his grandmother was sitting there. "Where are the people who were here?" it seems he said to his grandmother. "Oh ho, you thought they were people. Really those with whom we have been living in a village are manitous," it seems he was told by his grandmother. "Oh, I see, manitous," it seems our nephew said to his grandmother. Then it seems our nephew started to lie down where his place was: such is the report concerning him. It is reported of him that when it was evening he heard some one there. "Who may it be that has come to play a prank on me when my younger

³ This is the sense of the passage, but the rendition is rather free.

⁴ I. e., human beings.

'tama'wiwe^dtei ne'si'mā'anⁿⁱ? Ne'sā'piyu wī'n ī'na ne'simā^{'A},"
 ā'citā'āte'e'yatuge kenegwane[']senān^{na}. Nā'ka wā'panig ānā'-
 gwinig Ata'u^dteimā' uwī'yā'an ā'kī'kā'cki'āte'e'yātug^{ke}. "KA'ci
 awi'ta^e pā'ci ke'kā'nemi's ā'ne'tama'wiwe^dtei ne'simanⁿⁱ," ā'citā-
 5 'āte'e'yātuge kenegwane[']senān^{na}. Ne'sō'nameg ānā'gwinig aiyō'-
 'megu teigapa''kw ā'kī'kā'cki'āte'e'yātug uwī'yā'anⁿⁱ. "KA'ci
 'wāna^dtcā'yātuge pyā^dtcīwāpa''ci it ā'ne'tama'wiwe^dtei ne'-
 'simanⁿⁱ," ā'citā'āte'e'yātuge kenegwane[']senān^{na}. Ka'ōni^dtcā'
 'yātuge nyāwō'namegi ne'se'kī'yānig uta'ckwā'tāmeg ā'kī'sa-
 10 'sāgiga'cā'ckānīte'e'yātug^{ke}. "Na'i, Wī'sa''ke, nepagi'se'negōgi
 pānā^dtcī'itcig^{ki}, ā'A'sānipō'sōtāwikakama^dtcitā'āyani wā^dtcī
 pagi'se'niwā^dtcī". Mani^dtcā' keta'ckwā'tā'menān ā'pe^dtcī netā'-
 nawī'tu wī'pā'ke'namānⁿⁱ. Pā'kenamawinu' ne'se'se', ā'igute'e'-
 yātug u'si'mā'anⁿⁱ. "KA'ci 'wā'na^dtcā'yātuge nanā'pikākāta'-
 15 'eka'wit ā'ne'tama'wiwe^dtei ne'si'mā'anⁿⁱ. A'sā'miyu wī'na nī'na
 ne'sā'pi ne'si'mā^{'A}," ā'citā'āte'e'yātug^{ke}. "Ā'gwi, ne'se'se';
 ke'tenaku' nepagi'se'negōg ā'A'sānipō'sōtāwikakama^dtcitā'-
 'āyanⁿⁱ," ā'ināte'e'yātug u'se'sā'anⁿⁱ.

Īniyātug ā'pemipa'segwī'te'e kenegwane[']senān^{na}. Ā'nī'senāge'e'-
 20 yātug upepi'gwā'ckwāwī nā'k uta'ckwāne'ke'tāmawāwī ka'ō'n
 uta'ku'ku'wāwanⁿⁱ. "Na'i, ne'si''i, ā'gwi wī'pā'kenamō'-
 nāninⁿⁱ. Neki'cikwaiyā'cinō'tāgōgi kī^dtcīmanetō'nānag ā'pō'sō-
 tāwimawī'menānⁿⁱ," ā'ināte'e'yātug u'si'mā'anⁿⁱ. "MANA^dtcā' pā-
 pāmīmanetowī't ā'anemine'ke'cawā^dtcī wī'mawipe'ta'wāpa^dtcī
 25 ke'ci'sā'e'nānagi nā'ka kegi'e'nānag^{ki}," ā'ināte'e'yātug u'si'mā-
 'anⁿⁱ. "Nīna^dtcā' aiyō' A'kwita''kamigi wī'kīwī^dtcīme'to'sānenī'-
 magigi wī'ketemāge'siwag^{ki}. Kī'keteminawī^dtcāi. Nā'inā'i wā-
 pipanāpa'tiwāte tcā'gi wī'cinatotā'se'tiwagi pemāte'siwenⁿⁱ,
 ā'ke''kyāwenī'winigi wī'cinatotā'se'tiwag^{ki}, nā'ka wī'cipwā-
 30 wīkwinatawī'ca'ka'mowā^dtcī, wī'itiwag^{ki}. Īni^dtcā'i 'ināneta'-
 mawinu wī'iciketeminā'tiwā^dtcī. Nā'ka wī'cinatotā'se'tiwagi
 wī'icipwāwīkwinatawīpe'se'ka'mowā^dtcī, wī'itiwag^{ki}. Īni^dtcā'i
 ināneta'mawin^{nu}. Nā'ka^dtcī tcā'g ā'cigi'ni^dtcī umane'senō'mwā-
 wani wī'itiwag^{ki}. Ī'n ināneta'mawin^{nu}. Ō'ni nā'k A'pe'nāweni
 35 kīwigāpāmiga'tenigi wī'icimīwe'ekamā'tiwā^dtcī, wī'itiwag^{ki}.
 Īni^dtcā' inānetama'wī'kani wī'kīwī^dtcīme'to'sānenī'magig^{ki}," īnī'
 yātug āne'te'e. "Īnugi^dtcā'ini mā'kwā^dtcī wī'icipemiwāpu'-
 'sāyanⁿⁱ, wī'pwāwīpetegināpa'miyanⁿⁱ, wī'pwāwīwāpanāpa'-
 miyanⁿⁱ. Kī'na me'tenō'i nyāna'nōnōgi kī'kegap īna. Ī'inā'-
 40 nema^dtcī ke'ci'sā'e'nānagi nā'ka kegi'e'nānag^{ki}. Wī'tōta'wiyani
 petegi wī'ināpa'miyanⁿⁱ: ketemāgi''i'kani pete'gināpa'miyan^{ne},"
 ā'ināte'e'yātug u'si'mā'anⁿⁱ. "Cā'ck A'pe'nāweni wī'icimīwe-
 'ekama'wīyanⁿⁱ," īnī'yātug ānā'te' u'si'mā'anⁿⁱ. "Cā'cki^dtcā'
 manī, pemāna'kwa'gōtāg ā'negutwāna'kwagōtāgi wī'ināne'-

brother is slain? He, my younger brother, is surely slain," it seems our nephew thought. And the next day in the evening it seems he heard some one nearer. "Why, he could not know that my little brother is slain," it seems our nephew thought. The third time in the evening it seems he heard some one here at the side of the wickiup. "Why, who is it that comes here to poke fun at me when my little brother is slain," it seems our nephew thought. And it seems the fourth time when it was getting dark, (some one) put his nails on his door. "Now, Wi'sa'kä^{'A'}, they who have killed me have set me free, as you were so downcast in heart is why they released me. I am ever unable to open this, our door. Open it for me, my elder brother," it appears he was told by his younger brother. "Why who, pray, is it that plays a joke on me when my little brother is slain? I am sure my little brother is slain," it seems he thought. "No, my elder brother; they have truly let me go as you were so downcast in heart," it seems (Aiyāpā'tä^{'A'}) said to his elder brother.

Then it seems our nephew rose to his feet. He took down their flute and their burning fire stick and their drum. "Now, my younger brother, I shall not open (our door) for you. Our fellow manitous have already heard me wail too much over you," it seems he said to his younger brother. "You will go and kindle a fire for our uncles and aunts where this manitou who goes by (i. e., the sun) continues to go down," it seems he said to his younger brother. "Those with whom I shall go about and live here on the surface of the earth will be wretched. You must bless them for my sake. When they begin to lose sight of each other, they will ask each other for life, they will ask each other for old age, and that they be not in want of food, they will say to each other. So think of them for my sake so that they may thus bless each other. And they will ask each other that they be not in need of clothing, so they will say to each other. So think of them that way for my sake. And they will speak to each other how every war-party is (?). Bless them that way for my sake. And they will say to each other to drive away from each other the disease which stands about. You must bless in that way those with whom I shall go about and live," so it seems (his younger brother) was told. "Verily, now to-day you are to quietly start to walk away, you must not look backward at me, you must look happily at me(?) You alone will have power to grant gifts five times there.⁵ You must bless your uncles and aunts so. You will do me (an injury) if you look back at me: you might make them wretched if you look back at me," it seems he said to his younger brother. "Only you will remove disease from them for my sake," it seems he said to his younger brother. "And merely this, when there is one cloud in the sky which hangs, you will think of

⁵ Free rendition, but such is the sense of the passage.

miyani wī'icāwa'se'kama'wiyanⁿⁱ. Nā'ka ma'na kō'kume'-
 'senān ā'anemi'aiyāwinā'gwi'tō^{dtc} u'wiyaw ā'A'ckipagāme'kwi-
 'cig^{ki}, i'ni wī'ināne'miyani ne'si'ī', ā'ināte'e'yātug u'sīmanⁿⁱ.
 "Wāguna^{dtcā}'yātuge nī'na wī'māmī'^{dtciyān}, ā'citā'awanā-
 5 nīgā'ⁱ, āwa'si kī'na wī'icimenwī'nāgwat^{wi}, wī'anemipyātata'-
 wī'eki ke'ci'sā'e'nānagi kegi'e'nānag^{ki}, ā'inā^{dtc}. "Nīna'mat
 aiyō' nī'sa'nagi't^u, ā'ināte'e'yātug^{ke}. "Ā'cinatotā'setīwā^{dtci}-
^{dtcā}i pyātata'wī'e'ki wī'ato'tamō'kī, i'ni^{dtcā} inānetā'mawin^u.
 Kā'ta' cā'cki ta'citāpe'sinutawī'yāgan ā'sāmā'wa nā'ka ne'pī'."
 10 Inā^{dtcimāweni}'wiwagi wā'sī'metītcig^{ki}.

Īnī'yātuge māme^{dtcinā}' ā'kanōnegu'te' u'sī'mā'anⁿⁱ. "Ō' 'ō'
 tāni^{dtcā} wī'na kī'n ā'cā^{dtciketemāgi}'^{dtci} kegi'e'nānagi nā'ka
 ke'ci'sā'e'nānag^{ki}? Īniku' wī'naiyōwe wī'icawiwā'te'e yō'we:
 nyāwugunagate'nigin aiyāpa'mi wī'pyānāwa'iyōwe pā'kenamawī'-
 15 yane^e, wī'a'pī'tcipānāwa'iyōwe," ā'igute'e'yātug u'sīmanⁿⁱ.
 "Kā'cinā'gwa, ne'si'ī', āgwiku' nawa^{dtcimamīnawitā}'ā'yānini wā-
^{dtci} pwāwike'kānetamānⁿⁱ, ā'a'sā'mipō'sōtāwikakama^{dtcitā}'āyān
 ā'panāpa'menānⁿⁱ."

Ōni^{dtcā}' kī'nān aiyō' ai'yā'kowi me'to'sāneni'wiyaḡwe ta'swi
 20 me'kwānetāgu'siyaḡwe nā'kwāpatamā'ḡyagwe āyīḡigā' kīnān
 i'ni wī'ine'ckōtāgi kī'yānān ā'ke'kyāwe'niwigi wī'ine'ckōtāgi
 kī'yānān ā'me'to'sāneni'wiyaḡ^{kwe}. Īni^{dtcā} āmi'citcāḡḡā'pāwā-
^{dtci} mā'kwānetāgu'sitcigi nā'inā' kanō'nāwāt ā'cinato'tā'se^{dtc}.
 Ā'ciwī'kwaiyā^{dtci}'māwā^{dtci}: "Āne'nugwāni ke'se'sā'a nā'inā'ī
 25 kā'nōne'k i'n inānetama'wināge nī'yānāni nā'ka wī'u^{dtcimenwi}-
 pemāte'siyaḡe nā'ka wī'u^{dtcimenwitō}'kī'iyāge ta'swi ānāne'-
 miyāge wī'atā'pata'mōnāge me'kwānetāgu'siyaḡ^{kwe}, i'n ānetunā-
 mowā^{dtcā}'pe^e. Ī'ni ta'swi kā'ckime'kwāne'tamānⁿⁱ, tcāḡānā-
 ḡōme'nagōw^{we}. Ī'n ā'cawiwāte'e'yātug ā'cawaiye'megu u^{dtcipyā}-
 30 ^{dtciwāp} ā'ckime'to'sāneni'witcig^{ki}. Aiyā'ne'kāw ā'pyā^{dtciwāwīta}-
 mā'tiwā^{dtci} wī'pwāwī'a'cewī'senī'igin ināpatā'ninig uwī'yāwāw^{wi}.
 Ā'kwī'segi tēpe'ku'kwāwenⁿⁱ.

me so that you will take it away from me. And as this our grandmother (the earth) continues to change the appearance of her body (i. e., seasons), when the earth is green, then you will think of me, my younger brother," it seems he said to his younger brother. "And if you think, 'what, pray, shall I eat,' it will be better for you that way; your uncles and aunts shall continue to bring things to you," he said to him. "But I shall have a hard time here," it seems he said to him. "What they ask of each other when they bring things to you, they will tell you; bless them that way for my sake. Do not merely be pleased with the tobacco and water." Such is report concerning the brothers.

Then it seems he was spoken to for the last time by his younger brother. "Oh ho, why are you so hard on our aunts and our uncles? This is what would have happened to them: on the fourth day they would have come back, if you had opened (the door) for me, they would have come back to life," it seems he was told by his younger brother. "Well, my younger brother, I did not stop to think, that is why I did not know as I felt so downcast in heart when I lost sight of you."

And we this very last generation of mortals, as many of us as are remembered (to be invited to the feast), we receive and eat this for them, likewise we shall fill ourselves with it so that we may reach an old age while mortals.⁶ And so those remembered should stand together at the time they speak to (the dead) and when they ask (help) from him. They strongly advise him: "Whatever your elder brother said to you when he spoke to you, think of us that way so that we may both be in better health as result of this, and that we may wake up (as we should) as many of us as you bless so that we who are remembered may pick it out for you,"⁷ such is the speech they are accustomed to make. That is as far as I remember, all my relatives. This, it seems, is what the first mortals did long ago, (and it has continued) from then on. Generation after generation told each other so that it would not look as if they merely ate for the sake of eating. That is as far as the ghost-feast goes.

⁶ Free rendition.

⁷ Meaning not clear.

K.

NOTES ON THE ADOPTION-FEAST.

Ma'n inu'g ā'ane'anepyā'i'gāteig ā'gwi na'ātotamo'wā^{dte}inⁿⁱ.
 Ma'ni^{dte}cā' ā'ckwātota'mowā^{dte}cā'pe^e. Ka'cinā'gwa ā'teipe''ku-
 'kwāgi ma'n ā'cikeg^{ki}. Me'tō^{dte}tei' tātag A'ca'māwag utcīpā'mwā-
 wa'i mā'A'g i'^{dte}inag ā'nepō''ini^{dte} ugwi''swāwani 'ō me'cegā''i
 5 utāne''swāwanⁿⁱ. Ka'ō'n ā'A'ce'kī''āwā^{dte} uwī'yā'an ā'nāpi'cka-
 mo'wāni^{dte}tei tāta'g^{ki}. Nā'inā''i teipe'ku'kā'wā^{dte}in inin
 ā'ā^{dte}cimo''āwā^{dte}i'. Ā'nato'māwā^{dte}tei wī'wī'se'nin^{dte}i'. Ka'ō'n ina
 ā'kiwina'tomā^{dte} i'wī'seni'ni^{dte}i'. Ā'kiwī''kuwā^{dte}tei me'ceme-
 gō'na' ā'na'tomā^{dte} ā'ce'kī'e'taiyōwe. Wī'n uwānā'nemāwa
 10 i'nato'mā^{dte}tei'. Ī'n ā'A'ca'meme^{dte}tei tātagi tāpi'cka'wā^{dte}inⁿⁱ.
 Ī'n ā'ce'kī''ātān i'ni wī'na wā^{dte}tei kīwī''kuwā^{dte}i'.

Na'i', mani^{dte}cā' āno'wāwā^{dte}tei mā'A'g ā'ca'māteig utcīpā'-
 mwāwa'i kī'cimāwa^{dte}tei'ni^{dte}ini wī'kume'me^{dte}tei': "Na'i', inu'gi
 ma'ni newī'seniwe''enāni netaiyītānemāpena mā'A'gi tcīnawāma'-
 15 getcig^{ki}. Ma'na^{dte}cā'i nemaiyāwī'māpen^{na}." Ā'ke'ka''wāwā^{dte}tei
 nā''ka kutaga'' ā'wāwī'nāwā^{dte}i'. Tcāgi'megu wāwītāwagi kī'pyā-
^{dte}cipanāpamā'wā^{dte}tei'i na''cawaiye wī'i'cita'tagō''puni^{dte}i'.

K.

NOTES ON THE ADOPTION-FEAST.

Now those who have been writing to-day, do not tell it. This is really what they habitually refrain from telling. Well, this is how the ghost-feast is. It is as if these Indians fed their dead when their son or daughter dies. And they adopt someone to take the place of (the dead) in a way. At the time of the ghost-feast they tell that person. They summon him to eat. And he goes about inviting (people) to eat. When the one adopted goes about giving invitations he asks anyone. He takes his choice regarding those to be invited. The one whose place he takes is fed in a way. That is why whoever is adopted goes around giving invitations.

Well, this is truly what those feeding their corpses say after all those invited have gathered: "Well, this day we dedicate our food to these our relatives. We especially do so to this one." They name him (her), and they name others. They name all whom they lost sight of long ago to eat with them.

L.

ON WIDOWS UNRELEASED FROM DEATH-CEREMONIES.

Na'i', ini^{dtcā} ma'ni wī'āto'tamān ānāto'tagi ma'na kā'kā'-
netaga ma'n ā'cawinite'e'yātuge na'cawai'^{ye}.

Wī'na^{dtcā} i'kwā'wa nā'inā' ā'A'ckipanāte'sini^{dtc} wī^{dtc}cawī'wā-
dtcinⁿⁱ, ka'ōnī'yātug ā'ā^{dtc}mo'e^{dtc} wī'i'cawī^{dtc}.

- 5 "Na'i' ma'ni yā'pi wī'i'ca'wīyanⁿⁱ. Kīpenē'ckā'ne'kwān^{nu}.
Kā'tagā' u'wīyā'A wāpamī'yāgani nyā'wugun āyā'pwāwinana'i'-
'cime^{dtc}. Ketena'nu ketō'ce'kī'tāganⁿⁱ. Mā'A'ni kī'pe'se'k^Λ,"
ā'igu^{dtc} wātawāmāwī'ni^{dtcin}.

Ka'ō'ni nyāwugunaga'tenig ā'mawinana'i'ci'meme^{dtc} ā'wī^{dtcā}-
10 wā^{dtc}. I'ni nā'ka^{dtc} i'yā' ā'ā^{dtc}mo'e^{dtc} wī'i'cawī^{dtc}. MA'-
na ku^{dtc} ā'ke'ka'A'mawu^{dtc}. "Wā^{dtc}ike'siyāg u'^{dtc}cinawe
ka'ō'ni wā^{dtc}nāwā'kwānigi wī'i'ciwā'giyani ka'ō'ni wā'tāpagi
wī'i'ciwāpu'sāyanⁿⁱ," ā'ine^{dtc}. "Ā'ci'sa'sagagi'megu kī'kī'-
tanu's A'penā^{dtc}," ā'ine^{dtc}.

- 15 Ka'ō'n ā'pyā^{dtc} ka'ō'ni pe'k ā'aiyā^{dtc}mo'e^{dtc} wī'i'cawī-
dtc. "Na'i', nyāwugu'n A'penā^{dtc} kī'kī'kiyu's ā'sa'sagagini'megu,"
ā'ine^{dtc}. "Kātagā'i kī'kiwatawā'pi'kanⁿⁱ. Cā'cki'megu nīgā'n
ā'aiyan A'penā^{dtc} kī'ināpi'. Nā'ka^{dtc} A'penā^{dtc} māmai'ya
kī'pe'se'k^Λ."

20 Ini^{dtcā} i'nyāwugunaga'tenig ā'kā'cki'ā^{dtc} ā'peme'kā'negu^{dtc}.
I'n A^{dtcā} megu ā'naga'negu^{dtc}. "Na'i' ma'ni^{dtcā} wī'i'ca'-
wīyanⁿⁱ," ā'ine^{dtc}. "Ne'ki'megu pwāwinana'i'ka'wātānⁿⁱ, i'ni
ne'ki wī'wigā^{dtc}itō'tamani kīya'wⁿⁱ. Āgwi^{dtcā} wī'tāge'cka'-
wa^{dtc}ini me'tegwine'niwag^{ki}," ā'ine^{dtc}. "Nā'ka^{dtc} āyī'gi

25 kā'ta tā'ci'kagani kīne'sani: me'tenō'i pa'ki'meneg inini wī'i'ca'-
wīyanⁿⁱ. 'Ō' nā'ka ma'ni. Mā'A'ni sīpō'ā'ani kā'ta wī'na
wī'ā'co'wīyan i'citā'ā'kanⁿⁱ. Kī'peneyā'pi i'n i'ca'wīyane wī'A-
'ckā'sāwanⁿⁱ. Ka'ō'ni ma'ni. Kāgō' ma'n ā'menō'kamīgi
kā'ta kāgō' ma'n ā'ta'ca'teigāgi kā'ta tātage'ckaganⁿⁱ. Kī-

30 'ketemāgiāwa nīpe'te'siw i'n i'ca'wīyan^{ne}. Ā'gwi wī'kemī'-
yāginⁿⁱ. Tcā'gi kāgō'i wī'panā^{dtcā}wⁿⁱ. Īniku'megu wī'inā'-
pame'ki manetowagi wī'i'cawī'wanānⁿⁱ. 'Ō' nā'ka ma'ni.
Kāgō' kī'ci'gigini nīpemi'se'niwen ā'gwi wī'mī^{dtc}yanin ā'ckikī'-
'cig^{ki}. 'Ō' nā'ka ma'ni. Tcāgigā'megu wī'ckupa'nō'ig ā'ckikī'-

- 35 'cigigi kā'ta mī^{dtc}kanⁿⁱ. Iyā'mā'tcā' nā'ka menō'kamīgi
kāgō' A'tci'gāyan A'sāmāwa kī'pagi'senāwa wī'ta'ci'A'tci'-
gāyani kāgō'ā'i'. Ke'sanagi'tuku' inu'gi ma'n ā'ca'wīyanⁿⁱ.
'Ō' nā'ka ma'ni. Wī'ckupa'nō'igi wāpimī^{dtc}yan^{ne}, A'sāmāwa

L.

ON WIDOWS UNRELEASED FROM DEATH-CEREMONIES.

Well, now I shall tell this just as the one who knows what they did long ago related it.

When a woman's husband first died, it seems she was told what she should do.

"Well, this is what you must do. You must untie your hair. Do not look at any one for four days before he (your husband) is laid to rest. Take off your clothing. You must put these (clothes) on," she was told by the sister (of the dead).

And on the fourth day when he was taken and laid to rest, she went along. Then at that place she was again told what she should do. The direction was set for her. "You are to go circling from the north, then south, and you shall walk toward the east," she was told. "You must walk in the brush all the time," she was told.

And when she came she was carefully instructed as to what she should do. "Well, for four days you must keep walking around in the brush all the time," she was told. "And do not look around. Simply look always ahead where you are going. And you must always put on your clothes early in the morning."

Then on the fourth day she knew some one went by her. And then she was left. "Well, this is what you are to do," she was told. "As long as he has not been taken care of (i. e., an adoption-feast held for the husband), you must treat your body carefully. You must not lean against trees," she was told. "And also do not bother with your hair: only if you are permitted to, then you may. And this. Do not think of wading across these brooks. If you do they will dry up. And this. When it is spring do not touch anything that is planted. You will make the (Indian) harvest poor if you do that. It will not rain. Everything will be spoiled. Now the manitous will surely look at you and see whatever you do. And this. You must not eat the products of the matured harvest when it is first matured. And this. Do not eat any sweet foods when they are first matured. And in spring, if you plant something, you must throw away tobacco so that you may plant a little something there. You truly have a hard time now in the way you are fixed. And this. If you begin eating sweet things you must throw away tobacco. You will send anyone to

kī'pagi''senāw^{WA}. Uwīyā'A^{dtcā} kī'anō''kānāwa wī'nātō'kī'. Īna-
^{dtcā} kī'ci'pyātō'k i'ni nā''ka wī'na'toma^{dtci} kete'nenim^{MA}. Kī'-
 'cipyāte wī'a^{dtci}mo'A^{dtc} ā'citā''āyanⁿⁱ. 'Ma'niku' ā'citā''āyāni
 ma'ni wī'ckupa'nō'ig āyā'nā'tamānⁿⁱ. "Īni^{dtcā} wī'wāpimi'-
 5 ^{dtciyānⁿⁱ}, 'ā'citā''āyānⁿⁱ. Mā'A'gi^{dtcā} kiyōtāne'niwagi wī-
 'awatena'mawagi wā^{dtcinato}menānⁿⁱ. 'Ī'ni wī'ina^{dtci}. Īni
 kī'cā'wīyan A^{dtcā} megu kī'wāpimi'^{dtciyan} A'tā'i'minanⁿⁱ. Ka'ō'ni
 nā''ka ma'ni. Atā'minagi mā''cku^{dtci}s ā'kī'ci'giwā^{dtci} nā''inā'
 ininā' nā''k inī'megu nāyā'pi wī'ca'wīyanⁿⁱ. Kī'cā'wīyane
 10 kīnāgwī'megu kī'wā'pimi^{dtci} kīgō''i'. Īni'megu wī'ca'wīyanⁿⁱ.

"Ō' nā''ka ma'ni. Kā'ta negutō'cka''cā'agi tāgeni'yāginⁿⁱ.
 'Ō' nā''ka ma'ni. Kutaga'ni mā'A'ni wīgī'yāpyāni kā'ta mawi-
 piti'gā'kanⁿⁱ. Nā''ka kī^{dtcime}to'sā'neniwa kā'ta pyā^{dtcipitigāte}
 wāpami'yāgani ne'ki'megu pwāwipagi'se'nātānⁿⁱ.

15 "Nā'i', mā'ni^{dtcā} wī'ca'wīyanⁿⁱ. Kī'pe'ne tāpwā'ta'wīyan^{ne},
 wīgā''siyan^{ne}, nyāwawa'i'ne kī'cinana'i''kōneg^{ki}, inī^{dtcā}u^{dtci}
 nyāwawa'i'ne pwāwikakanōne'tiyan u'wīyā^A, te'pānate wī^{dtca}-
 wiwāt^A, kī'pene^{dtcā} ka'eki''tōyan^{ne}, i'ni ne''k ā'gwi wī'sanagi-
 'tō'yaninⁿⁱ. Tcāgi'megu kā'gō'ā'i 'nī'u'te'ten^{NA}, i'citā''āyane
 20 kī'ute'tena'megu. Ā'gwi kīgō'' kwīnatawī'cawī'yaninⁿⁱ. Īna-
 ku'megu wī^{dtca}wiwata i'ni wī'ci'tā'āwa wī'u^{dtci}ka'cki'anemi-
 'ute'te'namani kīgō''i'. Me'tō^{dtci}ku'megu kī'utenimⁿⁱ. Āwa'si
 mō'tci'megu wī'ci'kegi kīya'wi kanōmā''wīna ne''ki me'to'sāneni'-
 wīyanⁿⁱ. Pwāwika'nōnāt u'wīyā'A kī'tā'pa'ku'ckaku'megu me-
 25 'to'sāneni'wiwenⁿⁱ.

"Sanagati'ku' keme'to'sāneniwe'nenānⁿⁱ. Ā'gwi ke'kāneta'-
 magwini me'cena'megu ne'gutenw ā''wāpagi kī'ckya'wi keme'to-
 'sāneniwe'nenānⁿⁱ. Īniku' i'ca'wīyan inī'megu wī'u^{dtci}tāpa'ku'-
 'ckamani me'to'sāneni'wiwenⁿⁱ. Nā''ka^{dtc} āyī'gi kī'menwā'-
 30 'kunegwa mā'netōwa nāna'i''kōnagwe kīgō'' ā'cawī'yagwinⁿⁱ.
 Ī'niku' āti^{dtci} me'to'sā'neni^{WA}.

"Kī'pene^{dtcā} pwāwitāpwā''tamane mā'n āyā'pwāwinyāwawa-
 'i'naga'ke nō'ta kīgō''inanō''kyāyan^{ne}, kīna'megu kī'tōta kīya'w^{wi}.
 Kī'ketemā'ge'si'. Āgwi'kīgō' wī'A'tō'yaninⁿⁱ. Māma'sā^{dtci}me'gu
 35 kī'u'te'tena kīgō''. Ī'ni wā^{dtc} ā^{dtcimo}enāni wī'ca'wīyanⁿⁱ.
 Ku^{dtci}, 'tāni^{dtcā}yātuge mā'ni wī'ca'wīyanⁿⁱ, kī'ci'tā'e
 kenwā''ci ku^{dtci} māmaiya'megu kī'nana'i''kīgōg^{ki}. I'cewā'na
 nyāwawa'ime'megu kī''A.

"Nā'ka' mani. Kī'pene' kīgō' i'neneg^{ke}, 'nyāwawa'inaga'ke
 40 mā'na kī'wī^{dtca}wiwāw^{WA}, i'neneg^{ke}, inī'megu kī'i'caw^{wi}.
 Mā'ni ku^{dtci}menegi wī'unāpā'miyani' cwā'ci'g ā'ta'swipe'-
 pōnwāt^A, kī'unāpāmi'megu; ō' me'cegā'i' cigi''kanaw ā'ta'swipe'-
 pōnwāt^A, inī'megu kī'i'caw^{wi}. Īni'gi tepāne'me'kigi kāwa'g^{ki}.
 U'si'mā'ite nenī'w u'se''sā'itegā' pwāwī'uwī'winit āgwi^{dtcā} wāwā-

fetch it to you. After he fetches it to you you will summon your man (i. e., a man of your gens). After he comes you will tell him what you think. 'This is what I thought while I saw this sweet (food). "Now I will begin to eat," I thought. That I might dedicate it to these snakes, is why I summoned you.' That is what you must tell him. Now after you have done that you may begin to eat strawberries for the first time. And this. When corn and beans are ripe, at that time you shall again do the very same thing. If you have done this you may freely begin to eat anything. That, indeed, is what you are to do.

"And this. Do not touch horses. And this. Do not enter the dwellings of another. And do not look at a fellow-being if he (she) comes and enters (your dwelling), as long as (your husband) is not released (by an adoption-feast being held).

"Well, this is what you are to do. If you believe me, if you are careful, in four years, after you have been released (from death-ceremonies), if you have not spoken (in a courting, flirtatious manner) to any one in four years from then, if you are fond of your husband, if you can do (this) for so long, you will not have a hard time. If you think, 'I shall get it,' you will get every little thing. You will be in need of nothing. He, your husband, will wish you to continue to be able to get anything. It will really be as if you have a man. Your life (i. e., health) will be even better as long as you live. If you do not speak to anyone (in a courting or flirtatious manner), you will truly reach the span of life (allotted you).

"Our life is really hard. We do not know when, (but) at some time our life is cut off at daylight. If you do truly (what has been told) then you will reach the span of life (allotted you). Moreover, the manitou who plans everything we do will also arrange things pleasantly for you. That truly is what people say to each other.

"If, however, you do not believe this, before the fourth year is up, if you do anything before that time, you will injure your own body.¹ You will be wretched. You will not have anything. You will barely get anything. That is why I tell you what to do. For a long time you may think, 'what, pray, am I to do,' though they may set you free (by holding an adoption-feast) soon. But for four years you will be partially restricted.²

"And this. If you are told anything (like this), 'in the fourth year you must marry this fellow,' if you are told that, you must do so. Now, if they try to get you to marry an eight year old (boy), you must take him as your husband; or (if they try to get you to marry a man), say fifty years old, the same applies. They (your parents-in-law) still control you. If the (dead) man has a younger

¹ Free translation.

² Not translated literally.

nāneta'manini kīya'w^{wi}'. Nyāwawa'ine ketepā'nemā's^u'. Kī'pene tepā'nāwāt uteneni'mwāwanⁿⁱ', i'ni wī'tō'tōneg^{ki}'.

“Nāyāpi'megu kī'kiwīt^A,” i'n āne^{dte}i'. Pwāwi'utene'nīmit āmi'i'cawit^e'. Me'tenō' cewā'n ini'megu nyāwawa'in ā'ciwāne'pe-
 5 ni'tōwā^{dte}i'. Āmi'ca'wiwā^{dte}i pwāwikāgō'ima'citōtā'tiwāte wī-
^{dte}cawī'titcig^{ki}'. Myā'citōtā'tiwātegāⁱ', myā'cawit i'kwā'w^{wa}',
 nyāwawa'ine'megu kutagā'neta's^A'. Myā'citō'tāgu'sa wā'cinemā'-
^{dte}i'. “Kā'ci ketemāgi'āwā' ku^{dte}i',” igu'sa'megu. “Nyāwawa-
 'inagā'tenige kī'cipe'no'et i'ni A^{dte}cā'megu wī'wāwānāne'tamani
 10 kīya'w^{wi}'. A'cka^{dte}imā'tcā' kī'ā^{dte}i'mo'ene wā^{dte}i' ā^{dte}cimo'e-
 nāni tcā'gi kāgōⁱ'. Kī'ke'kānet^A,” ā'igu^{dte} ō'sa'nⁿⁱ'.

A'cka^{dte}i kabō'tw ā'ci'cāni^{dte}i pe'cege'siwanī negu't ā'pyā'-
 nāni^{dte} ā'ta'ciwīnani'āni^{dte}i'. “Kā'ō'niyāpi wī'ke'kāne'tamani
 wā^{dte}i ne'cki'menānⁿⁱ,” ā'ine^{dte}i'. Kī'ciwīnani'āwā^{dte} i'n
 15 ā'pōtā'kwāwā^{dte}i'. Kī'ce'suni^{dte}cīnī'yātug ā'A'came^{dte}i māne'-
 megu. Ā'ci'sa'gi'pwā^{dte} ā'tcā^{dte}cā'geni^{dte} inini pe'cege'siwanⁿⁱ'.
 Ā'pāgi'senā^{dte}i'. I'ni “Ke'te'n^{na},” ā'ci'tā'ā^{dte}i'. “I'n ā'kī-
 'ciwāpa'tamani negu't ānā^{dte}cimo'enānⁿⁱ,” ā'igu^{dte} ō'sa'nⁿⁱ'.
 “Cā'cki'megu A'tāmina neguta'wawa'in ā'ci'ciga wī'Amwat^A,”
 20 ā'ine^{dte}i'. “Nā'ka menā'ckunōni' cā'cki'megu A'nigwagi pa'kī-
 wag ini'megu' cā'ckī'. A'penā^{dte}i kī'ma'kā^{dte}wāw^{wi}'. Wīgupyāni
 kī'ta'ci'k^A, mā'ckimu'tā'ani kī'A'ci'A'ci'ta'wāwag ini'g^{ki}'.”

A'penā^{dte} ā'ma'ka'tāwī^{dte}i'. Pemāte'siweni wī'natawā'netagi
 nā'k ā'te'pānā^{dte}i wī^{dte}ci'wā^{dte}cinⁿⁱ'. Tāpwā'cāt ināmi'cawī^{dte}i'.
 25 Nā'ka wī'pwāwī'maiyō^{dte}i', cā'cki'megu wī'ma'ka'tāwī^{dte}i'. Unī-
^{dte}cāne'site'mata teage'ci'inite', inā'mi'ta' kīkegwā'ge'si^{dte} unī-
^{dte}cāne'sā'anⁿⁱ'. Kī'penegā' menu'tāgute manetowan inā'mi'ta'
 i'n A'penō'A ketemi'nāgu^{dte} mane'towanⁿⁱ'.

“Tānī'yātuge wā^{dte}i ke'kā'netag^{ki}?” ā'citā'āwanānigā', kīā-
 30 ^{dte}ci'mo'ene^{dte}cā' ā'cikegi wā^{dte}i ke'kānetamā'nⁿⁱ'. Wīnwā'wa-
^{dte}cā' me'ne'tami pyā^{dte}cime'to'sāneni'witeigi nāpō'kāteigi^{dte}cā'
 kā'ō'n ā'cki'cigāwīt^A, kā'ō'n ā'ci'ci'mō'kā^A, kā'ō'n ā'ckimā'-
 nōtāt^A, kā'ōnī'yātuge negu'ti ne'nīwa mane'towan ā'ā^{dte}cimo'egu-
^{dte}i'. “Nā'i, kī'wāpamāwagi mā'A'g^{ki},” ā'igu^{dte}i', “ā'pī-
 35 ^{dte}cimā'ci'genig uwī'yāwāw^{wi},” ā'ine^{dte}i'. “Mā'A'ni^{dte}cā' me'-
 tegōni nema'tāgini kī'mawī'A'citā'kwigāpawī'āwag^{ki}'. Kegime'si-
^{dte}cā' me'to'sāne'niw ite'pi kī'i'ci'wenāw^{wa},” ā'ine^{dte}i'. Inī^{dte}cā'i-
 pīn ā'ā^{dte}ci'mo'ā^{dte}i me'to'sāne'niwanⁿⁱ'. Inini^{dte}cā' ā'ckinepō'kā-
 40 ^{dte}ci'ni mene'ta'm i'yā' ā'ci'wenā^{dte} ā'citā'kwigāpa'wī'ā^{dte}i'. Nā-
 inā'megu mā'n ā'citā'kwigāpawī'ā^{dte}cin ā'tcā^{dte}cākegi me'tegwi-

brother or an elder brother, if he (they) are not married, you are not your own master. For four years you are controlled. If they love their man, that will happen to you.

"At last you are to remain (here)" is what she is told. If she has no man, she should do so. Only in the fourth year do they (the women) get out of it easier. That is what would happen to them if she and her husband³ in no way treated each other badly. If they treated each other badly, if the woman acted badly, she would suffer (for it) in the fourth year. She would be badly treated by her parents-in-law. "Why, she treated him wretchedly," she would be told. "In the fourth year if (your husband) has been released (by an adoption-feast being held) then for the first time you will be your own master. Later on I shall tell you why I tell you everything. You will know it," she would be told by her father.

Later on he soon hunted and fetched one deer which he butchered. "Well, now you will know why I scold you," she was told. As soon as they cut the deer up they boiled it. Probably when it was cooked many were fed. As she bit it, that deer bawled out. She threw it away. Then she thought, "It's true." "Now you have seen one thing which I told you," she was told by her father. "Corn laid aside for one year is the only thing you should eat," she was told. "And fresh meat, just that—squirrels, partridges, just these. You must fast always. You must be busy with bark, you must make sacks all the time for those (parents-in-law of yours)."

She fasts always. She will desire life and she loved her husband. If she listened and believed she would do that. And she should not cry, she should only fast. If she had a little child she should go around and cry with the little child. And if the manitou likes to hear her (wail) that baby would be blessed by the manitou.

If you think, "How, pray, does she (the narrator) know that?" I shall tell you how it is and how I know it. They, the very people who first had a death in their family, and the first widower unreleased from death ceremonies, and one who had a still-born child, and (a girl) who menstruated for the first time, and it seems one man were told by the manitou. "Well, you must see how bad the body of these (people) is," he⁴ was told. "You must go and make them stand against these trees which are standing here. You must lead all the people there," he was told. Then, it is said, he told the people exactly that. First he led the one who first had a death in his family and stood him against (a tree). At the time when he stood him against it, the tree cried out. And also the widower

³ Literally, those who live together.

⁴ The text does not tell precisely which one of the above is intended.

nenīw^{WA}. Ka'ō'ni nā''k ä'cki'cī'gāwit^A. Ī'ni nā''ka kutagi'me-
 'tegw ä'citā'kwigāpa'wi'e^{dtci}, nā'ka'megu ä'tcä'^{dtcäke}'gi me'teg-
 wine'nīw^{WA}. Ka'ō'ni nā''k ä'cki'ä'ci'ci'mō'kāt^A. Īnimegu' nā'k
 ä'tcä'^{dtcäge}'ckawā^{dtci} me'tegwine'niwanⁿⁱ. Ka'ō'ni nā''ka māmē-
 5 ^{dtcinä}'', ä'ckimyā'nōtāt^A. Īni^{dtcä}' nyä'w ä'kī'cimaio'āwā^{dtci} me-
 'tegwine'niwaⁱ.

Īni^{dtcä}' wä'^{dtci} ke'kā'netamān inu'gi ma'n äci'myāne'ki kägō'
 ä'cawī'yagwinⁿⁱ. Kegime'si ma'netōwa ku'sāwa ma'n ä'cawī'ni-
^{dtcin}ⁿⁱ. Ī'ni wä'^{dtci} inā^{dtcimo}'etī^{dtci} me'to'sānenīw^{WA}, nāpō''kā-
 10 ^{dtcini} wä'^{dtci} ā^{dtcimo}'etī^{dtci} wī'i'cawī^{dtci}. Nā''ka' cīgā'w ī'ni
 wä'^{dtci} ne'ckime^{dtci} tcā'gi kägō'äⁱ. Īni^{dtcä}' ī'nini me'tegōn
 ä'tcāgikā''tākegi nyāwugunaga'kin ä'pī'tcine'ciwe'siwā^{dtci}. Uwī-
 yā'a' nā'ka ma'ni tage'ckawāte nenōtāwa pe'ki'megu kī'cāgu^{dtci}-
 'ca''ku'si's^A. Kāgyāta'megu ne'pō'i's^A. Ī'ni wä'^{dtci} tcā'gi kägō'
 15 ne'cki'menānⁿⁱ.

Īni^{dtcä}' ä''ta'segi ma'n ā'^{dtcimōn}ⁿⁱ. Nī'na Tcāki'punä^A.

unreleased from death-ceremonies for the first time. Now he was leaned against another tree, and again the tree cried out. And also with regard to the one who had a still-born child for the first time. She likewise in the same way made the tree cry out. And the last was the one who menstruated for the first time. So the four made the trees cry.

That is why I know this day when we do any evil. The manitou fears all who do this. That is why the people tell each other, and why they tell one who has a death in his family what he shall do. And that is why a widow (or widower) is forbidden every little thing. That is why those trees all died in four days, as the (people who leaned against them) were powerful to that extent. And if anyone now touched them, the Indian would become very weak. He might nearly die. That is why I forbid you everything.

That is as far as this story goes. I am Jack Bullard.

SOME LINGUISTIC NOTES ON THE INDIAN TEXTS.

The following grammatical notes are given as an aid to the comprehension of the Indian texts contained in this paper. For such changes as *aw* to *ā* and *ō* see page 616. Such contractions as *iyā'* for *iyā'i* (see 382.3) and *ä''ketu^{dtci}* for *ä'i'ketu^{dtci}* (see 382.34) are quite common, but the uncontracted forms occur as well. If this last point is kept in mind it will greatly facilitate the consulting of the list of stems. The paragraphs referred to in the following are those of the Algonquian sketch in the Handbook of American Indian Languages, Bull. 40, B. A. E. Consult also Bull. 72, B. A. E., p. 68 et seq., and this volume p. 282 et seq., p. 345 et seq., pp. 538, 539, 612 et seq.

§ 10. At 380.29 *ki'menwikiwi'taiyā'i* is a contraction of *kimenwiki-wit^{A'} iyā'i*; at 384.12 *inā'kwāw* is for *in^{NA'} i'kwāw^{WA'}*; at 420.35 *nā-pō'i'tāna* is for *nāpō'it^{A'} in^{NA'}*; at 444.20-21 *i'nenā'an^{NA'}* is for *inenā^{A'} in^{NA'}*.

§ 25. At 402.2 and 406.41 an extraordinary form of reduplication occurs in which the sign of the reciprocal is reduplicated as if a part of the stem: *wi'ti'i'tiwā^{dtci}*, *ki'ti'i'ti-^{dtcā'}*, respectively.

§ 33. Observe that *ä-* is used in the case of *ä''cawit^{A'}*, 434.20, 446.20 (see *i'cawi-*); it is also in one or two other cases. The forms *-ātcini* [so in Jones's transcription], etc., are really obviatives; but there are other forms which belong here too. Such are *pānā^{dtci}egu^{dtci'}* at 476.27-28 and *pānā^{dtci}ego'wā^{dtci'}* at 476.23. These are, of course, passives; they are formed by the passive sign and the intransitive endings. Clearly *-^{dtci'}* is an obviative to *-^{dtci}*; but *-wā^{dtci'}* evidently is to be connected with *-wā^{dtci}* of the conjunctive mode; but it, too, is an obviative.

§ 34. Note the obviative *myā'citā'ä'niwan^{ni'}*, she feels badly, at 446.17-18.

§ 41. (a) Examples of the *-ā'so-* *-ātä-* passive (see Bull. 72, B. A. E., pp. 69, 79) are *sānagānemā'so'ni^{dtcini}* she by whom [a man] is thought hard to get, 448.17; *wi'ki'catāpe'nā'su^{dtci'}* he will have been taken up, 470.28; *ketepā'nemā'su'* you are controlled, 488.1; *ä'ke'ka'ā'-tānigi* it was determined, 412.22; *ā^{dtci'}tātānig* when it is remade, 468.11.

(b) An example of the *-gu'si-* passive (see Bull. 72, B. A. E., p. 69) is *wi'u^{dtci}ka'ckike'kānetā'gu'si^{dtci}*(i) so that in this way it will be known that he . . . 470.25.

(c) An indefinite passive with the sign *-ganiwi-* is to be seen in *i'ni ne''k āmu^{dtci}pwāwiwi'kumāga'niwi^{dtci'}* for so long he would not be invited, 436.35-36; *eigwānetāganiwi'ni^{dtcini'}megu* one indeed considered to be naught, 448.17-18; *āminānetāga'niwi^{dtci}* he would be thought

to be so, 448.28; pwāwimegu-kāgō'i-i'cine'ckimāganī'witicig^{ki'} those who were forbidden nothing, 414.39-40.

(d) Corresponding to the indefinite passive conjunctive mode, third person animate in -e^dtcī there is a past subjunctive in -ete'e; as the forms have, however, the force of indicatives, ä'- is used: ä'wāpiwene'te'e he began to be led, 386.27; ä'i'ciwī^dtcāwe'te'e^t he was made to go with them in that direction, 386.27-28; ä'ine'te'e^t he was told, 390.34.

(e) The third person of a potential subjunctive of the indefinite passive in -enā'A (and -unā'A) is found a few times: tcāgi wetōwenā'A'megu it all indeed would be taken, 434.30; awitā'megu kāgō''A'ckwiweta'wunā'A' nothing might be saved from being taken, 434.31-32 (see 434.33); i'nenā'A' he might (would) be told, 442.40 (see too 444.20-21, and paragraph 10 above); i'ci'menā'A' he might (would) be just told that, 442.40; A'ci'tawunā'A'-megu they might be made for him [free translation], 444.9; etc.

(f) Corresponding to -me^dtcī of the conjunctive of the indefinite passive and -mete of the subjunctive of the same, with obviatives as subjects (see Bull. 72, B. A. E., p. 69), there is an obviative participial in -me^dtcīni: pägine'me^dtcīn^{ni'} the one released, 384.9

(g) There is an indefinite passive of the third person animate singular ending in -ātāni for the conjunctive mode and -ātāna for the participial: ä'ciwe'nātān^(ni') wherever he is led, 468.25; ne'ki'megu pwāwipagi'se'nātān^{ni'} as long as he is not released, 486.14; ä'ce'ki'-ātān^(na') whoever is adopted, 482.11. Obviously āmi'A'ckwiwetō'-wātān^{ni'} they would be able to save it, 434.3, is a form with the instrumental -taw- for inanimate object, followed by the ordinary intransitive verbal pronoun. Now -wātāni clearly contains the element -wā- contained in -wāte (sing. -te), -wā'sa (sing. -'sa), etc.; and so must be allied to -tāni. Unfortunately I have not been able to construct a complete series of pronouns for this series. It may be added the -ātāni passive occurs in Jones's Fox Texts also. The word ānemāwā'tā'in^{ni'} at 404.9 is clearly a participial and an obviative; it seems active in voice, but this is not absolutely certain. The termination is allied to -wātāni, and in fact would seem to be the correspondent to an ending -āwātāni which last I can not as yet substantiate.

(h) The indefinite passive in -āweniwi- is to be found in ānāwe'-niwit^{A'} (404.11) the one so called; see Bull. 72, B. A. E., p. 70. Note also inā^dtcīmāweniwiwa such is the report concerning him, etc.: see 392.19; 476.7-8; 476.8-9; 476.14; 476.23.

(i) I have spoken of the indefinite passive conjunctive in -we^dtcī and the corresponding subjunctive in -wete in Bull. 72, B. A. E., p. 71. An example in the texts of the present paper is kīgā'nowete (456.30) if a gens festival was given. See also 468.31. Observe that we have

also a corresponding potential in -wenä'A: tcāgiwetōwenä'A'megu (434.30) all indeed might (would) be taken. See above also.

§ 42. Terms of relationship in the singular have peculiar vocatives; but note that at 396.17 we have negwi''s^e (which is formed exactly like that of ordinary nouns) instead of negwī''i the common vocative singular of negwi''s^A my son.

§ 47. At 468.24 ī'niyān^{na} is used as an obviative singular in place of īniyān^{ne} which certainly should be expected.

We now come to a few points where references to the grammatical sketch are not practical.

Note that at 398.5-6 and 464.4 inanimate forms are made on the basis of an animate one: ä'panāte'simiga'tugwānⁿⁱ and ä'panāte'simiga'tenig respectively. This a rhetorical device, and not in common use.

The colloquial form ī'- for wī'- as a sign of the future occurs a few times; see 452.35; 478.39-40; 482.10.

At 476.43, 478.1 there is a novel obviative construction, ä'ne'tamawi-we^dtcī ne'si'mā'anⁿⁱ as my younger brother has been killed. The same phrase occurs also at 478.15. Terminal -we^dtcī is doubtless the same as discussed above; -amaw- is the same as discussed by me, in the sketch § 34, p. 834 et seq.; the -i- is the same as the objective pronoun of the first person singular.

At 476.21 we have maneto'wipani he has the nature of a manitou. The whole formation is quite unclear, though the same occurs in Kickapoo, e. g., anizāpani he is a fine runner, I would have you understand, Jones and Michelson, Kickapoo Tales, 56.10 [Publications of the American Ethnological Society, Vol. IX].

A curious double object construction occurs at 408.1-2 (ki'natotā'setī'megu you will indeed ask each other for it), and 478.28; 478.31 (wī'icinatotā'se'tiwagi they will thus ask each other for it [see, too, 478.29]). The medial -tā- will present no difficulties (phonetically for -taw-); but the -'se- is not so easy of solution. And often -'sw- occurs in certain forms (before, for example, -āwā^dtcī, -ā^dtcī, -^{Ad}tcī, -īyame^dtcī; but -'senāni, -'senāge, -'sägwe). Furthermore, at least one informant uses -'su- everywhere for -'se-.

At 412.22 -ni^dtcīⁱ is clearly nothing but an obviative of the third person animate plural of the participial.

A number of forms in -tā'- -taw- clearly belong together, but I have not succeeded in clearing up the matter in a satisfactory manner. See 392.31; 392.34; 392.36; 420.11; 426.27; 480.5-6.

At 430.14,15 wī'atāpenāwā'gwā'ini is clearly an obviative belonging somehow to the interrogative; but its exact systematic position is not yet solved.

A most extraordinary construction, namely, transitivizing a verbal compound ending in the animate copula -'si- by means of the instrumental particle -m- (which requires an animate object), is found at

476.38. At 480.9 an equally anomalous formation, namely, the combination of -'si- followed by -nu- (which see in the list of stems) occurs.

At 384.13-14 wä^dtei'ci'tcigäwe'niwig^{ki} is found. In some way it seems related in formation to the passive in -äweniwi- mentioned above; but also to the auxiliary -gä-. See u-, i'ci- [thus], -gä- in the list of stems. The meaning is, roughly, why it is done.

At 424.23 and 426.24 a peculiar morphological element -amwi- is found. This is clearly derived from -am- which occurs so frequently as the objective pronoun of the third person inanimate. Evidently the -wi- is the same as in kīgānwi- and ä^dtcimwi- (see kīgānwi- in the list of stems).

There is an apparent breach of concordance at 400.16 Note that wīnwā'wa is used in place of wī'na.

An English loan-word i'^dtcīnag^{ki} Indians, with the termination -ag^{ki} as proper in the animate plural nouns, occurs at 398.20.

We now come to a few words which are purely rhetorical: me'tegwi-ne'niwag^{ki} trees (for me'tegōnⁿⁱ), 464.19; kīyōtāne'niwagi snakes (for manetowagi), 486.5; kemä'cā'emagi your brother-in-laws (for kī'tāwagi), 446.4. Reverential rather than purely rhetorical is nete'-'kwa iyōm^{mo} my sister (for netekwām^{mo}) at 420.10, 420.14, 420.18 and kete'kwa iyō'menān^{na} our sister (for kete'kwāmenān^{na}) at 410.13-14. At 468.3 netō'kwa iyō'menān^{na} is simply a rhetorical form.

The modern form of ne'kani (424.8), nā'kani is to be found at 424.4.

At 476.28-29 a grammatical anomaly, wī'ke'tcimīnawinawāme'A'-penigi, is found. Though the general sense of the entire passage is clear as well as the analysis of most of this particular word, I have failed to unravel the posterior portion. Similarly, I have not been able to work out the detailed analysis of ä'pwāwimegunana'i'ka'-wā'ig^{ki} at 428.43, though here again most of the word is abundantly clear in structure.

Other linguistic help will be found in the section dealing with the list of stems.

NOTES ON THE
FOX SOCIETY KNOWN AS THOSE WHO WORSHIP
THE LITTLE SPOTTED BUFFALO

BY

TRUMAN MICHELSON

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SAM PETERS

INTRODUCTION.

Sam Peters (Pl. 2) wrote the Fox text contained in this volume in the current syllabary; and this text was subsequently restored according to the phonetics of Harry Lincoln, who dictated it. The translation of the Indian text is by myself, though I have received aid from George Young Bear in this. Likewise Harry Lincoln was of great assistance in working out the grammatical analysis.

The general reliability of the information contained in the Indian text is shown by the fact that the myths and tales as well as various ethnological data (e. g., on social organization, mortuary customs and observances) obtained from Sam Peters correspond closely to those obtained from several different informants. And Sam Peters has both served as a ceremonial attendant in the performance and is a brother of Joe Peters, the present owner of the sacred pack appurtenant to the ceremony. The owners down to the present time (1924) so far as I have been able to ascertain are Kōnō''^A, Kwīyamā''^A, Jim Peters (son of K.), Joe Peters (son of Jim).

Though the information contained in the Indian text is somewhat scanty and obviously deficient in portions, nevertheless it is much more than known previously; and since nothing has been published on the ceremony, it is well worth while printing. Indeed, I was most fortunate in securing such information as is presented, owing to the extraordinary conservatism of the Meskwakie (Fox) Indians. I may add that on several occasions I have seen parts of the ceremony, and so have observed the externals of the performance partially; but it was quite impossible to take down notes at the time. [The information contained in the present paper was obtained years ago. Since then I have received a Fox text containing more information on this society. Unfortunately it was not possible to incorporate the additional material in this paper.]

Harry Lincoln objected to the Paga'amāwi''sutcig^{ki} (or Paga-'ama'wā'ag^{ki}) mentioned on pages 516 and 524, saying there was no such gens among the Foxes. I asked Sam Peters about this, and he replied they had all died. It is much to be regretted that our knowledge of Fox social organization is still very inadequate, and partly contradictory: the lists of gentes obtained by Forsyth, Busby, Jones, and myself, do not agree.¹ I have made it reasonably certain that

¹ Forsyth (1827) apud Blair, *Indian Tribes of the Upper Mississippi and Great Lakes Region*, vol. ii, p. 192; Busby, *Two Summers among the Muskwakies* (1885), p. 106; Jones apud *Bulletin* 30, vol. 1 (1907), p. 473. Owen, *Folk-Lore of the Musquakie Indians* (1904), p. 25 et seq., says there are seven clans (really gentes), but names but two. My own lists are as yet unpublished.

the lists given by Morgan and Galland are lists of Sauk, and not Fox, gentes. See *The American Anthropologist*, n. s. 26, p. 96. Hence we are not concerned with them. However, the name of the gens under discussion is contained in neither Jones's list of Fox gentes nor my own. But I think we may account for the discordant gens in the following way. The Peters family are Sauk by descent in the patrilineal line. Obviously PAGA'ama'wä'ag^{ki} corresponds to Puc-cahum-mo-wuck (Ringed Perch) in Forsyth's list of Sauk gentes (in 1827). This form is the animate plural and certainly corresponds to Galland's Pau-kau-hau-moi (untranslated) which is a corrupt animate singular and is the same as the Fish clan (gens) among the Sauk, which clan (gens) is called Pa comwa by Skye apud, M. R. Harrington, *Sacred Bundles of the Sac and Fox Indians*, p. 163, *Anthrop. Pub. Mus. Univ. Pa.*, vol. iv. Skinner's Pakahamouwä'-sujik is an animate plural; the varying termination is simply a different way of expressing the idea that certain people belong to such and such a gens. See Skinner, *Observations on the Ethnology of the Sauk Indians*, in *Bull. of the Public Museum of the City of Milwaukee*, vol. 5, 1923, p. 13, and Michelson, *American Anthropologist*, n. s. 26, p. 96. In short we have an account of how the performance should be carried out in an orthodox manner, not necessarily as it actually is.

Some comparative notes are not out of place. Obviously the narrative of how the blessing was obtained is *ex post facto*. The ideas, however, are in absolute agreement with Fox religious views. Causing a manitou to take pity on one because one has fasted till he can not keep from stumbling is common among narratives of this nature; see for example Michelson, *The Mythical Origin of the White Buffalo Dance of the Fox Indians* in this volume. And the transformation of one bestowing the blessing from animal to man, and vice versa, occurs elsewhere; see Michelson, *The Owl Sacred Pack of the Fox Indians*, *Bull.* 72, *B. A. E.*, pp. 39, 40. Even the externals and objects of the ceremony often have their counterparts in other Fox ceremonies. Thus, four dances, blowing the flutes before dances, the alternate dancing and eating, closing the entrances to the wickiup (bark house; to-day planks nearly always replace the bark sides) during the eating, ending the ceremony by nightfall, prayer to the Spirit of Fire, prayers for long life, freedom from disease, that one may not stand around shamefacedly in war, and victory over the foe—all occur in several other Fox gens festivals. So does a curse against any one who speaks against the land of the Foxes. Throwing the bones at the base of an oak tree also occurs elsewhere; see Michelson, *The Owl Sacred Pack of the Fox Indians*, *Bulletin* 72, p. 19. So, too, the tying of puppies to an oak tree occurs in other gens festivals of the Fox Indians. Speeches interspersed with the

mystic word *nō^dtcⁱ* (approximately "so be it") are universal among such Fox festivals. Be it noted that even in burial ceremonies there is a prayer for much the same objects as in the present ceremony: see Michelson, *Notes on Fox Mortuary Customs and Beliefs*, in this volume. Note, too, that the actual phraseology of the speech at the end of the ceremony—just before the ceremonial attendant is told to throw away the bones—is quite like that which may occur at burial: see pages 381, 396, and 533 of this volume. And feathers are placed on a ridge of earth in the Green Buffalo dance, according to Alfred Kiyana. Also, dancing outside the lodge at the east end at the close of the fourth dance occurs in the White Buffalo dance. Obviously, then, the Foxes have a definite pattern for gens festivals and other religious rites; and this ceremony has been made to conform to it with other additions in consonance with the general Fox scheme of things. It may be added that several of the songs in this ceremony occur also among the Sauk of Oklahoma in a different ceremony.

Up to this point I have not taken into consideration accounts of two other sacred packs by the same informant (Sam Peters), one formerly owned by his father and now in the Museum of the American Indian, and the other owned by *Pyä'twäyā* and formerly kept at *Tetepash's* place. The first contains the elements already mentioned, makes the point that the eating is not merely for the sake of eating, and there is a speech of dismissal as in this volume. Thus it does not stand in any particular relation to the ceremony of this volume. Such, however, is not the case with the account of the second pack. Granting the account is truthful—and I see no reason to doubt it, though I have but little material to check it definitely—there can be no doubt whatever that there is a close genetic connection between the ceremony described in the present volume and the one appurtenant to *Pyä'twäyā's* pack. For not only do they agree in the generalities spoken of above, but also in specific and numerous details. Thus, for example, the blessing by an old man during sleep, the promise of rebirth when the earth is made anew, the caution not to think lightly of the ceremony, the address to the Spirit of Fire, dogs to take the messages, the ridge of earth with four feathers representing spirits, the prayers for freedom from disease, benefits accruing to the men who handle the sacred pack, prayer for long life and not to stand around shamefacedly when there is war, prayer for victory over the enemy, blowing the flutes before dances, dancing outside at the close of the fourth dance. As this performance also belongs to the Thunder (more accurately, Feathered) gens and is at the same time a kind of buffalo dance, the question of the molding being due to which ceremony, is not readily answered until we have fuller data.

[I had an opportunity to observe the festival held in connection with a sacred pack owned by Mrs. Jack Bullard (married to a Fox Indian) on June 8, 1924. Mrs. Bullard is partly Potawatomi, Fox, and French. She received the pack from her father, Buck Green, a Potawatomi, who received it from his father, Johnny Green. The externals of the performance show that it genetically belongs to the Fox gens festivals. Thus there are four dances and three eatings, the main feast coming after the third dance. Again the eating and dancing songs are of general Fox rhythmic character; and some of both kinds of songs are identical (with a very few minor changes) with songs of the Fox society known as "Those Who Worship the Little Spotted Buffalo." There is a mound of earth with four feathers at the west end of the building in which the ceremony takes place. Buffalo fur is worn on the head of the (male) leader of the dances, and a buffalo tail is fastened at his back; and an oak leaf is fastened in the hair of the leading female dancer. The pack is placed as is customary in Fox gens festivals. Inviting sticks are used. The dog is killed the preceding night. Such portions of the prayers as I understood (I had no interpreter) were of exactly the same tenor as those of Fox gens festivals. Note the speech to the elect after the fourth dance when all have gone out. Also the kettles are placed at the east end of the building. Flutes are blown at the close of each dance. Note the drum is beaten four times before beating it strongly. The use of rattles made of gourds with pebbles inside, men employed as smokers, the wrapping and contents of the pack, all have Fox counterparts. The dancing, too, is of the same type. Subsequently George Green, a Winnebago who stays at Tama, Iowa, with the Foxes told me the songs were Fox. I listened carefully, and can say definitely the words of some were patently Algonquian. He also told me the Winnebagoes of Nebraska had the bear hide belonging to the pack, and that the same ceremony was performed there. In this connection it may be observed that the Winnebago have other ceremonies related to the Fox gens festivals (see Radin, Bull. 30, B. A. E., article Winnebago), but I have not enough information to connect them with the particular festival of Those Who Worship the Little Spotted Buffalo. Addition, November, 1924.]

It is unfortunate that there is so little published data on ceremonies connected with sacred packs of such tribes as the Sauk, Kickapoo, and Potawatomi. Enough, however, is known of Sauk sacred packs (see M. R. Harrington, loc. cit.) to know that at least in a general way they correspond to those of the Foxes; and I have seen the dancers dance out in a buffalo dance at the close of the last dance. Enough is not known to make detailed comparisons; so as yet we do not know to what extent the features mentioned above are com-

mon Central Algonquian property; also the relationship of these sacred packs to that of Siouan ones has yet to be unraveled.

Many years ago on two separate occasions Alfred Kiyana gave me lists of Those Who Worship the Little Spotted Buffalo (Kātaginenu-^{'sō'ani} Māmātomā^{dtcig^{ki'}}), otherwise known as The Dirty Little Ani (Mōwetī^{'ā'ag^{ki'}}). In one list he gave for the most part the tribal dual division to which each member belonged and the part each took in the ceremony. I give both lists, that it may be seen how closely they correspond. The attached K. or T. signifies whether the person is a Ki'ckō^{'a'} or Tō'kān^{na'}. The names are given as written in the current syllabary.

A.

No ka ke (K.)	drummer.
Le mi la e ga (K.)	he who knows the songs.
E sa mi sa (T.)	speaker.
Da wa te (K.)	he who directs the ceremonial attendants.
Li te wa (T.)	he who directs the dancers.
Wa la ne to (K.)	singer.
Wa ni ti (K.)	singer.
Ke le yo (K.)	singer.
Ne nye sgi (T.)	singer.
Sa ka na ga twa (T.)	singer.
Le ki ka me gi (K.)	singer.
Manwe ta ka (K.)	singer.
Se se ki no ga (T.)	a woman who hums.
A no sa e ga (K.)	a woman who hums.
Ke ke gi mo a (T.)	singer.
Wa sa na (K.)	a woman who hums.
Le ma na gi (T.)	a woman who hums.
E ne ni we	singer.
Ke twe wo se (T.)	singer.
Di di ga ne se (K.)	singer.
Ke no me ga (K.)	merely is present.
Ki wa si ga (K.)	merely is present.
Ma ka nwi (K.)	merely is present.
Ki wa ta (K.)	merely is present.
Sa na tti (K.)	merely is present.
Le mi tti ka la (K.)	merely is present.

B.

Li te wa.	Ma ka nwi a.	Ke tti te ko ge.	Wa ni ti we ne.
No ke ke a.	A no sa e ga.	Ne nye sgi.	Sa ka na ga twa.
Le mi la e ga.	Wa la ne to.	Se na tti.	Ke le yo.
Ma nwe ta ka.	Wa sa na a.	E sa mi sa a.	E ne ni we.
Da wa te a.	Se se ki no ge.	Ne wa ki ki.	Ke no me ga.

KÄTAGINENU'SÖ'ANI MÄMÄTOMÄ^DTCIG^{KI}.

Ka'ō' ma'n ā^dtcimōni na'cawaiye'megu ā^dtcimōn ā'cawite'e'-
yātuge na'cawai'ye me'to'sāne'niwagi na'cawā'kamigi'megu neguta'-
'megu āyā'pwāwimō''kumāna'aiyō''pyā^dtei me'ne'segi nā''ināⁱ.

Neguti^dtā'yātuge nenīw ā'u'wīwi^dtc u'cki'nawā^A. Pe'kigā'-
5 'megu ā'wā^dtcita'wiⁱ^dtcⁱ. Kī'cu'wīwi^dtei kabō'twe nā''kān ā'unī-
^dtā'ne'si^dtcⁱ. Kwīye'sā'an ā'unī^dtāne'si'wāte^e. Me'cena''
kabō'twe kī'cimegumageginō''ini^dtc ugwi'sā'wāwan ā'wāpi'ā'kwa-
mata'mini^dtcⁱ. Ā'ckame'sini^dtcⁱ'megu, ke'tena'megu kabō'tw
ā'nepō'ini'te' ugwi'sā'wāwanⁿⁱ. Kabō'twe kī'cinepō''ini^dtcⁱ kabō-
10 twemegu' nā'ka'^dtc u'wīwan ā'wāpi'ā'kwamata'mini^dtcⁱ. Nōmagā'-
'megu u'wīwan ini'megu nā''k ā'nepō''ini^dtcⁱ.

Kī'cinepō''ini^dtc u'gwi'san u'wīwan ina' inī'yātuge pe'pōnig
ā'wāpima'ka'tāwīt ā'maiyomaiyō^dtcⁱ'megu A'penā^dtcⁱ. "Awita-
wā' manī ma'netōwa ke'te'na kī'ci''iwā's^A," ā'i''ketu^dtcⁱ tcātcāge-
15 ginⁿⁱ. A'sā'māwan ā'kiwikāka'tāmu^dtcⁱ tcāgi'megu kīgō'i ā'ata'-
mātō^dtcⁱ nepi'gāⁱ. "Na'i' ma'n ā''kunāwa ketawate'namōn
ā'pwāwike'kāne'tamāni wī'anemi'cike'nugwāni mana''ka nīgā'ni
neme'to'sānenī'wīwenⁿⁱ," ā'itagi ne'pⁱ, A'senyānigā'tcāgi'megu
kā'gō'ā' ā'maiyagāpa'taginⁿⁱ. Pāpegwa'megu ā'sa'ka'wātō^dtcⁱ
20 me'tegwineniwa'i'gā' ā'maiyō^dtcⁱ'megu A'penā^dtcⁱ'megu. Māmai'ya
pāpegwa nā''k ānemipagi'cimo'i'nigin ā'kiwāge'site'yātug^{ke}. Mā'-
nigā' ā'ci'nāgā^dtc inina'yātuge nā''inā' ā'kākiwāge'site'e'yātug^{ke}:

Maiyomaiyōwi nīniyawī;
Maiyomaiyōwi nīniyawī;
25 Maiyomaiyōwi nīniyawī;
Maiyomaiyōwi nīniyawī.

Ī'niyātug āyō^dtcⁱ. A'penā^dtcⁱ'megu ī'n āyō^dtcⁱ na'gamōni
nā''inā' kī'ciwā'ci''u^dtcinⁿⁱ.

“Ā'awī'wāgwāni mane'tōtig^{ke},” ā''ketu^dtcⁱ. Nā'ka'^dtcⁱ, “Ketā'-
30 'kā'i ma'n A'ci'ā'wāgwāni me'to'sāne'niwag ā'ta'cinānepō''iwā-
^dtcⁱ,” ā''inā^dtcⁱ manetowaⁱ. Nanō'ckwe'megu ā'tanwā'wāmā-
^dtcⁱ. “Keteminawī'g^{ku},” ā''inā^dtcⁱ nanō'ckwe'. Ta'senwi'megu
pepō'nigini nyāwawa'ime^dtā'yātug A'te'tci kīta'cima'ka'tāwī^dtc
ī'na nenī'w^A. Māwi^dtā'ā'ckiketemina'we'sita mā''kawāt ini'ni
35 nenu'so'anⁿⁱ. Me'cena'yātug A'cka^dtcⁱ kabō'tw ā'kānōnegute'e
negu'tⁱ, “Na'i', nata'wipōnwā'ge'sin^{nu}; kī'keteminōne nī'n^{na},”
ā'igu'te^e. Nī'na^dtā' ā'citami kī'wī^dtcime'to'sānenīmene ne'ki'-
megu ma'ni pemi'A'ki'wigwān A''kⁱ; 'i'ni ne'ki' wī'A'kwiketemi'-
nōnānⁿⁱ. Pā'ci mana''ka nā''inā' ā'āta'kyā'setō'gwā'igi mane'-

THOSE WHO WORSHIP THE LITTLE SPOTTED BUFFALO.

Now this is an old story of what the people a long while ago, a very long while ago, did, some time before the white man came here on (this) island.

Now it seems there was a man, a young man, who married. He was a fine fellow. After he married, soon he had a child. It was a little boy they had for their child. Well, soon when it had grown large, their little son began to be ill. He became sicker, and sure enough their little son died. Soon after (their son) died his wife likewise began to be ill. (It was) for a short time, and then she also died.

After his son and wife died, then it seems he began fasting in the winter, wailing all the while. "Surely the manitou could not have made us," he said as he cried out. He went around weeping and putting down tobacco, giving everything, even water, a smoke. "Well, I hand this Indian tobacco to you as I do not know what my future life will continue to be," he said to water, rocks, every little thing that looked strange to him. Suddenly he made burnt offerings (of tobacco) to trees, wailing all the while. Soon he went around wailing at dusk. This is how he sang when he often went around wailing:

Cry, cry, for myself;
Cry, cry, for myself;
Cry, cry, for myself;
Cry, cry, for myself.

That, it seems, is (the song) he used. He always used that song when he painted (his face with charcoal).

"Where, pray, are ye, manitous," he said. And he said to the manitous, "Why do you make mortals as they die?" He quarreled with them without reason. "Have pity upon me," he said to them without reason. As often as it was winter for four years that man, it seems, fasted far off. He who found the little buffalo was the one first to be blessed. Finally, it seems that later on he was soon addressed by one being, "Well, try to cease wailing; I shall bless you," he was told. "Verily, I in turn shall live with you as long as this earth remains an earth; such is the extent of the blessing I bestow upon you. Even yonder at the time the manitous set for the planting of their earth is the extent of the time I set for this

towag uta^{''}kimwāw ininā'i wī'a^{''}kwi'se'tōnāni mā'n ä'ketemi'-
nōnān^{ni'}. Ininā'iwī'ge nā''ka kī'n ā^{''}dtci'e'te me'to'sā'neni'w äyī'gi
kī'na kī'me'to'sā'neni'w^{ni'}. Ina' ku^{''}dtci'megu nī'awi nā''inā'i
tepimeno'wāgwāni mane'towag^{ki'}; inī^{''}dtcā'' ä'ciketemi'nōnān^{ni'},
5 ä'ke'kāne'menān ä'kī'cāgu^{''}dtcitā''äyani kegwi''s ä'panāpama^{''}dtc
ä'te'pāna^{''}dtci^{''}. MA'ni^{''}dtcā'' ä'nenāni kī'tepāt ānāne'ma^{''}dtcini
kegwi''s^{''}. I'ni wī'ināne'taman ä'nenān^{ni'}. Nā'ka^{''}dtc äyī'gi
mana' nīgāni wī'anemimāme'kwānetamugwāna mā'a'ni ä'nenān
äyī'gi ku'megu me'to'sāneni'wiwen ina'i wī'u'tenam^{wa'}, äyī'gi wī-
10 ā^{''}dtcimāwa mā'na wī'wī^{''}dtcawiwāta ina'i wī'Apit^{''}, ä'ine^{''}dtci^{''}.
"Manigä''i wī'ca'wiyanī nā'inā'' pyānat^{''}, i'ninā' nā'ka^{''}dtci wī-
ä^{''}dtcimo''enān^{ni'}, ä'ine^{''}dtci^{''}. "Wāpagi^{''}dtcā'' māmai'ya kī'-
nānāw^{wa'}. MA'nigä' ä'ci'genigi wī'u'tena^{''}dtci^{''}. Ä'ci'gāpā^{''}dtci^{''}dtcā-
megōni wī'ci'gāpa'wī'a^{''}dtci nā'inā' me'kwānemī'yanin ä'ketemi'-
15 nōnān^{ni'}, ä'ine^{''}dtci^{''}. I'ni ta''swi yātu'g ā^{''}dtcimo''ete' A'eki^{''}dtcā'-
megu.

Ka'o'ni wā'panigi māmai'ya'megu kī'ci'u^{''}dtcinā'i ä'wā'pu'sā^{''}dtci^{''}.
Wā^{''}dtcināwa''kwānig u^{''}dtcinawe ä'ci'wā'pu'sā^{''}dtci^{''}. Ä'ke'ka'a'-
mawu^{''}dtc ä'ci'genig ä'ci'wā'pu'sā^{''}dtci^{''}. I'ni^{''}dtcā'yātuge nā'inā'-
20 megu ke'ka'a'mawu^{''}dtc iya'' ä'pyā^{''}dtc äyā^{''}dtci nāwa''kwānigi ke'te'na
penō^{''}dtci'megu äyā'pyā'tu'sā^{''}dtc ä'nāwā^{''}dtci wā^{''}dtcimō'ka''anig
ä'ci'gāwāgā'pāni^{''}dtc ä'wikwā'ekutāwāyā''inig ä'nema''soni^{''}dtci
nā'ka^{''}dtc äyī'g ä'wanātāganiwā''inig ä'nema''soni^{''}dtci nenu''sō'an^{ni'}.
Ina'i päga'mu'sā^{''}dtci^{''}, "Na'i' mā'na ä''kunāwa ke'sa'ka''amōn^{ne'},
25 ä'inā^{''}dtci^{''}. Nawa^{''}dtci tāta'gi kī'cipā'pīwena'mawā^{''}dtc A'sā'māwan
inī'yātug ä'pemi'atā'penā'te' ä'a'wanā^{''}dtci^{''}. Wī'ci'cawiwānā'ni nīna
mā'n^{ni'}, ä'ci'tā'ā^{''}dtc ä'anemi'sō'genā^{''}dtci^{''}. Ina' pyāyā^{''}dtc ä'ckipe-
kutā''inigi^{ki'}, A'sā'g ä'wī'wenā^{''}dtci^{''}. Ä'nana'a'gōnā^{''}dtc ä'api^{''}dtc
u^{''}dtcinawe ä'peni'nawī^{''}dtci^{''}

30 Kī'cipeni'nawī^{''}dtc ä'nana''i'cig^{ki'}, me'cena'' kabō'tw äyā'ci'me-
guke'tci'nepāt^{''}, "Ci' no'ci''i tō'kī'n^{nu'}, ä'igu^{''}dtci wāwīyā-
i'nigwā'in^{ni'}. Ä'pemiwa'nāgi^{''}dtci^{''}, pa'citō''ä'ani^{''}dtci^{''}i. "Na'i',
no'ci''i, maniku' wā^{''}dtci pyai'yān^{ni'}. MA'ni nepyā^{''}dtci'anō'kā-
negōp^{''}, wī'wītamōnāni wī'ci'ci'gāyan^{ni'}, ä'ine^{''}dtci^{''}. "Kātemi-
35 nō'ka nepyā^{''}dtci'anō''kāneg^{kwā'}, ä'ine^{''}dtci^{''}. "Ugimā'wa nenu'-
swa, tāpānemāta nenu'sō''i'', ä'igu^{''}dtci^{''}. "MA'ni^{''}dtcā'' wī'ca'-
wiyan^{ni'}, ä'igu^{''}dtci^{''}. MA'ni wī'ci''tōyan^{ni'}. Wī'ne'ma'su^{''}dtci
nā'inā'i nīmī'eti'wā^{''}dtcin^{ni'}. Nī'cenwī'gā'i neguta'wa'ime kī'nīmī'-
āwag^{ki'}. Ä'ci'genig^{ki'}.² Ä'wa'ine wanātā'gan in ä'tameg^{ki'}. I'ni
40 wī'ci''tōyan^{ni'}, ä'ine^{''}dtci^{''}. "Mā'cku'sitci'gi mīgu'nā'ag^{ki'},
A'eigani wāpe'cke'si'itci'gi^{ki'}, ä'ine^{''}dtci^{''}. "Nā'ka^{''}dtc äyī'gi
mane'towag i'n āna'pitci'gi negu'taiyag inī'g äyī'gi wī'tagwima-
māto'metcigi wā^{''}dtcimō'ka'agi kātā''kyāpit^{''}, nā''ka wā^{''}dtcinā'-
wa'kwāgi tci'tapit^{''}, wā^{''}dtcipagi'ci'monigi nā''ka tci'tapit^{''},

² The drawing unfortunately can not be reproduced.

blessing which I have bestowed upon you. And at the time when mortal man is remade you will exist as a mortal. For I shall be there when the manitous take council over you; such is the blessing I bestow upon you, for I know how badly you felt when you lost sight of your son whom you loved. You shall love this which I tell you as you did your son. That is how you will regard what I tell you. And this future generation who shall continue to remember the things which I say to you will also obtain life there, and this person who will live with (the stone buffalo) and will be there will tell (the people)," he was told. "At the time you bring it I shall again tell you what you are to do," he was told. "To-morrow, verily, early in the morning, you will fetch (the stone buffalo). And this is how you will get it. (?) Precisely as it stands you must cause it to stand when you remember that I bless you," he was told. That is as much as he was told at first.

And the next day early in the morning he walked off. He walked toward the south. He walked in the direction which was selected for him. Then, it seems, when he came there at the time set for him, toward the south, surely far off, as he still was walking, he saw a little buffalo facing toward the east, and where it stood was circled with brush, and where it stood was a round ridge of earth. When he arrived there walking he said to it, "Well, I sacrifice this tobacco to you." After he stopped to spread tobacco on it, then it seems he started to pick it up and carried it off. "What in the world am I to do," he thought as he went on holding it in his hand. When he arrived yonder in the early part of the night he wrapped it in a hide. Then he carefully hung it up where he was as he was undressing.

After he was undressed and had lain down, soon while he was yet fast asleep, "Come, my grandchild, wake up," he was told by some one. As he started to rise out of bed, lo, it was an old man. "Well, my grandchild, this is why I come. I am sent on this errand, namely, to tell you what you are to do," he was told. "The one who blessed you has sent me on the errand," he was told. "The chief of the buffaloes, the one who owns the buffaloes," he was told. "This is what you are to do," he was told. "This is how you will arrange things. Whenever they dance you will stand (the buffalo) up. You will make (the people) dance twice in one year. That is how it is.³ That is called a ridge of earth. That is how you will arrange it," he was told. "(These) are little red feathers, they are white ones on the other side," he was told. "And also the manitous who sit as a single body are they who shall be worshipped collectively, the one who sits fixedly in the East, and the one who sits in the South, and the

³ The drawing unfortunately was too indistinct to reproduce.

wā^dteike'sī'yānigi nā'ka tei'tapit^A. Ī'n āna'piwā^dteci mane'-
 towag^{ki}. Īnigigā'īnigimegu kā'kinawā^dteigā'pāteig īni'ginigi
 kātā'kyā'pītcigi kegyā'teimane'towag^{ki}," ā'ine^dteci. "Nā'ka'-
 dteci mā'n īni nī'kāni wī'anemipemena'mugwān āyī'gi kīnāni
 5 wī'ciwīta'mawā^dteci," ā'ine^dteci. "Kī'nānīmī'āwagigā'meg āyī'-
 g^{ki}," ā'ine^dteci. "Ka'ō'ni nā'k ayī'gi natupa'niyan i'citā'āyan^{ne},
 āyīgi'megu nā'īnā'i nāwa'te me'to'sāne'niwag īnānā' nā'ka
 wā^dte a'wiwā^dte u^dtecinawe wī'cīg wāgāpa'wīa^dteci. Me'tō^dte īni
 wī'ta'citcāgamā^dteci. Cā'ckimegōni wī'kī'kīwa'ta'wāg^{kwe}," ā'ine-
 10 dteci. "Ī'ni wī'ca'wīyanⁿⁱ, nō'ci'i," ā'ine^dteci. "Nā'ka'^dte āyīg
 u'wīyā'a kīgō' i'cine'ciwanā'^dteime'ke mā'n īni wī'mīnā^dteci,"
 ā'ine^dteci nāta'winōn ā'awatena'mawu^dteci. "Cewā'na mā'ni
 wī'ca'wīyanⁿⁱ. Kīna kabō'twe kī'a'kwime'to'sānenīw^{wi}. Cewā'-
 na keki'ciwītamāgōpi wī'ca'wīyanⁿⁱ. Ceku'megu keki'cikwaiyā-
 15 'ciki'se'tāgōpwa ī'ni wī'ca'wīyāgwe wī'neponēpō'īyāg^{kwe}," ā'ine-
 dteci nenī'w^{wa}. "Īna'tcā'u^dteci nīgāte'pe'ci wī'anemimenwipeme-
 na'mawugwān^{na}, īni'megu wī'a'pī'teine'ki'ume'to'sānenī'wiwenⁿⁱ,"
 ā'ine^dteci nenī'w^{wa}. "Cewā'n A'penā^dteci'megu managā'i tāwā'-
 'igan āyī'gi neguti'megu ane'mo'ani kī'pa'kāyā'kuna'mawāp^{wa},
 20 A'penā^dteci negu'ti cā'cketō'e tāta'gi wī'se'niwenⁿⁱ," ā'ine^dteci.
 "Nā'ka'^dte āyī'gi kī'cinā'gwayani nā'īnā' īyā'i wī'anemime'to-
 'sānenī'wītcigi me'kwānetamo'wā^dteci mā'n ānāne'menāge āyī'gi
 kī'nema'tāgōgi negutō'ku'kwe me'cena'megu kīgō'ī, me'tō^dteci'-
 megu tātagi wī'a'came'kī. Īni^dtcā' wī'ca'wiwā^dteci. Īni wī'īnā-
 25 dteci'mo'a^dte īnā'i wī'a'pīteig^{ki}. Mā'ni nā'ka'^dte āyīg^{ki}. Me'cena'-
 'megu īyā' kabō'twe A'cka'^dteci kī'cinā'gwayanⁿⁱ, kanawīnani
 wī'nana'ī'setōp īnā' u^dteci tātagi kī'cinepō'īyanⁿⁱ. Mani'gā'i
 wī'īnowāg^{ki}," ā'ine^dteci. "Kī'wīta'mōn^{ne}," ā'ine'te^{te}.
 Ī'na pa'citō'ā'a'p īn ā'wāpetu'nāmu^dteci, "Nā'ī, tcā'g ānāgōme'-
 30 nagōw^{we}, wī'na^dtcā', mā'iyagā' keke'te'sī'menāna 'ai'yā'kowi
 kī'pyā^dteime'to'sāne'niwīt^A, wī'na nō'^dteci, kabō'twe yātug^{ke},
 wī'na nō'^dteci, ā'wāpwāwāgi'tō'te^{te}, wī'na nō'^dteci, u'wīyawī
 kī'ciwā'ci'u^dtecinⁿⁱ, wī'na nō'^dteci. 'Ō' ā'pwāwike'kā'netagi
 wī'anemī'cike'nigwāni ume'to'sānenī'wiwenⁿⁱ, wī'na nō'^dteci. 'Ō'
 35 nanō'ck^{we} ā'ku'nāwan ā'kikega'tāmute^{te}, wī'na nō'^dteci. 'Ō'
 īnagime^dteci kīpāpagi'sā'pe'nā'tō^dte u'wīyaw^{wi}, wī'na nō'^dteci.
 Īnaiyātu'g ā'myānā'ōnā'te'e nenu'sō'ī kātā'kyāpī'ni^dteci^{ti}, wī'na
 nō'^dteci; nā'k^A, wī'na nō'^dteci, Mōwetī'ā'a^{ti}, wī'na nō'^dteci.
 Ī'ni^dtcā' kīnā'na wīnānu'g^{ki}, wī'na nō'^dteci, 'ana'sāgi. wī'īna-
 40 tamā'gāyag^{kwe}, wī'na nō'^dteci, mane'towag āwātā'kuna'mawu-
 dteci, wī'na nō'^dteci. 'Ō' kīnānagā' āyīgi kwīye'n īnāneta'mawut^{te},
 wī'na nō'^dteci, kenwā'ci wī'pemime'to'sānenī'wīyag^{kwe}, wī'na
 nō'^dteci. Ī'ni 'A'ne'kī^{ti}, cewā'n āwa'sī'megu wī'ta'senwī ka'-
 nawīnⁿⁱ. Ānemimīnawā'netag u'wīyaw^{wi}, īnā'naku' wī'anemī'u'-
 45 tenamwa ka'nawīnⁿⁱ," ā'ine^dteci. "Ī'ni tā's^{wi}. Ka'ō'ni nā'ka

one who sits in the West, and the one who sits in the North. That is how the manitous sit. Now those (little feathers) which stand conspicuously represent those who sit fixedly, the very great manitous," he was told. "And again you must so tell the one who ever will take care of this in the future," he was told. "Likewise you must have them dance vigorously," he was told. "Moreover, if you go to war, if you think of it, at the time you see people, you are to stand (the stone buffalo) facing the direction where they are. He will then as if devour them all there. You will merely go about striking them down," he was told. "That is what you are to do, my grandchild," he was told. "And also if any one says anything evil against you, you must give that to him," he was told as he was handed the medicine. "But this is what will happen to you. Soon you will come to the end of your life. But you already have been told what will happen to you. For by chance it has been set what shall happen to you, namely, that you will always die," the man was told. "Verily, he who will continue to take care of this far beyond (the present time), so long will he live," the man was told. "But you shall always dedicate one dog to this drum, always perhaps one kettle of food," he was told. "And also after you are gone, those who will continue to live as mortals yonder at that time when they remember what I think of you, shall also hang up a kettle of something for you, so they may, in a way, feed you. That, verily, is what they will do. That is what you are to tell those who will be seated there. And this also. Well, soon, later on after you are gone yonder, prayers will be offered (you) from the time, perhaps, when you have died. And this is what will be said," he was told. "I shall tell you," he was told.

That old man, it is said, then began a speech: "Well, all to whom I am related, our venerable man who passed away, so be it, soon, it seems, so be it, began his wailing, so be it, after he painted himself (black), so be it. Oh, he did not know what his life would be like in the future. With uncertainty he took tobacco while wailing, so be it. Oh, he finally made himself stumble from hunger, so be it. It seems he obtained mercy from the buffaloes who remain fixedly where they are, so be it; and, so be it, the Dirty Little Ani, so be it. And so we to-day, so be it, must quietly eat what is dedicated, so be it, to the manitous. Oh, exactly in proportion as they are thought of, so be it, so shall we also continue to live a long time. That is a little of it, but there will be more to the prayers. He that shall have a full sense of realization of himself, he shall continue to add more prayers," he was told. "That is all. And this, perhaps,

- manī'yātug^{ko}. Nā'ka wī'icimamā'tomute tāta'gi me'cemegō'n u'wiyā' aiyō'nīna'megōnugigā'i wī'icika'nawī'dtei nawa'dtei'megu A'ekutānā'siwanī mene'ta'm ata'mā'ā's⁴. Nā'inā'i kī'cikwā-'ckwinā'sigānite'e mamī'ci'a' inā'mi'ta'i wāpetu'nāmu'dtc¹. MA-
 5 nigā' āminetu'nāmu'dtc¹: 'Na'i, A'ekutānā'siwo', ma'n ā'kunāwa ke'sa'ka'amōn^{no}. Kīna'dtcā' ma'n āgwi negu'ta'i nōte'ku'tāgu'si'-
 10 yāninⁿⁱ. Ketenā'dtcimegu'si'. Wī'pe'cigwā'dtcimwī'tawīyānī'dtcā'i kemamātomen^{no}. Kī'pe'cigwā'dtcimwī'tawī'dtcā' ā'cimamāto'-
 moyānⁿⁱ, ā'inā'dtc A'ekutānā'siwanⁿⁱ; 'nā'ka'dtcāyig A'nenāgi
 10 Tāyāpī'gwā'cig āyī'gi nemene'tāmi'ata'mā'āwa netā'ku'nāwanⁿⁱ, ā'inā'dtc¹, 'ci manigā' ānā'g^{ki}, ā'inā'dtc¹. Ā'natu'tā'swā'dtcī kenwā'ci wī'me'to'sāne'niwī'dtei nā'ka'dtcāyigī negu'twāpyāgi wī'nāpaku'kwāgu'dtc¹. I'n ā'cike'ka'amāgu'te' inī'ni pa'ci'to'an ā'ckiketemina'we'sit⁴. I'n āgu'dtcīnin ininā'tcā'inⁿⁱ.
 15 Atā'na'ka'ci nā'ka nī'āto't⁴. Ā'gwi kī'ci'e'dtcin i'na nenu'sō'ā⁴. Pe'ki'megu ketagi'ci'ā'sōw⁴. Nānā'pi' tātag ā'tanā'dtcime'dtc āpō'tenāp¹. Āneta wīnā'pe'e kī'ci'āpi i'ke'towag^{ki}. Āgwigā-'wīnā'pīn⁴. Īnī'dtcā' ā'cigi'dtc inā nenu's⁴. Nī'cenwī'gā'i kī'cipō'kwī'gā'ckāw⁴. Nī'ce'nw in ā'ā'tānig^{ki}. Nyāwe'nwī
 20 pō'kwigā'ckāt i'ni wī'ā'kwa'ka'miga'kī', i'ke'towagi mā'ā'gi pāme'-nātcig ā'nānō'tawag inu'gi nī'na, ka'ō'n ā'tānā'ka i'cikī'cine'pō-'i'dtc ā'tānā'kawā'megu kātemina'we'sit ā'tānā'ka'ci'tātag^{ki}. Ī'ni. Ma'n ānā'pamagi nī'n⁴, ā'kwipyā'dtcike'kāne'tamāni tāta'g^{ki}, nī'na ā'kwipyā'dtcimenwīmīnawāne'tamāni kīgō'ī¹.
 25 Nemamī'ci'āpe'ē. Aiyā'pī'tcina'megu nema'mī'ci'ī¹. Īnī'dtcā-'megu ā'ca'wīwā'dtc¹. A'ekutānā'siwan ā'ckimene'tamikanōnā'-wā'dtcin ā'mamāto'mowā'dtc¹. Nā'ka'dtc āyā'cimegā'pe'e yō'we ta'ci nīmī'wā'dtcini ka'nawīn ā'tā'w^{wi}ī¹.

- Nī'ātota'dtcā' in ānetu'nāmu'dtcī me'tō'dtcī kākā'tōnāta me'to'sāne'-
 30 niwanⁿⁱ. Wātā'sāwagā'megu yō'we i'n ā'cawit⁴. Manigā' ānetu'-nāmu'dtc A'cki'dtcā'megu āyā'ci'meguta'cinī'mini'dtc¹: 'Ā'ō', 'ā'ō'! Nīmigu' i'kwātigē', u'ckinawātigē'! Īnī'ku' ā'cikī'ci'menagwe mene'tami kī'pyā'dtcimani'ina'inanō'kyāta keke'te'sī'menān⁴. Nīmigu'! Pemāte'siweniku' i'na' ā'tā'w^{wi}ī¹. Nīmī'ka'mug-
 35 wāna mā'ni mamā'tomōni pemāte'siweniku' inā'i wī'u'-tenam⁴. Nīmigu' i'kwātigē', u'ckinawātigē'. 'Ō' i'niku', wī'icitā'āwagi'ku' i' keke'te'sī'menānani kātemina'wātcig^{ki}. 'A'cki-'ckī'wa'ug^{kwā}ā' ānātāna kwīye'na wī'menwā'netam⁴. 'Ō' ke'tena'ku' i' pemā'te'siweni tanātotamā'tigwāni wī'na nō'dtc¹.
 40 Ai'yā'kowi kī'pyā'dtcita'ci'kaga mamāto'mōnani 'ō' nā'ka'dtc āyigī mā'kwānemātcig uwī'dtcā'tō'wāwa' i' manetowa' i' nenu'sō'ā'ī¹, āyī'gi tcā'g ānāgō'magig^{ki}, wī'na nō'dtc¹, 'ō' āyī'gi mā'ā'gi mamā'tomōni kī'pyā'dtcinana'ine'dtcātamāgātcigigā' āyigī tā'pi'at āwatanama'-

also. If any one at all wishes to worship this way, at the very time he is about to speak he should first stop to give the Spirit of Fire a smoke. At the time the ceremonial attendants have made (the food) boil, then he should begin to speak: 'Now, Spirit of Fire, I burn this tobacco for you. Verily, there is no place where you are not heard. Such is your reputation. I pray that you will tell it uprightly for me. Verily, you must truthfully tell how I worship,' he says to the Spirit of Fire; 'and I likewise make the One-who-lies-with-his-eye-looking-through-in-the-smoke-hole first smoke my tobacco,' he says to him, 'yea, this is what I say to him,' he says to him. Then he asks of him that he live long and that he be given one slice in return (i. e., victory over the enemy)." That is how he who was first blessed was instructed by that old man. That is all he was told by him at that time.

I shall likewise relate (what happened) subsequently. That little (stone) buffalo is not (fully) constructed. He is painted in a very spotted manner. When they talk about him he is held upside down. Some are in the habit of saying that he (the stone buffalo) is completely constructed. Yet it is not so. This is how that buffalo is: Two feet are broken off. Now there are two (remaining). When the four legs are broken off, that will be as far as this earth exists, I have often heard those who take care of it say, and (it has been so) from the time when the one blessed died down to the present. That is all. This is how I observed them, (this is) as far as I know about it, (this is) when I first began to carefully consider anything. I used to serve as a ceremonial attendant. Only once in a while did I serve as a ceremonial attendant. That verily is what they did. They prayed to the Spirit of Fire the very first when they worshipped. And while they were still dancing there, there was a prayer.

Verily, I shall now relate how the one who as if directs the people makes his speech. Formerly it was a warrior who did this. This is what he says while they are still dancing for the first time: "Hello, hello! Dance women, youths! That is exactly how our venerable man who first performed this (ceremony) urged us. Dance! There is life there. Whoever dances for this religion shall truly obtain (long) life from it. Dance, women, youths. 'Oh that is surely so,' our old people will think and those who blessed them.⁴ Whoever is called 'Muddy-Body' will approve of it. Oh they surely must have told each other that there was life (in it), so be it. He who concerned himself in the distant past with the religions and those who remember the little buffaloes who are their guardian spirits, also all to whom I am related, so be it; also those who have taken care of the religion down to the present time—if you please the ones who furnished this

⁴ The sense, even if rendered rather freely.

- wuteigi ma'ni kī'gānōn āyī'gi pemā'te'siweni kī'ināne'megōg^{ki}," ā'inā^{dteip} ināni nīmi'ni^{dteci}," "ō' ana'sā'ka pwāwimiwe'kwā'-
 'tawāgw ānōkā'nā'sut^ā. Īni'ku'i wī'i'citā'āwagi māmātometcigi
 wī'na nō'^{dteci}. 'Ō' ma'na nā'k^ā, wī'na nō'^{dteci}, māmā'tomut^ā,
 5 wī'na nō'^{dteci}, 'ō' ī'ni wī'ine'tāgu^{dteci} māmāto'mā^{dteci}, wī'na
 nō'^{dteci}. 'Ō' ā'citami^{dteci} wīnwāwa nenu'sō'g^{ki}, wī'na nō'^{dteci},
 nā'inā' ī'pa'tā'tcigāwāt^ā, wī'na nō'^{dteci}, wī'mē'kwinawā'sowag^{ki},
 wī'na nō'^{dteci}. 'Ō'mani^{dteci} wī'i'ci'genīw^{wi}. Nō'ci'semag^{ki},
 wī'na nō'^{dteci}, ā'citami^{dteci}, wī'na nō'^{dteci}, nī'nāpā'ku'kwa'-
 10 wāwagi negu'twāpyāg ā'manātāpyāga'tenig^{ki}, wī'na nō'^{dteci}.
 Nā'k^ā, wī'na nō'^{dteci}, wī'kita'cipwāwimāne'cigwāgā'pāwā-
 dteci nā'inā', wī'na nō'^{dteci}, ā'mane'sōwa'kyā'setō'nigwān
 u'ta'kimi ma'netōw^{wā}, wī'na nō'^{dteci}. Kīnāgwi wīnwā'wa
 wī'kita'cimāmi'cāpa'tci'tōwā^{dteci} uwī'yāwāw^{wi}, wī'na nō'^{dteci}.
 15 Nā'k^ā, wī'na nō'^{dteci}, ā'cowa'kamigi kīwāte'ci kanōtamā'-
 gugwān u'tō'kimi ma'ni nānōta^{dteci} wī'a'kwitā'āni^{dteci}, wī'na
 nō'^{dteci}. Tcāgi nō'^{dteci} ā'nato'tā'su^{dteci} māmā'tomut^ā, wī'na
 nō'^{dteci}. 'Ō' āyī'g^{ki}, wī'na nō'^{dteci}, ma'ni wī'na nō'^{dteci}, māmā'-
 tomōni nāna'ine^{dteci}ātā'māgāt^ā, āyī'g^{ki}, wī'na nō'^{dteci}, āyī'g^{ki},
 20 wī'na nō'^{dteci}, negu'ti wī'inānemegu^{dteci} nenu'sō'^ā, wī'na
 nō'^{dteci}. Nā'ka, wī'na nō'^{dteci}, ā'citami, wī'na nō'^{dteci}, mā'a'g
 i'kwāwagi wī'n āyī'gi wīnwā'wa me'to'sāneni'wiweni wī'ināneme'-
 gowā^{dteci} māmātomā'wā^{dteci}, wī'na nō'^{dteci}." Ī'n ānetu'nāmu^{dteci}
 īni nā'inā' ā'nī'mini^{dteci} nā'inā'.
 25 Ka'ō'ni nā'ka'^{dteci} āna'piwā^{dteci} tāta'gi kutaga'gi nānu'swa'-
 'ckwā'ag āyāwina'ckwāwā^{dteci} tāta'g^{ki}, pīti'g āna'piwā^{dteci},
 kā'kinawāta'pītcigi tāta'gi nā'k āna'piwā^{dteci}. Āna'piwā^{dteci}
 ma'n aiyō' neta'nepyā'a nā'kugātcigigā'i nā'ka'^{dteci} ā'ci'sowā^{dteci},
 māmī'ci'agigā'i tcāgi'megu kīgā'nuticigigā' ā'cikegi tāta'gi pīti'g^{ke},
 30 ā'ne'ma'su^{dteci}igā'i nenu'sō' ā'kō'tāwig^{ki}, ā'tane'sowā^{dteci} kīgā'nugig
 anemo'ag^{ki}.

- Ī'n ā'cikegi tāta'gi pīti'g^{ke}. Pe'k aiyō' ka'ō'ni nā'ka'^{dteci} wā-
 dteimō'ka'ag u'^{dtecinaw} ā'cigwā'gāpā^{dteci} nenu'sō'a mā'a'gi māmī'-
 'ci'agi me'ce'megu ne'ki me'cemegōna kīwi'ca'wiwag īna'ⁱ.
 35 Pīti'ge ketā'ganeg u'^{dtecinaw} ā'ne'ma'su^{dteci} wanatāgā' īna'^ā
 a'tāwi tāta'g^{ki}. Tcāwīne'k īn ā'nema'su^{dtecin} ī'na nenu'sō'^ā.
 Ka'ō'ni me'tō'^{dteci} wā^{dteimō}'ka'agi tci'tapita mā'kwī'sō'a nānu-
 'sō'i'sut^ā. Me'tō'^{dteci}tātag īna kātā'kyā'pītcigi ne'nu'sōgi mane'-
 towag^{ki}. Īnini' tātagi nāpāpī'tamawā'wā^{dteci}ni kātāpī'ni^{dtecin}
 40 īni'nⁱ. Ī'ni wā^{dteci}na'piwā^{dteci} kā'kinawāta'pītcig^{ki}. Ī'ni wī-

gens festival, they will bless you with (long) life," is, it is said, what he (the warrior) said to the dancers, "oh it is very good if you pay attention to the one who is employed (to give the speech). That truly those worshipped will think, so be it. And he who worships, so be it, he will be heard by those he worships, so be it. Oh, verily, in return if they, the buffaloes, so be it, light their pipes at the time, so be it, they will be mindful thereby, so be it. Oh, this is truly how it will be. Verily, in return, so be it. I shall obtain for my grandchildren one slice, the choicest bit,⁵ so be it. And, so be it, they will not stand around shamefacedly, so be it, when the manitou, so be it, sends war on his land, so be it. They shall adorn themselves joyously, so be it. And, so be it, if anyone whosoever in the land across the water individually speaks against this land (of the manitou) his thought will end prematurely. That is what all, so be it, who worship, so be it, ask. Oh, also, so be it, he who takes care of (this) religion, so be it, he also, so be it, is one person who will be blessed by the buffaloes, so be it. And, so be it, in turn these women shall also be granted life and to live long by those whom they worship." That is what he says in his speech when they are dancing.

And also how the others are seated, a member of the buffalo society or members of different societies, how they are seated inside, and how those whose places are well-known. I am (about) to write (draw) how they sit—(the women) who hum and their gentes, the ceremonial attendants, and all those giving the gens festival, and how it is inside (the lodge), where the little (stone) buffalo stands (where the fire is) at the end of the long wickiup, where the dogs are cooked at the gens festival.⁶

That perhaps is how it is inside. Here in the eastern direction, toward which the little (stone) buffalo is facing, these ceremonial attendants do as they are inclined. Inside, in the direction of the center pole where (the stone buffalo) stands, there is a little ridge of earth. In the middle of this is where that little buffalo stands. And it seems as if the one seated⁷ in the east belonged to the Bear gens and belonged to the Buffalo society.⁸ In a way it is as if the manitous, the buffaloes who have fixed places, were there. They in a way represent the (buffalo) who sits fixedly. That is why they whose

⁵ The whole is symbolical. The leaders of the enemy are meant.

⁶ Unfortunately the drawing is too indistinct to be reproduced. A copy (with a few trivial modifications) is substituted; see Figure 2, p. 517. According to Harry Lincoln, the *Paga'gamawā'ag^ki'* men, etc., to-day do not occupy the places shown; but the women, smokers, and ceremonial attendants do. This is in accordance with the suggestion given above, p. 502.

⁷ Plural in meaning.

⁸ Literally, those who are named after the buffalo.

'ina'piwā^{dtc} ä'cike'ka'A'mawu^{dtci} na'cawai'ye ma'wäwi''so'ag^{ki}.
 Ä'gwi wī'seni'wā^{dtcin}ⁿⁱ, me'tō'^{dtci}megu tāta'gi kīgā'nowag^{ki}.
 Ka'ō'n wā^{dtcināwa}'kwānigi wāta'pītcigi kākā'ugimāwi''sutci^{gi}^{ki}.
 Ka'ō'ni tāta'gi wā^{dtcināwa}'kwānigi kātapi'ni^{dtci}i manetowa'
 5 ini'i tāta'gi nāpapi'tama'wā^{dtci}i nā'kānig ini kutaga'' äyigi'-
 megu. Me'tō'^{dtc} i'kwāwagi maneto'wa'i nāpapi'tama'wātcigi
 kātci^{gita}'megu i'kwā'wa pwāwi'sāgi^{dtca}'wītcig ini'g ini kegye-
 'tcitepagi' tātag^{ki}. Ka'ō'ni nā'ka'^{dtci} wā^{dtcipagi}'ci'monig^{ki}.
 Ä'si'gäkegi paga'amāwi''sutci^g äyā'ta'gowā^{dtc} utapi'nwāwāw^{wi}.
 10 I'kwāwagi kī'ckō'i'kwāwag^{ki}. Wā^{dtcināwa}'kwānig u'^{dtcinawe}
 wāta'piwā^{dtci}. Ka'ō'ni nā'ka wā^{dtci}ke'si'yānig^{ki}. Ä'sigä'genigi

mene'tā'mapīw i'kwāw^{wa}, nī'gānīt i'kwā'w^{wa}. Ä'teītapi^{dtci}.
 Ä'ke'kinawā'tapi^{dtci}. Ō'cka''ci'kwāwa. Ka'ō'ni nā'inā' nā'k
 ä'teī'tapi^{dtci} wāmigō''i'sut^A. Nānu'swa''ekwātcigigā''megu kegi-
 15 me'simegō'nigi pāmike'kinawāta'pītcig^{ki}. I'n ä'cikeg^{ki}. Ka'ō'ni
 nā'ka wā^{dtcimō}'ka'ag^{ki}. Ä'si'gäkegi nā'ka'^{dtc} ä'teī'tapi^{dtci}
 mā''kwī'suta nānu'swa'ckwā' i'kwā'w^{wa}. Nā'ka nā'kugāt
 ō'cka'ci'kwāw^{wa}. I'n āna'piwā^{dtci} pīti'g ä'kī'gānug aiyō''i'.

places are well-known sit so. They will sit as was determined long ago for them by the Wolf gens. They do not eat; they in a way as if celebrate the gens festival. And those who are seated on the south side are the Kindly Chiefs. Now they in a way represent the manitous who sit fixedly and also others. It seems as if women impersonating the manitous were well on in years, those who ceased to have catamenial flows, in a way important women. And now (regarding) the west (side). In the corner those named after the Ringed Perch (?) have their seats thickly together (?). The women are *Ki'ckō'Ag^{ki'}*. They sit toward the south (i. e., southwest corner). And also (regarding) the north (side). In the corner a woman, the

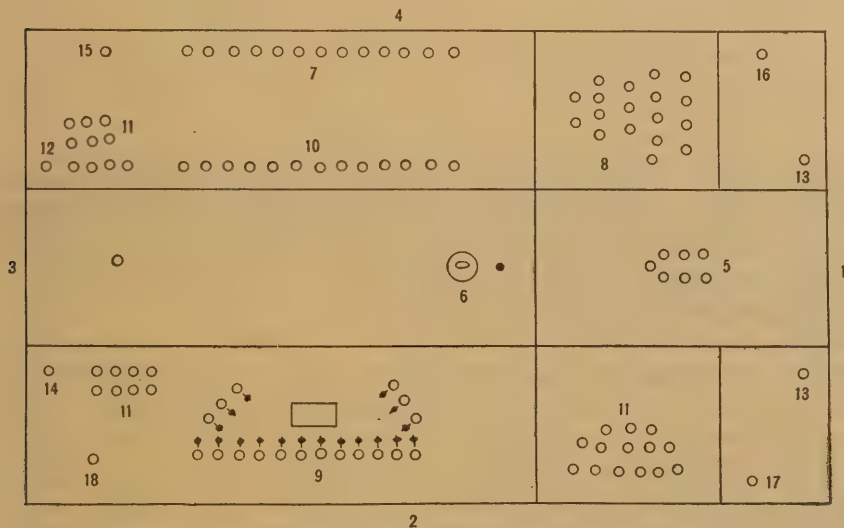


FIG. 2.—Ground plan of the bark house in which the ceremony takes place.

The explanations given in the current syllabary are transcribed phonetically and translated. 1. *Wā'tcimō'ka'Ag^{ki'}* east. 2. *Wā'tcināwa'kwāg^{ki'}* south. 3. *Wā'tcipagi'cimug^{ki'}* west. 4. *Wā'tciike'siyāg^{ki'}* north. 5. *A'ckutāw^{wi'}* fire. 6. *Ā'nema'sud'tci nenu'sō'ā'* where the little buffalo stands. 7. *Ātamā'Ag^{ki'}* smokers. 8. *Māmī'ci'ag^{ki'}* ceremonial attendants. 9. *Kīgānuteig^{ki'}* those celebrating the gens festival. 10. *Nimitci neniwagi mā'Ag^{ki'}* these are men dancers. 11. *I'kwāwagi nimitci'gi'* women who dance. 12. *I'kwāwa nigānit^{ā'}* the leading woman. 13. *I'kwāwa nā'kugāt^{ā'}* a woman who hums. 14. *Nā'kuwātā i'kwāwa* a woman who hums. 15. *Nānu'swa'ckwā'ā ā'tcitāpīd'tci wāmīgō'ā'* where a member of the Thunder (Feathered) gens sits who belongs to the Buffalo society. 16. *Nānu'swa'ckwā'ā ā'tcitāpīd'tci mā'kwī'sut^{ā'}* where a member of the Bear gens sits who belongs to the Buffalo society. 17. *Kā'cāwi'ugimāwi'sut^{ā'}* one belonging to the Kindly Chief gens. 18. *Pagā'āmāwi'sut^{ā'}* one belonging to the Ringed Perch (?) gens.

leading woman, sits in front of (the others). That is where she sits down. She is an impersonator. She is an *Ō'cka'c^{ā'}* [*Tō'kān^{nā'}*] woman. And she who sits there at the time is a member of the Feathered gens. All those whose places are well known belong to the Buffalo society. That is how it is. And, moreover, (how it is) on the east (side). A woman likewise sits in the corner who is a member of the Bear gens (and also) who is a member of the Buffalo society. And (this same woman) who hums is an *Ō'cka'c^{ā'}* [*Tō'kān^{nā'}*] woman. That is how they sit within when a gens festival is held here.

Nā'ka'dteci nā'inā' ā'ā'kipā'kene^{dte} ā'naga'mowā^{dteci} kīgā'-
nutcig^{ki}. Ma'nigā' ā'cinā'gāwā^{dte} ā'ā'cki'megu wāpiki'gānug^{ki}.
Māmaiya'tātag ā'āpi'ckune^{dteci} nā'inā'i nenu'sō' ā'nana'igāpa'-
wi'e^{dte}. Mami'ci'agā' nī'gānīt āpi'ckunāt^A. A'penā^{dteci} megu
5 mami'ci'agi nāna'i'kamā'gātcig^{ki}. Manigā' āyī'gi naga'mōnāⁱ:

Mō'kiyāni mō'kiyāni nā;
Mō'kiyāni mō'kiyāni nā;
Ā'wī'mō'kiyāni mō'kiyāni;
Ā'wī'mō'kiyāni.

10 Ka'ō'ni pā'si'g^{ki}:

Pā'kiyāni pā'kiyāni;
Ā'wī'pā'kiyāni;
Pā'kiyāni;
Āwī'pā'kiyāni.

15 A'ci'seg^{ki}. Kī'caiyōg īnini A^{dte}cā'megu ā'āpi'ckunā^{dteci} mami'-
'ci'^A, nā'ka'dte ā'tā'ciwā^{dteci} megu kīgā'nutcig ā'sa'ka'ama'wāwā-
dteⁱ. Nā'inā'i kī'cigāpawi'eme^{dteci} tcā'wine'k ā'tetepu'sāwā^{dte}
ā'sa'ka'ama'wāwā^{dte} īni'ni nenu'sō'anⁿⁱ. Ā'ca'wiwā^{dteci} nā'pe'^e.
Kī'cinema'swi'e^{dte} īn ā'wāpinō'swāwā^{dte}. Nawa'dteci kī'cinō'swā
20 wā^{dte} īn A^{dte}cā'megu nā'k ā'sa'ka'ama'wāwā^{dte} ā'nema'sō'ini-
dteⁱ. Kī'citcāgi'sa'ka'amawā'wā^{dteci} nā'ka'dteci kīgā'nutcig^{ki},
ka'ō'ni mami'ci' ā'anō'kāne^{dteci} sāgi^{dte} i'c ā'wīta'mawā^{dteci}
sāgi^{dte} āwī'ni^{dteci}. Īyāmā' tāta'gi pyā^{dteci}ca'wiwā^{dte} āyā'imā-
māwa'se'tōwā^{dteci}. Cā'ckipā'pe'e nowī'wa mami'ci' ā'kwāgō'-
25 'ōtag^{ki}. Manipā'pe'e kīwetu'nāmu^{dteci}, "Ā'pī'tci^{dteci} megu sa'ka-
'a'mawu'ku keme'cōme'senān^{na}." Ināpipā'pe'e me'to'sāne'ni-
wag^{ki} "Ketapeno'e'mwāwagi pyāne'ku wī'sa'ka'ama'wāwag^{ki},"
ā'ine^{dteci}pā'pe'e me'to'sāne'niwag^{ki}, "pemāte'siweni'ku aiyo'
A'tā'w^{wi}," ināpipā'pe'e. Īni^{dte}cā'megu ke'te'n ā'ca'wiwā^{dteci}.
30 Īninā' īnu'gi^{dte}cā' mā'ni cā'cki'megu ānemi'cipyā'wā^{dteci}ni sa'ka-
'ama'wāwag^{ki}. Ā'gwi mā'ma'kā^{dteci} kīwī'ā^{dteci}mo'e^{dteci}ni me'tosā-
ne'niwag^{ki}. Tetepu'sāpi'gā' ā'sa'ka'a'mawu^{dte} ī'na nenu'sō'^A.
Kī'citcāgi'sa'ka'ama'wu^{dteci}ni nā'k ā'wāpinaga'mowā^{dteci}. Mene-
'tāmi'segi'megu na'gamōn ā'ci'seg^{ki}:

35 Yu'tāpa'A A'kiyu.
Nemiyu'tāpa'A A'kiyu.
Nemiyu'tāpa'A A'kiyu.
Nemiyu'tāpa'A A'kiyunemi.

Moreover, at the time when (the wickiup) is opened up, those celebrating the gens festival sing. Now this is how they sing when the gens festival is first begun. It is probably early in the morning when the little (stone) buffalo is uncovered and made to stand in its proper (place). Now the leading ceremonial attendant is he who unties it. The ceremonial attendants are always those who attend to (this). Now this little song is used:

Appearing, appearing am I;
Appearing, appearing am I;
I am about to appear, appear;
I am about to appear.⁹

And the other half is:

I am unveiled, I am unveiled;
I am about to be unveiled;
I am unveiled;
I am about to be unveiled.¹⁰

That is how (the song) goes. After (this song) is used then the ceremonial attendant first unties it, and as many as are celebrating the gens festival make an offering of (tobacco) to it. At the time when it is made to stand in the center they walk in a circle (about it), making an offering (of tobacco) to that little buffalo. That is what they are accustomed to do. After it has been made to stand up, then they begin to fumigate it. After they fumigate it, then for the first time they again make offerings (of tobacco) to it where it is standing. Again, after all those celebrating the gens festival have made offerings (of tobacco) to it, then a ceremonial attendant is sent outside to tell those who are outside (to come in and make their offering). That, it is likely, is what they used to do while they were living in villages. Only the ceremonial attendant usually went outside when he cried out at the top of his voice. This is what he would go about saying, "Make an offering (of tobacco) to our grandfather." The people would be told that. "Bring your children so they may make an offering (of tobacco)," the people would be told, "life is here," they would be told. That is surely what they did. To-day, at the present time, they merely make offerings (of tobacco) to (the little stone buffalo) as they continue to come. They in no way go around telling the people. They walk around in a circle and make offerings (of tobacco) to that little buffalo. After all have made offerings (of tobacco) to him, they again begin to sing. This is how the first song goes:

(Merely syllables.)

⁹ It is as if the little buffalo were talking, saying, "I appeared, uncovered."

¹⁰ The other half is a kind of a chorus. That is, the songs given in the text are given in abbreviated form, not exactly as sung. The object is to keep the written songs from being too long.

Ī'ni mene'tāmi'segi na'gamōnⁿⁱ. Ka'ō'n ānāto'tātāgi mā'ni na'gamōni me'tō'dtci'p ā'a'dtcimug^{ki}, "Īniyāp in ā'matāto'mo-yāg^{ke}." Ā'ine'dtci tāta'gi kāteminā'gātcigi nenu'sō'g^{ki}. Īni'ni tāta'gi wā'dtci mene'tā'mi'segini na'gamōnⁿⁱ. Ka'ō'ni kutagi nā''ka 5 na'gamōnⁿⁱ, nī'cō'nameg ā'tā'g^{ki}. Nā''k ā'ci'segi nī'a'nepyā^A.

Yugōnā ānu'sōgi ite'pi.

Yōnwāwi iyugōni 'ānu'sōgi utāne'nonwāwi'i.

Īni nā''ka me'tō'dtc ā'a'dtcimug^{ki}, "Nenu'sō'g uta'pīnwāgi nī'tcīta'pipen^{na}," i'ciwāpi'tātāg^{ki}. Nā''ka mā'ni na'gamōn ā'a- 10 dtci'mo'e'dtcⁱ, "Nī'tcīta'pipena keta'pīnwāg^{ki}," ā'ine'dtci tāta'g^{ki}. Nā''kāni ka'ō'ni ne'sō'nameg ā'tā'gi nā''ka'dtci na'gamōnⁿⁱ:

Ke'tāwīni 'ō'ni ā'ketāwīni 'ōnā'e ke'tāwīni 'ōnā'e.

Īni nā''ka negu'ti ka'ō'n ā'ci'seg^{ki}. Me'tō'dtci nā''ka tāwā'- 15 'igan ā'a'dtci'mo'e'dtc ā'anwā'wā'u'dtcⁱ. Īni nā''kān i'ciwāpi me'tō-dtci' tātagi kāgō' wī'pwāwī'i''cawī'dtc ānwāwā'wā'tānin A''ku'kōnⁿⁱ. Īni wā'dtc īna' A'tāgi na'gamōnⁿⁱ.

Ka'ō'ni nā''ka kuta'gi na'gamōnⁿⁱ:

Yō newīwinegi, yō newīwinegi;

Yō newīwinegi, yō newīwinegi;

20 Āyō mānā nema'sota newīwinegi.

Īni nā''ka kuta'g ā'ci'seg^{ki}. Ā'a'dtcimug ā'nenu'swikī'gānug^{ki}.

Ka'ō'ni nā''ka kuta'gi nā''k^A:

Nānōmigā'pāwagi;

Nānōmigā'pāwagi;

25 Ānānōmigāpāwagi;

Nānōmigā'pāwagi;

Yō newī'winagi;

Ānānōmigāpāwagi.

Ka'ō'ni pā'si'g^{ki}:

30 Ku'ku'kugā'pāwagi;

Ku'ku'kigā'pāwagi;

Ku'ku'kigā'pāwagi;

Ku'ku'kigā'pāwagi 'e;

Yō newī'winagi;

35 Ku'ku'kigā'pāwagi 'e;

Ku'ku'kigā'pāwagi 'e.

Īni nā''ka kuta'g ā'ci'segi na'gamōnⁿⁱ. Me'tō'dtc uwī'winag ā'a'dtci'me'dtc ā'mī'ckawe'siwā'dtcⁱ. PA'gamet u'wīyā' īni' uwī'- 40 wīnā'i ke'tci'megupopō'ke'dtcā''unā^A. Īnin i'ciwāpi'senwimegōni

Ka'ō'ni nā''ka kuta'g īna' A'tāg^{ki}:

Kemenānimene ke'te'na ke'tena'e ā'kānānawīni nī'ā;

Kemenānimene ke'tena'e ā'kanōnāni nīnā'ā.

That is how the first song goes. Now when this song is recited, it is the same as if "At last we are going to worship" were said. That, in a way, is what the buffaloes who bestow blessings are told. That, in a way, is why the song is put in first. And there is another song which is the second. I will also write how it goes.

The buffaloes thither,
The buffaloes in their places.¹¹

Again it was as if in a way said, "We are going to sit down in the buffaloes' places." And they (the buffaloes) are in a way told by this song, "We are going to sit down in your places."

And then also the third song is:

I am drumming you, I am drumming you (?)

That is how another one goes. It again is as if the drum were spoken to when beaten. And also it is in a way so that nothing may happen to the drummer (whenever it is beaten). That is why the song occurs in that place.

And (here is) another song:

Yō, on my horn, yō, on my horn;
Yō, on my horn, yō, on my horn;
This one who stands on my horn.

That is how another one is. That a buffalo gens festival is being held, is told.

And (here is) likewise another:

They stand and shake;
They stand and shake;
They stand and shake;
They stand and shake;
Yō, my horns;
They stand and shake.

And the other half (is):

They turn themselves around;
They turn themselves around;
They turn themselves around;
They turn themselves around;
Yō, my horns;
They turn themselves around;
They turn themselves around.

That also is how another song goes. It is as if to tell of the power (of the buffaloes') horns. If any one is struck by those horns, he would be terribly pierced through the belly. That is the meaning of that little song.

And again another one comes in there:

I like you (?) surely, surely when I speak (?) to you;
I like you (?) surely when I speak to you.

¹¹ The people represent the buffaloes.

Ka'ō'ni pā'si'gi nā'k ā'wā'pi'seg^{ki'}:

Kemenānimene ke'tenā'i ā'kiyu'sāyani kīnā'ā;

Kemenānimene ke'teni'i ā'kiyuyaiyani kīnā'ā.

Ka'ō'ni nā'kān ina' ā'tāg^{ki'}. Ā'ciwāpi'seg īni ka'nawīni tāta'-
5 g^{ki'}. Me'tō'dtci nā'cawai'^{ye'} "Kemenawānenemā' nī'na wī'wītā'-
menāni kīyu'sāyan^{ne'}," i'ci'senwi' tātag^{ki'}. "Natupanige tātagi
kemenwānemene wī'kiwīwītā'menān^{ni'}," i'ci'senwi' tātag^{ki'}.

Ka'ō'ni kuta'gi nā'ka'dtc ina' ā'tāg^{ki'}:

Nenu'sō'agi kīte'powā'sa mā'ni A'kiye;

10 Nenu'sō'agi kītepowā'sa mā'ni A'kiye.

Ī'ni ka'ō'ni wī'nī'miwā'dtc^{i'}. Nā'k ā'ka'naka'nawī'dtci nawa'dtci
nō'magā'e kāka'nōtag^{ka'}: "Na'i', tēg ānāgōme'nagōwe nenitig^{ke'},
kīnwā'wagā' i'kwātig^{ke'}! Ā'ci'cike'nugwāni kekete'si'menān ā'ciki-
'ci'megu'dtci kātēminā'gu'dtci' i'wī'nānī'miyag^{kwe'}. Kī'nīmipena'dtcā'
15 i'kwātig^{ke'}, u'ckina'wātig^{ke'}! Kepemāte'siweni'ku'i tanāto'tātāw
u'wiyā' A'penā'dtci nī'mitē', ā'i'ketu'dtc^{i'}. Kī'cīni'ketu'dtc^{i'}, "Na'i',
ku'ku'kī'kā'dtcigān^{nu'}," ā'ine'dtci nī'gānīt^{ā'}. Ā'ku'ku'kī'kā'dtcigā-
dtc^{i'}. Kutwā'ci'ga ta'ciwagi ku'ku'kī'kā'dtci'gātcig^{ki'}. Ī'n ā'ca'wi-
wā'dtci nā'īnā' ā'A'ckinī'miwā'dtc^{i'}. Ā'menō'kami'inigi tā'tapagō'ni
20 u'tāpwāg ā'A'tōwā'dtc^{i'}, ka'ō'ni ō'sōwānā'go'an ā'ō'sōwānā'gwiwā-
dtc^{i'}. Tā'tapagō'n īnini wā'dtci tagwī'genigi me'tō'dtci tāta'g
ā'menō'ka'mīnig ā'ā'dtci'mowā'dtc ā'mamāto'mowā'dtc^{i'}.

Ka'ō'ni nā'k ā'sinīgā'dtci'gāwā'dtci tete'pi nyāwe'nw āyī'gi me'tō'-
dtci kā'kinawātapi'ni'dtci' maneto'wa' ā'wītama'wāwā'dtc^{i'}. Ka'ō'-
25 ni nā'ka'dtci tēatcawī'ā'pe man ā'tagwā'ginig ā'nīmī'tci'gāwā'dtc āyī-
gimegā'pe'e me'sā'kwani nemanāwagi' sipwāganani'megu ta'gw
ā'nī'penig^{ki'}. Ā'ā'dtci'mowā'dtc i'ciwāpi' tātagi nīpeni'se'niwen
ā'pagā'tōwā'dtc^{i'}. Ī'n ā'ca'wiwā'dtc^{i'}. Ka'ō'n ā'wāpe'gāwā'dtc^{i'}.
Ā'aiyōgi nā'gamōn^{ni'}; mene'tāmi'segi nā'gamōn ā'nī'miwā'dtc^{i'}:

30 Nānāpi'ta'mōnāni nānāpi'ta'mōnāni;
Ānānāpi'ta'mōnāni, nānāpi'ta'mōnāni;
Yō ku'i nenu'sōgi āyāwino'wāwā'dtci īni ino'wāyāni;
Nānāpi'ta'mōnāni, nānāpi'ta'mōnāni.

Ī'ni me'ne'tam ā'yōwā'dtci pa'si'kī'g ā'ci'segi nā'gamōn^{ni'}.
35 Ā'co'wi nī'A'nepyā'a pa'si'kīg^{ki'}:

Nānāpi'ta'mōnegi nānāpi'ta'mōnegi;

Yō ku'i neniwa'gi āyāwino'wāwā'dtci ī'ni āno'wāyāni;

Nānāpi'ta'mōnāni.

Ī'n ā'mī'ta' A'dtcā'megu. Īni kī'caī'yōgini negu'ti tāta'gi pe'k
40 ā'kwā'pyāyāg^{ki'}. Ka'ō'ni nā'mī'ta' nā'ka kuta'gi nī'cō'namēg
āyō'g^{ki'}; nā'k ā'kāta'ameg^{ki'}:

Nenu'sōgi kāgiwigāpa'wi'agi wīna;

Nenu'sōgi kāgiwigāpa'wi'agi wī'na;

Nenu'sōgi kāgiwigāpa'wi'agi wī'na.

And the other half starts:

I like you surely when you walk about;
I like you surely when you walk about.

And that (song) likewise belongs there. In meaning it is a prayer in measure. It runs as if (it were said) a long time ago, "I like to accompany you when you walk about." In a way the sense is, "When there is perhaps a war, I wish to accompany you."

And likewise another (song) belongs there:

The buffaloes might council over this earth;
The buffaloes might council over this earth.¹²

Then they are to dance. And the one who speaks to it (the little stone buffalo) stops to talk at length: "Well, all of you to whom I am related, men, and ye women! In accordance with the way our old people were made promises by those who blessed them, we must dance vigorously. Verily we must dance, women, youths. If any one always dances, his life is surely spoken of there," is what he says. After he says that, the leader is told, "Blow your flute." Then he blows his flute. Those who blow flutes are six in number. That is what they do when they first dance. In springtime they place leaves at the nape of their necks, and little tails at the regular place.¹³ The reason leaves are also used is that they as if tell it is spring when they are worshipping.

And when they blow the flutes four times in a circle they as if tell the manitous who have well-known places. And sometimes in the fall when they are holding festal dances, they would stand up a corn-ear and corn-stalk also at the time of the Indian harvest. Symbolically they tell that they are cooking the harvest-crop. That is what they do. Then they begin to dance. A song is used; when they dance the first song goes:

I wear around my neck for you, I wear around my neck for you;
I wear around my neck for you, I wear around my neck for you;
As the buffaloes bellow, so do I;
I wear around my neck for you, I wear around my neck for you.

That is half of the song which they use first. I shall write the other half over the page:

I wear around my neck for you, I wear around my neck for you;
As the men say, so do I;
I wear around my neck for you.

That is what they would (use). After that is used is as far as one song really goes. And another, the second (song) would be used; (a song) is again started:

I make the buffaloes stand around;
I make the buffaloes stand around;
I make the buffaloes stand around.

¹² "They might have a little to say about it," is the meaning.

¹³ Free translation

Ka'ō'ni pā'si'gi nā''k':

Nenu'sōgi kiwānatāga'wi'agi wī'na;

Nenu'sōgi kiwānatāga'wi'agi wī'na.

Ka'ō'ni nā''ka kuta'g^{ki}'. Nā''k ä''aiyōgi ne'sō'nameg ä''täg^{ki}':

5

Nana'wi na'wi neta'tawā' 'ope'kwanegi;

Nana'wā nana'wā neta'tawā' 'ope'kwanegi.

Ī'ni. Ka'ō'ni pā'si'g^{ki}':

Nana'wi na'wi neta'tawā neta'tawāni;

Nānāwi nānāwi nānāwi neta'tawāni ta'tawāni.

10 Ī'n A^{dtcā}'megu ne''s^{wi}'. Ka'ō'ni kuta'gi nā'ka'^{dtc} ā'mi'ta'i
kāta'ameg^{ki}'. Ka'ō'ni nā'mi'ta'i māme^{dtcinā}'i negu't aiyo'g^{ki}':

Ni'na kemīnene, ni'na kemīnene, ni'na kemīnene

Kakagiwā nemā'gwayāni;

Kemīnene nīna kemīnene.

15 Ka'ō'ni pā'si'g^{ki}':

Kīna kemīnene, kīna kemīnene, kīna kemīnene

Ne'nu'sōgi;

Kemīnene nīna kemīnene, kīna kemīnene.

Ī'n ā'mi'ta' pōninī'miwā^{dtc} A^{dtcā}'megu ne'gutenwi; kāwagi
20 ne'se'nwi. Ka'ōnā'mi'ta'i kī'cinī'miwāte nawa'^{dtci} pā''kime^{dtci}
pāmike'kinawāta'piteig^{ki}'. A'tā'i'minani pā''kime^{dtci} wā^{dtcimō}-
'ka''inigi wā^{dtci}'se'nigin A'tā'i'minan i'kwā'wa nīgānī't'. 'Ō' tag-
wāginigigā' A'ckita'ā'n āmipa'ki'me^{dtcin}'. Kī'cipa''kimet inā'mi-
'ta'i nā''ka nenī'wa wātā'panigi wā'tapita me'siwāyā'ani pā'ki'-
25 menā'A tātā'kā'i' si''sipā'k^{wi}'. Ka'ōnā'mi'ta' nā''ka Ke'ce'u'gimāwa
pā''kime^{dtci} kīgō'megu wī'ckupi'se'niwa'i 'ō' tātā'kā'i me'cemegō'-
na'i kīgō'ā'i'. Ka'ōni nā''ka Paga'ama'wā'ag^{ki}', tcāgiwā'megu
ā'ta'ciwā^{dtci} kā'kinawāta'piteig^{ki}'. Kī'citeāgiwī'ku'wāwā^{dtci}
ta''swi pā''kime^{dtc} ī'ni nā''k ā'nawa^{dtcikanaka}'nawi^{dtc}':

30 "Ka'ō'ni na'i' wī'seni'gu tcāgi'mā'agi mā'kwāne'tagig^{ki}'."

Tcā'g inā'mi'ta'i ke''ka'u^{dtci} pyā'tōgwān ī'ni mī'^{dtci}weni mī^{dtci}-
we^{dtcin}'. Ä'ka'naka'nawi^{dtci}', "Ka'ō' īni^{dtcā}' ā'cimenwī''kānu-

^{dtci} mā'n ā'me'kwā'nemā^{dtc} uwī^{dtcā}'towa'i', īni^{dtcā}' ā'natawā'-
netagi wī'anemimenwipemā'te'si^{dtci}', īni^{dtcā}' wā^{dtci}'cawi^{dtci}',

35 nānāga^{dtc} āyī'g A'pe'nāweni wī'pwāwimaiyā''ckō'su^{dtci}', ā'ta''swā-
gōtī^{dtci} wī'pwāwimaiyā''ckāgu^{dtc} A'penāwenā'anⁿⁱ', nā'ka'^{dtci} wī-

'pwāwikimāne'cigwā'gāpā^{dtci} nā''inā' ā'ku'kānetami'nigwān u'ta-
'kimi manetowa'i'. Mā'ani^{dtcā}'i 'A'ckī'ckī'wa'ugwa' āne'me^{dtcini}

ne'nu'sōni māyāwī'mā^{dtcin} ā'pā'kāyā'kuna'mawā^{dtci} mā'ni wī'cku'-
40 panigi wī'se'niwenⁿⁱ'. Nā'ka'^{dtc} āyī'gi kī'ka'ma'a'i pāmike'tapī'ni-

^{dtci}'i kegye'teine'nu'sō'i uwī^{dtcā}'towa'i' ī'n āyī'g āwātā'kuna'-
mawā^{dtc} ā'nīgānā'kuna'mawā^{dtc} ā'ku'nāwanⁿⁱ'. Īni^{dtcā}'i wī'u-

^{dtcimī}'^{dtciyāg}^{kwe}, wī''senig^{ku}'!'' ā'ine^{dtci} pā'ki'metci^g^{ki}'.

And the other half (is):

I lead the buffaloes around;
I lead the buffaloes around.

And there is another (song). The third song is used:

Far off, far off I place it on his back;
Far off, far off I place it on his back.

That is all. And the other half (is):

Far off, far off I place it on him, I place it on him;
Far off, far off, far off, I place it on him, I place it on him.¹⁴

That is the third (song). And another would be started again.
And one, the last one, would be used:

I give to you, I give to you, I give to you
The crow as my headdress;
I give to you, I give to you.

And the other half (is):

I give to you, I give to you, I give to you
The buffaloes;
I give to you, I give to you.¹⁵

Then they would cease dancing for the first time: there would be three more times (which they would dance). And after they dance those who have particular places are assigned (food). The leading woman on the east side would be assigned strawberries, strawberries which have been placed there. Oh, in the fall, she would be assigned watermelons. After she had been assigned (food), then a man who sits on the east side would be assigned maple syrup or maple sugar. And the Kindly Chiefs would be assigned anything sweet or anything. And then those belonging to the Ringed Perch (?) gens, and all who have particular places (would be assigned food). After as many as are assigned (foods) have all extended invitations, then (the speaker) would again stop to talk at length:

"And now eat, all those who remembered this."

Every one's name would be called out, whoever brought food that was being eaten. (The speaker) makes a speech: "And that is how kind a deed he did in remembering the namers of his society, that is how kind a deed, because he desired to continue to live well is why he did so, and also so that he would not meet disease, that all his relatives would not meet disease, and that he might not stand around shamefacedly when the manitou changes the seasons of his earth. He dedicates this sweet food to the buffalo who controls (the buffaloes), whose name is 'Muddy-Body.' And he also dedicates it to the very important buffaloes who are the namers of his society and puts aside tobacco for them first. So you will eat; eat!" is what those invited are told.

¹⁴ The Indian words are badly distorted in the song.

¹⁵ Note *nina* in the first half, but *kina* in the second.

Īn ā'ca'wiwā^dtcī negutenwi tātag ā'pōne'gāwā^dtcī'. Nā'inā'i
 kī'citcāgi'senyāwā^dtcīni nā''k^A, "Na'i' ā'apī'yāgwini nāyā'pi nanā'-
 'apig^{ku},'" ā''ine^dtcī'. Nāyā'pīn ā'teīta'piwā^dtcī'. Cā'ck īn ā'nawa-
^dteike'tci'ata'māwā^dtc āta'mā'Ag^{ki}'. Ka'ō'ni nā'ka'^dtc A'cka-
 5 ^dtcī'megi nā''k ā'nawa^dtcīnā'ka'^dtcīnaga'mowā^dtcī'. Kī'ciwī'senī'-
 ni^dtcīni nā'kā'n ā'wāpinaga'mowā^dtcī':

Pā'si'ta'wātuga netawāpemina;

Pā'si'ta'wātuga; āneta; wāpi; nīna.

Ka'ō'ni pā'sigī'nā'ka^dtc ā'wā'pi'seg^{ki}'. Kuta'gi pā'si'g^{ki}':

10 Pā'siwā'gamigi netawāpemina;

Pā'siwā'gamigi netawāpemina.

Ī'ni nā''ka kuta'g ā'wā'pi'seg^{ki}', nā''ka kuta'g^{ki}':

Nekīwikana'wi nī'na, nekīwikana'wi nī'na, nekīwikana'wi nī'na, nekī-
 wīkana'wi nī'na;

15 A'kwita'kamigi nīna;

Nekīwikana'wi nī'na, nekīwikana'wi nī'na, nekīwikana'wi nī'na.

Ī'ni nā'ka'^dtcī pā'si'g ā''kwi'seg^{ki}', ka'ō'ni nā''ka tāta'gi kuta'gi
 pā'si'g īni'wāmegō'nīni:

20 Ne'cāpwikana'wi nī'na, ne'cāpwikana'wi nī'na, ne'cāpwikana'wi nī'na,
 ne'cāpwikana'wi nī'na;

A'kwita'kamigi nī'na;

Ne'cāpwikana'wi nī'na.

Ī'ni nā''kāni kuta'g ā''kwi'segi pe''kⁱ'. Kuta'gi nā''k^A:

25 Netaiyāpwikana'wi nī'na, netaiyāpwikana'wi nī'na, netaiyāpwikana'wi
 nī'na, netaiyāpwikana'wi nī'na;

Ā'co'wi metō'tamani nī'na;

Netaiyāpwikana'wi nī'na.

Ī'ni pā'si'gi nā''k ā'wā'pi'seg^{ki}'; ā'co'wi nī'A'nepyā^A:

30 Netaiyāpwikana'wi, netaiyāpwikana'wi, netaiyāpwikana'wi;

Ā'co'wi ke'tci'gamīwe;

Netaiyāpwikana'wi nī'na.

Ī'ni nā''kāni pe''k ā''kwi'segi nā'gamōnⁿⁱ'. Ka'ō'ni nā''ka kutag
 aiyo'' ā'tāg^{ki}'. Cī', nī'nawa^dtcī'āto't ā'ciwāpikanawī'miga'ki naga'-
 mōnāⁱ'. Me'tō^dtcī mā'nⁿⁱ': mene't^A "Nekīwikana'wi," ā'ci-
 35 'seg^{ki}', nenu'sō'gi mā'A'gi me'cena''megu neguta'' ā'pe'e pemiga'-
 wiwag^{ki}'; īni^dtcā' ī'nin ā'ciwā'pime'cemegōnā'i ne'ciwatenigi'gā'āyi-
 gi'megu ka'ckipemiga'wiwā's^A'. Ka'ō'ni pā'si'g īn ā'ā^dtcī'segi pe'ki'
 me'tō^dtcī tāta'g^{ki}', "Me'cena'mā''megu mānā''ka ke'tci'gamigi
 kīwitā'kāg^{ke}', ka'cki'megu'cā'pwi'kā^A,'" īnini tāta'gi wā^dtcīnowā'-

That is what they do when they have perhaps ceased dancing for the first time. At the time when all have eaten, they are told, "Come, sit down carefully where you have been seated." Then they sit down. Only then the smokers stop to smoke vigorously. And likewise later on they stop to sing again. After eating they again sing:

The one who always opens his mouth;
The one who always opens his mouth; some; begin; I.¹⁶

And the other half is begun. The other half (is):

(Mere syllables with fragments of words.)

Then again another (song) begins, and the other is:

I go about talking, I go about talking, I go about talking, I go about talking;

On the surface of the earth I;

I go about talking, I go about talking, I go about talking.

That is as far as one half goes, and the other half is:

I talk through, I talk through, I talk through, I talk through;

On the surface of the earth I;

I talk through.

And that is as far as the second half really goes. . And another song is:

I -(?) talk, I -(?) talk, I -(?) talk, I -(?) talk;

Across -(?) I;

I -(?) talk.

Then the other half begins; I shall write it on the next page:

I -(?) talk, I -(?) talk, I -(?) talk;

Across the great sea;

I -(?) talk.

And that is as far as that song goes. And another one comes in here. Gracious, I shall stop to tell the sense of the little song. Symbolically this is what it is: when it (the song) first runs, "I go about talking," (the meaning is) these buffaloes are accustomed to walk along in an extended line any place; so even when it begins to be stormy weather, they also would be able to go along in an extended line. And when the other half starts in, the meaning symbolically really perhaps is, "We might be yonder in the great sea, but I should

¹⁶ There are many mere syllables; hence a connected translation is impossible. The "second half" plainly partially resembles the "first half."

miga'ki na'gamōni neno'tāgwatwi ku^dtei'megu. Ka'ō'ni nā''ka
kuta'g ä'wä'pi'seg^{ki}:

- 5 Nīna keminene na,
Nīna keminene na,
Nīna keminene na,
Nīna keminene na;
Aiyō'ku nenu'swa;
Nīna keminene na,
Nīna keminene na.

10 Ka'ō'ni pā'si'gi nā'k ä'wä'pi'seg^{ki}:

- Kīna keminene nā'',
 Kīna keminene nā'',
 Kīna keminene nā'',
 Kīna keminene nā'';
15 Yō' ku ne'nu'sōgi,
 Kīna keminene.

Ī'ni pe'k ä''kwī'seg^{ki}. Ka'ō'ni nā''ka kuta'gi wä'pi'seg^{ki}:

- Ke'gaiyā'i, ke'gaiyā'i, ke'gaiyā'i;
 Ke wī'na ke wī'na, ke'gaiyā'i, ke ke'gaiyā'i ke ma'ni;
20 Nōte'nwi, nī'na, nāpō'wi;
 Ke'gaiyā'i ke wī'na, ke'gaiyā'i, ke'gaiyā'i, ke'gaiyā'i ke wīna.

Ī'ni nā'ka kuta'g^{ki}:

- Ke'gaiyā'i ke'gaiyā'i ke'gaiyā'i ke wī'na;
 Ma'ni kī'ce'gwi; nenanā'pa'we äyā'aiyāni nānī'na;
25 Ke'gaiyā'i ke ke'gaiyā'i ke ke'gaiyā'i ke wīna.

Ī'ni pe'k ä''cikegi mā'a'ni naga'mōnanⁿⁱ. Apina mō'tei'megu
āwa'simā' ä'kwā'pyäyāg^{ki}. Ka'ō'ni nā''ka kuta'g ä'wä'pi'segi naga-
mō'ni nā''k⁴:

- Nī'wī'seni nī'naiyō, nī'wī'seni nī'naiyō,
30 Nī'wī'seni nī'naiyō; wī'seni nī'naiyō.

Pā'sigi' nā'k ä'wä'pi'segi nā'ka^dteⁱ:

 Kī'wī'seni kī'naiyō, kī'wī'seni kī'naiyō, kī'wī'seni kī'naiyō.

Ī'ni nā''kani. Ka'ō'ni nā''ka kuta'g ā'mi'ta' kāta''ameg^{ki}.
Ma'ni pe''ki kā'nwi'segi na'gamōnⁿⁱ:

- 35 Yu ku nenu'sō'agi wāwani'ka u'sābani'ki ī;
 Kewani'megōgi, kewani'megōgi, kewani'megōgi, kewani'megōgi;
 Kewani'megōgi, kewani'megōgi, kewani'megōgi.

Ka'ō'ni pā'si'gi nā'ka'megu ä'wä'pi'seg^{ki}:

- 40 Yu ku ne'nu'sōgi kīwāwani'ka u'sā'banigi;
 Newani'megōgi, newani'megōgi, newāmä'megōgi;
 Newani'megōgi, newani'megōgi.

be able to get through," and the song is understood that way. And another begins:

I give to you,
I give to you,
I give to you,
I give to you;
Here is the buffalo;
I give to you,
I give to you.

And the second half begins:

I give to you,
I give to you,
I give to you,
I give to you;
Here are the buffaloes;
I give to you,
I give to you.

That is as far as it really goes. And another begins:

- - -;
- he- - this;
Wind, I, -;
- - he - - - - he.

And the other half begins:

- - - - he;
This sky; I dream where I am going;
- - - - he.

That is actually how these songs are. However, they may be extended (repeated). And another song begins:

I am to eat here, I am to eat here;
I am to eat here, I am to eat here.

And the other half begins:

You are to eat here, you are to eat here, you are to eat here.

That is all. And another song would be started: This is a very long song:

. the little buffaloes;
They fool you, they fool you, they fool you, they fool you;
They fool you, they fool you, they fool you.

And the other half begins:

. the buffaloes
They fool me, they fool me, they fool me;
They fool me, they fool me, they fool me.

Īnāmi'ta' nā'ka nī'miwā^{dtc}i'. Manigā' äyō'gi naga'mōnāⁱ'. Pāpegwa'megu nā'ka nā'mi'ta' ka'nawid^{dtc}i ka'teikī'cigita wātā'sā-we'sitagā'megu. Nāyāpi'megu īniye ānā'te^e'; wī'kakā'tōnā^{dtc}i wī-nene'kāneta'mini^{dtc}i kī'gānōnⁿⁱ', wī'pwāwīwāpa'sāneta'mini^{dtc}i 5 ā'cimā^{dtc}i'. "Nīmigu'," āmi'ta' inā^{dtc}i nā'ka^{dtc}i īni'i nīmi'ni^{dtc}i'. Nāyāpi'megu ā'cimā'te' īnigā'ā'mi'ta' ī'niya nenīwa nī-gānīta pete'gi kutwā'cigā'namegi pyā^{dtc}ita'negā^{dtc}i'. Ā'citami nā'k āmi'ta' i'kwā'wa nīgānī^{dtc}i'; me'tō^{dtc}i nā'mi'ta'i pemine-'kāgu^{dtc}i kagine'ci'a' i'ciwāpi tāta'g^{ki}'. Īnā'mi'ta' nā'ka^{dtc}i 10 nā'gamug^{ki}'. Ma'ni nā'ka nā'mi'ta' i'ci'nāgāg^{ki}'. Nāyāpi'megu negu't ai'yōnā^A, A'penā^{dtc}i'megu ī'ni ā'maiyōg^{ki}'.

Nānāpita'mōnāni.

Ā'ci'se'nō'ig^{ki}'. A'penā^{dtc}i'megōn āmi nīgā'n A'tāg aiyō' manī nenu'sō' ā'awi^{dtc}i'. Nāmi'ta'i nā'ka kuta'g aiyō'g^{ki}'. Kā^{dtc}i- 15 nāgāg ā'mi'ta' A'penā^{dtc}i'gā'megu āyī'gi ku'ke'ekāwagi nī'mitcigi nīgā'nitcig^{ki}'. Kutaga'megu nā'ka nīgānī'sa nenīw^{WA}'. Īni^{dtc}ā' ā'cikegi nīgā'nīwenⁿⁱ'. Īnā'mi'ta' nā'ka kuta'gi kā^{dtc}i'pitōg^{ki}'. Manigā' ā'ci'seg^{ki}'. Īnā' ā'tā'gi nīmiwa'igaⁱ'.

Wāwāpāne'kwāwu'sā'ā nāni nī'na;

20 Wāwāpāne'kwāwu'sā'e āne māni A'kiye;

Wāwāpāne'kwāwu'sā'āne manī A'kiye.

Ī'n ā'ci'se'nō'ig^{ki}'. Nā'kāni tagāwī'megu pe'kīni'se'nō'iw^{wi}', manē'senōgi'māwag unagamō'nwāw^{wi}'. Īnimegō'nīni pemā'kwīmā'-megu ā'ta'cipe'kī'ni'seg^{ki}'; A'k ā'wāwī'tātāg^{ki}'. Ī'ni mā'n 25 ā'cikegi nā'gamōnⁿⁱ'. Kātawī'megu tcāwī'ci'senōnⁿⁱ'. MA'n ī'n ā'cikeg^{ki}'. Ka'ō'ni pā'si'gi nā'k^A'.

Wāwāpānōwā'sā'enāni nī'na,

Wāwāpānōwā'sā'enāni nī'na,

Wāwāpānōwā'sā'enāni nī'na.

30 Ī'ni nā'kān ā'A'tāg^{ki}'. Īnā'mi'ta' A^{dtc}cā'megu nā'kā'ni kuta'gi kī'caiyōg^{ki}', ka'ō'nimeg ā'mi'ta'i kuta'g A^{dtc}cā'megu nā'mi'ta' nī'c^{wi}'. Kī'caiyōg A^{dtc}cā'megu ka'ōnā'mi'ta' nā'ka kuta'gi kā^{dtc}i'nāgāg^{ki}'.

Nīni ke'kānemene, nīna ke'kānemene;

35 Nīna ke'kānemene, nīna ke'kānemene;

Mōwe^{dtc}cā'kuneta ā'cigi nī'na.

Īninā'mi'ta' īnā'i āiyō'g^{ki}'. Ka'ō'ni nā'ka'megu kuta'gi aiyō'gi nā'gamōn ā'mi'ta'ⁱ'. Ka'ō'ni mā'n ā'ci'seg^{ki}'. Aiyō' ā'tāg^{ki}'.

Aiyā'ci'ta^e wī'na u^{dtc}i'gāpawī nā^{dtc}einā^{dtc}i'kwāwa wī'na;

40 Aiyā'ci'ta^e wīna u^{dtc}i'gāpawī nā^{dtc}i'kwāwa wī'na.

Ī'ni pā'si'g^{ki}'. Ka'ō'ni nā'ka^{dtc}i' ā'wā'pi'segi pā'si'g^{ki}'.

Aiyā'ci'ta^e wī'na u^{dtc}i'gāpāwī, nānenu'swa wī'na;

Aiyā'ci'ta^e wī'na u^{dtc}i'gāpāwī nānenu'swa wī'na.

Then they would dance again. This little song is used. Suddenly a very elderly man, supposed to be a warrior, would give a speech. He says the same as previously to them; he will urge them to remember the gens festival; he advises them not to make sport of it. And he would say, "Dance," to the dancers. That man who is the leader would say the same to them from the sixth place back where he danced. And in turn a woman would be the leader; she would be symbolically pursued by the bulls, such is the meaning. Then there would be singing again. And this is the song that would be used. They would use one song over and over; they would use it always.

I wear around my neck for you (?).

That is how it goes. It always is put first wherever the buffalo is (?). And they would strike up another song. When it is started, the dancers who are the leaders would change. And another man would be the leader. That is how the leadership is. And another song would be started. This is how it goes. A dancing song is (inserted) there:

I shake my mane while walking;
Shaking my mane while walking . . . this earth;
Shaking my mane while walking . . . this earth.

That is how it goes. And it is changed a little and is the War Chiefs' song. Then it is different in the wording; it tells about the earth. That is how this song is. The (songs) are almost the same. That is how this is. And the other half is:

I shake my tail at you,
I shake my tail at you,
I shake my tail at you.

That is the (song). Then after another song is used, that would be two. After that has been used another song would be started:

I know you, I know you,
I know you, I know you;
. . . . I was told.

They would be in the habit of using it. And another song would be used. And this is how it is. Here it is:

Change our places of standing, the woman said to them, she said to them;
Change our places of standing, the woman said to them.

That is one half. And the other half begins:

The buffalo changes his standing place;
The buffalo changes his standing place.

Ī'n ā'mi'ta'i tcāg aiyōg^{ki}. Ka'ō'ni nā''ka kuta'g āmi'ta'' aiyōgi
nā'gamōnⁿⁱ, māme^{dtcinā}ⁱ. Nī'A'nepyā^A. Aiyō'' ā'tāg^{ki}. Nā'-
gamōn ā'kō'wā'segi nī''ātōt^A:

- 5 Nemenwiwigāwī'ai'ya'ai'ya;
Nemenwiwigāwī'ai'ya'ai'ya;
Nemenwiwigāwī'ai'ya'ai'ya;
Nemenwiwigāwī'ai'ya'ai'ya;
Mō'tei nā'ma'kigi ye e ye;
Nepemiwigāwī'ai'ya'ai'ya;
10 nemenwiwigāwī'ai'ya'ai'ya.

Ī'ni pā'si'g^{ki}. Ka'ō'ni nā''ka pā'si'gi nā''k ā'wā'pi'seg^{ki}:

- Aiya'ai'ya nepemiwigāwī'ai'ya'ai'ya;
Nepemiwigāwī'ai'ya'ai'ya;
Mō'tei kī'cegugi ye e ye;
Nepemiwigāwī'ai'ya'ai'ya;
15 Nepemiwi'Agā'ai'ya'ai'ya.

Ī'n ā'kō'wā'seg^{ki}. Ā'nī'miwā^{dtc}. nowē'gāwagigā'ā'pe^{te}; A'penā-
dtcimegō'ni ā'ca'wiwā^{dtc}. Ka'ō'n āmi'ta' nā''ka kuta'ga ka'naka'-
nawi^{dtci} nā'inā' pōnī''tānit^e: "Ā'ā', tcāg ānāgōme'nagōw^{we}, menwī-
'kā'nowagi mā'A'gi māmāto'muteig^{ki}, wī'na nō'^{dtci}, ā'maiyō'kāta'-
20 mowā^{dtci}, wī'na nō'^{dtci}, 'ō' uwī'yāwāwī, wī'na nō'^{dtci}, 'ō' āyī'g^{ki},
wī'na nō'^{dtci}, 'ō' ā'mē'kwānetā mowā^{dtci}, wī'na nō'^{dtci}, 'ō' uke'te-
'sī'mwāwan ānānemeguni'te^e, wī'na nō'^{dtci}, nenu'sō''ⁱ, wī'na
nō'^{dtci}, ā'ketemināguni'te^e, wī'na nō'^{dtci}. 'Ō' ke'te'n^{na}, wī'na
nō'^{dtci}, wī'i'citā'ā'niwa'i nenu'sō''ⁱ, wī'na nō'^{dtci}, A'sā'māwanⁿⁱ,
25 wī'na nō'^{dtci}, ā'nīgānā'kunamawāwā^{dtci}, wī'na nō'^{dtci}, nīpeni-
'se'niwenⁿⁱ, wī'na nō'^{dtci}, ā'tagwāpō'ka'wāwā^{dtci}, wī'na nō'^{dtci},
ānemō'te'sanⁿⁱ, wī'na nō'^{dtci}. Ā'citam^{mi}, wī'na nō'^{dtci}, ā'manā-
tāpyāga'tenig^{ki}, wī'na nō'^{dtci}, wī'nāpā'ku'kwāgōg^{ki}, wī'na nō'^{dtci},
'ō' ketemināgu'ni^{dtcin} uke'te'sī'mwāwaⁱ, wī'na nō'^{dtci}; 'ō' nā''ka,
30 wī'na nō'^{dtci}, mā'A'g^{ki}, wī'na nō'^{dtci}, māmi''ci'Ag^{ki}, wī'na nō'^{dtci},
nāna'ine^{dtcātāmā} gātcigi māmā'tomōnⁿⁱ, wī'na nō'^{dtci}, 'ō' āyī'g^{ki},
wī'na nō'^{dtci}, ā''citami wī'mi'negōgi pemāte'siwaⁱ, wī'na nō'^{dtci}.
'Ō' āyī'g^{ki}, wī'na nō'^{dtci}, me''cigatwi maiyā'ckō'sowāte kīnā'g^{kwī},
wī'na nō'^{dtci}, wī'ketāne'kā'towag uwī'yāwāw^{wī}, wī'na nō'^{dtci};
35 māna'kaku', wī'na nō'^{dtci}, ā'Anemi'aiyātawināgwi''tōni^{dtci}, ā'Anē-
mi'A'cki'A'ckipagāme'kwi'ci'nigwāni. Me'sā'kamigu''kwāwanⁿⁱ,
wī'na nō'^{dtci}, Ī'nⁿⁱ, wī'na nō'^{dtci}, ā'kwi'se'tāgu^{dtci}, wī'na nō'^{dtci},
kāteminā'gu^{dtci}, wī'na nō'^{dtci}; Ī'ni wī'n ā'kwi'se'tāgu^{dtci}, wī'na
nō'^{dtci}, ā'Anemi'A'ckipagāme'kwagō'tōni^{dtc} ukī''cegum^{mi}, wī'na
40 nō'^{dtci}; Ī'ni kā''kīnān^{na}, wī'na nō'^{dtci} mā'kwānetāgu''sitcig^{ki},
wī'na nō'^{dtci}, ā'awātā'kuna'mawu^{dtci}, wī'na nō'^{dtci}, tā''swi nā-
'kwā'petā'mawagwe manē'towag āwatena'mawu^{dtci}, wī'na nō'^{dtci},
ā''citami menwī'genigi me'to'sānenī'wiwenⁿⁱ, wī'na nō'^{dtci}, wī'mī'-
nenagwe wī'inānemena'g^{kwē}, wī'na nō'^{dtci}. 'Ō' nā''ka', wī'na

Then (the song) would be completely used. And another song would be used, the last one. I shall write it. Here it is. I shall relate the last song:

I make them go out in a line;
I make them go out in a line;
I make them go out in a line;
I make them go out in a line;
Even beneath the earth;
I make them form a line;
I make them go out in a line.

That is one half. And the other half begins:

I make them form a line;
I make them form a line;
Even in the sky;
I make them form a line;
I make them form a line.

That is the very last (song). When they dance, they would dance out; that is what they always did. And another would make a speech when they were finished with their performance: "Yes, all to whom I am related, these who worship, so be it, have done well in weeping over, so be it, their bodies, so be it, and also, so be it, in remembering how their old people were thought of, so be it, by the buffaloes, so be it, when they were blessed by them, so be it. Oh the buffaloes, so be it, will surely, so be it, think so when they (the worshippers) first dedicate, so be it, tobacco, so be it, to them, when they mix the harvest, so be it, with the soup for them, so be it, (and) the dog, so be it. In return, so be it, they (the worshippers) will receive a very fine slice from the one by whom their forefathers were blessed,¹⁷ so be it; and, so be it, these, so be it, ceremonial attendants, so be it, who carefully take care of the religion, also, so be it, in turn will be given life, so be it. And also, so be it, if they meet a great war, they will peacefully, so be it, live again; as Mother-of-all-the-Earth, so be it, yonder, so be it, continues to change her appearance according to the season, as she continues to be the green earth, that is as far as has been set for him, so be it, by those who blessed him, so be it; as (the manitou) continues to hang his green sky, so far has it been set for him; and for us, so be it, who were remembered, so be it, when the manitous were handed the (food) which was dedicated to them and which we have eaten for them, so be it, in turn shall be given healthy life, and be blessed that way, so be it. And also, so

¹⁷ Translated rather freely; for the symbolism, see p. 536.

nō'dte^{ti}, mā'a'g āta'mātcig^{ki}, wī'na nō'dte^{ti}, 'ana'sā'gi wī'ināneme'-
gowā'dtei nāpā'ku'kwawo'me'dte^{ti}, wī'na nō'dte^{ti}. Ōn īni nā'k ā'-
mī'ta', wī'na nō'dte^{ti}, wīnwā'w^{wa}, wī'na nō'dte^{ti}, māmāto'me'dtcig^{ki},
wī'na nō'dte^{ti}, ā'citami me'kwinawā'sowā'dtei nā'inā' pā'te'tei'-
5 gāwāt^e, wī'na nō'dte^{ti}. 'Ō' īni'dtcā' cā'ck ā'cimemyā'kawā'dteimō'-
'iyānⁿⁱ, wī'na nō'dte^{ti}, ce wī'senī'igini wī'pwāwipemināpatā'ni-
yag^{kwe}, wī'na nō'dte^{ti}. Wīnwāwā'dtcā' mā'iyāga kā'yā'dtei tāne-
tunāmonō'ka'tagigi māmā'tomōni ke'kānetamā'su'gwā'ig^{ki}, wī'na
nō'dte^{ti}; ce'dte^{ti} megu nī'na ne'te'cawī, wī'na nō'dte^{ti}; ā'gwi ke'-
10 'kāneta'mānin ī'ni wī'ca'wiyānⁿⁱ, wī'na nō'dte^{ti}. Īni'dtcā' tā'sw
ā'ta'ciwīya'cketunā'moyānⁿⁱ, wī'na nō'dte^{ti}, tcā'g ānāgōme'na-
gōw^{we}. Ī'n āmā'kwetu'nāmu'dte^{ti}.

Ka'ōnāmī'ta' nā'ka'dte ā'dtei'mo'edtei māmī'ci'ag^{ki}. Kīgāno'-
ni'dtein āmī'ta' kanō'negu'dte^{ti}, "Na'ī, māmī'camā'gāyan^{ne}, mā'a'n
15 a'kanani mawipa'gitan^{nu}," 'ine'dte^{ti}. Tei'! Nepanā'dteimu nāpe^e.
Mene'ta'm^{mi}, "Matagwapi'c īna' mā'a'g^{ki}. Mā'na keme'cō'enāna
kī'nawa'dtciku'-mō'tei-nō'swāw^{wa}," ā'ine'dte ā'mī'ta' māmī'ci'^a.
Īnā'mī'ta' matagwā'pinā'dte^{ti}, nā'ka'dtei nāyā'pī mawā'gōnā'dte^{ti};
āmī'ta' ā'agō'dteini'dtei mawī'a'gōnā'dte^{ti}. Ka'ōnā'mī'ta' nā'ka
20 mā'ni nā'ka nāyā'pī, "Kī'ī'ciwetu 'a'ki wātenamo'wanānⁿⁱ,
ā'ci'tcigā'wāwe'dtei wanatāgā' ā'nema'su'dte īna nenu'sō'ā'a," āmī-
'ta' ine'dte^{ti}. Īnā'mī'ta' ī'n a'ki mawipa'gitagi wātenamugwān-
ī'megu mawī'a'tō's ī'n a'ki. A'sāmāwanigā'megu tā'gwi awata'-
enā'a wī'ta'gwipaginā'dte īna'ī. Kī'cipyā't aiyāpam īnā'mī'ta'ī
25 nā'k^a, "A'kanan a'ne'kī'ī kī'a'ka's^a; kī'nato'dtcā'swāpena kī'dteī-
'ckwe'e'nānag^{ki}," āmī'ta' ine'dte^{ti}. Ka'ōnā'mī'ta'ī, "Āne'tānini
me'tegu'mī'cigi wā'dteimō'ka'ag utā'kwe kī'u'dtcāgwat īnin a'kan-
anⁿⁱ," ine'dte^{ti}, "anemo'a'kananⁿⁱ." Ka'ōnā'mī'ta'ī nā'ka pyā'te',
"Mā'a'gi nā'ka'dte anemo'a'gi kī'mawī'agō'nāwag anemo'a'g^{ki}.
30 Nyāwini'te wātā'panigi negu'ti kī'īnā'sama'pināw^{wa}, negu'ti wā'dte-
ināwā'kwānig^{ki}, negu'ti wā'dteipagi'ci'monig^{ki}, negu'ti wā'dteike-
'sī'yānig^{ki}; wī'ī'pina'dte^{ti}." Nī'ātota'mani ā'ciwāpi mā'a'g anemo'-
ā'ag^{ki}. Tcāgenwī'megu pe'kwapi'tawāp ā'ku'nāwani maiyā'wineg
u'dteine'ke ka'ō'n upwāmi'gātegi maiyāwī'negu'dte^{ti}, ka'ō'ni nem-
35 a'dteinegu'dte^{ti}. Wāwītawī'megu pe'kwapi'tawāp ā'ku'nāwanⁿⁱ.
Ka'ō'n u'kwā'ganeg ā'nāpi'tā'e'dte ā'ku'nāwanⁿⁱ. Ka'ōnā'mī'ta'ī
wātā'panig ānā'sama'pineta me'tō'dtei tāta'g ā'ciwāpi 'ī'ci'cime'dtei
me'tō'dte ā'canō'kāne'dtei tāta'g ī'na 'anemo'ā'a me'tō'dtei mānā'ka
wātapi'ni'dteini wā'dteimō'ka'anigi manetowani wī'mawī'awata-
40 wā'dtein a'sā'māwanⁿⁱ, manigā' wī'ina'dtei tāta'g^{ki}, "Na'ī, mā'n
a'sāmāwa nepyā'dtei awata'egōpi wī'pyā'tōnānⁿⁱ. Mani'dtcā'
ā'ci'gi wī'inenānⁿⁱ, 'kī'ketemina'wāwagi'dtcā'ip ā'citami me'to-
'sāneniwe'nipi kī'mī'nāwag^{ki}, nā'ka'dteip ā'cinatōtā'sowā'dtei kī'īn-
āne'māwag^{ki}. Mā'n ā'cita'mipi negu'twāpyāgi kī'awatenama'-

be it, these smokers, so be it, will be kindly blessed by those who have been dedicated the (tobacco), so be it. And then they, so be it, who are worshipped, so be it, in turn would be mindful when they lit their pipes, so be it. Oh that is all I can remember in the speech, so be it, (and) that when there is eating we must not look that way. They, those who formerly were engaged in speaking for (this) religion for a little while, must have been given knowledge of (how to do so), so be it; but I just do so (without special knowledge), so be it; I do not know what I should do. That is as much as I shall say in making my badly broken speech, so be it, all ye to whom I am related." That is as far as he would speak.

And then the ceremonial attendants would be given instructions again. (One) would be told by the man celebrating the gens festival, "Well, you who are acting as a ceremonial attendant, go and throw these bones away," so he is told. Gad! I have made an error in telling about it. First of all the ceremonial attendant would be told, "Cover and tie up these (contents of the sacred pack). You will even stop to fumigate this grandfather of ours (i. e., the little stone buffalo)." Then he would cover and tie them up, and eventually he would go to hang them up; he would go and hang them where they had hung. And then he eventually would be told this, "You will carry back the earth which was used in making the ridge where that little buffalo stood to where you got it from." Then he would go to throw away the earth and he would place that earth whence he got it. He might fetch tobacco with (the earth) so that he would throw it away there together with (the earth). After he came back he would also be told, "You will burn a few bones; we shall burn out our foes." And then he would be told, "You will pile up some of the bones on the east side of an oak tree, dog bones." And when he came back again he would (be told), "You will go and hang up these puppies. If they are four in number, you will hang one facing the east, one the south, one the west, one the north; you will tie them that way." I shall tell what these puppies are for. Always they tie a little bundle of tobacco on the right fore leg and on the right hind leg, and then on the left side. They tie little bundles of tobacco on both sides. And then tobacco is placed around his neck like a necklace. And the one that is facing the east in a way is given a message, for that puppy is in a way employed to go and fetch tobacco for the manitou who is yonder in the east, and this is what he must say to him, "Well, they send this tobacco by me to bring to you. This verily is what I was told to say to you, 'you in turn will take pity on them and give them life, and, it is said, you will grant them whatever they ask. In turn you will turn to them

wāwagi wī'ne''sāwā^{dte}i wī^{dte}i'ckwe''wāwa'ⁱ; i'n āyī'g ā'cinato'tā-'se'ki nā'ka'^{dte} āyī'g A'pe'nāweni wī'pwāwimaiyā'ckō''sowā^{dte}i',
 'in āyī'g ā'cinato'tā'se'k ā''citamⁿⁱ.''' I'n ā''inā^{dte}i i'n A'nemō'^A.

Cā'ckā'pe'e tcā'wine'k ā'pītcig Ane'mo'Ag ā'nī'mi'etig āgwigā'ip
 5 inī'g ā'kī'gānug Ane'mo'Ag ā'pe^{dte}inepō'i'wā^{dte}inⁿⁱ: nāyapime'gupi
 pyā'wa'gi nā''ka kī'cikigā'nuginⁿⁱ. Inī'gi nā''ka' cā''ck ā''setcig
 iyā'me'gupi kīwī'tāwagi manetowa' ā'a'wini^{dte}i'. I'n ā'ca'wiwā^{dte}i'
 i'n ānā'^{dte}cimug^{ki}. Ānā'^{dte}cime^{dte}i inī'gi cā''ck ā''setcig Ane'mo-
 'Ag^{ki}. Nā'ka'^{dte} āyī'gi kegime'si'megu tcāgenwi'megu pāmike-
 10 'kinawātapī'ni^{dte}i inī''i pāmipītigawā'wā^{dte}i' inā^{dte}cimā'p inig Ane'-
 mo'Ag A'sā'māwan ā'kīwiwe'nānāwā^{dte}i', inā^{dte}cimāpⁱ. I'ni wā^{dte}i'
 cā''ck A'piwā^{dte}i pītige^{dte}cā'' A'penā'wi wā^{dte}cimō'ka''Anig ine'kwā'-
 'cinōg^{ki}. I'n ānā'^{dte}cime^{dte}i'. Nī'n ā'cinō'tawag^{ki}. Ā'kī'gānugi
 nā'ka'^{dte} inī'n A''kanani' cīgwata'megin i'ni wā^{dte}i' pīti'ge pe'kwā'-
 15 gwatāgi ka'ō'ni' sāgi'^{dte}i me'tegu'mi'cigi wā^{dte}i' mawipe'kwā'gwa-
 tōg^{ki}. I'n ā'ināto'tameg^{ki}.

Nā'ka'^{dte} āyī'gi neguti'megu' cā''cketō'A nīgāna'ka'sōwa 'A''penā-
^{dte}i wā^{dte}cimō'ka'Agī'megu. Kāgō'' u^{dte}i'senwi nīgāni'miga'k'.
 Aiyō''mani Me'ckwa'kī''ināg i'n ā''cikeg^{ki}.

20 Ka'ō'n aiyāpa'mi kī''cipyā^{dte}i mamī'cī''A ka'ō'ni nā''k A^{dte}cā'-
 'megu ā'kanaka'nawī^{dte}i kī'gānut^A. Manigā' ānetu'nāmu^{dte}i tcā-
 genwi'megu ā'ta'cikigā'nuginⁿⁱ: "Na'i', tcā'g ānāgōme'nagōw^{we},
 ā'cime'nwikeg ā'kī'cītcāgimenwītcāgatama'wiyāg āwatā'kunama'-
 wage^{dte}i ma'netowag^{ki}, nemamī'cī'e'nānag ā'pwāwimiwe'kwā''ta-
 25 wāgwe 'A'ne'sāg^{ki}. I'ni^{dte}cā' ināne'tāgwa'ki nemamātomo''enānⁿⁱ.
 Ā''citami kīnwā'w āyī'g i'ni wī'inānemenāgwe kāteminā'gu^{dte}i'
 neke'te'sīme'nānanⁿⁱ.''' I'n ā'ta'cinānāgetu'nāmu^{dte}i'. I'ni^{dte}cā''
 ā'mi'ta'ⁱ, "Nata'winaga''ciyāg^{ke}," ā''ine^{dte}i'.

I'ni^{dte}cā''man ā'kwāto'tamāni negu'ti tāta'g^{ki}. Ka'ō'ni nā''ka
 30 kuta'gi nā''k inī'megōnini tāta'g ā^{dte}cimōnⁿⁱ. MA'ni ā'gwi pe'ki
 kwiye'na ke'kānetā'māninⁿⁱ. Nā'nāga^{dte} ā'ca'wigwāni ta'swi^{dte}cā'i
 nōtā'gāyāni netātōt^A. MA'ni tāta'gi kī'cī'tōta mā'nⁿⁱ. Nā''ka^{dte}cā'
 kuta'gi nī''ātōt^A.

one slice ¹⁸ so they may kill their foes; that also is what they ask of you, and that they also may not meet disease, is also what they ask in return from you.'” That is what that puppy says to him.

Only those puppies which are in the center when there is a dance do not die forever: they come back eventually after the festivals are completed. And those who are merely placed there dwell yonder where the manitous dwell. That is what happens to them, so it is told. That is what is told of the puppies that are merely placed there. And it is by these puppies that all (the manitous) who always have well-known places are continuously visited when they go around bringing tobacco; such is the report concerning them. That is why they are merely inside (the lodge) and why they always lie facing the east. That is what is reported concerning them. It is as I have heard regarding them. And it is why at a gens festival those bones which (people) have finished eating (the flesh on) are piled up in a heap within (the lodge) and they are thrown in a pile at (the base of) an oak tree outside. That is what is told of them.

And one kettle is also placed forward ¹⁹ always on the east (side). Anything regarded as superior is placed there.²⁰ That is how it is here in the Meskwakie country.

And when the ceremonial attendant has come back then he who is celebrating the gens festival makes a speech. Now this is what he says every time a gens festival is held: “Now, all to whom I am related, it is well that we all have properly consumed what we dedicated to the manitous, and that you have not refused our ceremonial attendants. That is how our religion is supposed to be. In turn, those who blessed our forefathers will also bless you.” That is exactly what he says there. Then they would be told, “You had better leave me.”

That is as far as I have to tell of this one. And (I shall tell) another story of the same nature. I do not know this very well. I tell it exactly as I have heard it was. I have perhaps finished this. And I shall relate another. That is all.

¹⁸ The dog symbolizes the foe. See also pp. 513, 533.

¹⁹ Translated freely. See -A'KA- in the list of stems.

²⁰ Rendered rather freely.

SOME LINGUISTIC NOTES ON THE INDIAN TEXT.

The Fox text in this paper contains scarcely any grammatical novelties, though it does contain some of the peculiar constructions I have treated elsewhere. So I confine myself to a few of the more interesting points.

Obviatives of participials.—There are a number of obviatives of participials in the Indian text: *nīmi'ni^dtcī'^{i'}*, 514.2; *āwi'ni^dtcī'^{i'}*, 518.23; *kā'kinawātapī'ni^dtcī'^{i'}*, 522.24; *pāmike'tapī'ni^dtcī'^{i'}*, 524.40–41; *pāmike'kinawātapī'ni^dtcī'⁽ⁱ⁾*, 536.9–10; *pāmipītigawā'wā^dtcī'⁽ⁱ⁾*, 536.10; *māmātomā'wā^dtcī'^{i'}*, 514.23.

Participial of the interrogative mode.—As I have stated before, these are very rare. An example in the text is *wī'anemimāme'kwānetamugwāna*, 508.8; another is *nīmī'ka'mugwāna*, 512.34–35.

Obviative of the conjunctive of the interrogative mode.—An example is *ā'ku'kānetaminigwān(i)*, 524.37. Obviously *-aminigwāni* corresponds closely in formation to *-amini^dtcī'* of the obviative of the conjunctive mode.

Participial of the indefinite passive.—The apparent participial of the indefinite passive, in *-ātāna* discussed by me above, pages 284, 285, occurs in this text: *ānātāna*, 512.38.

Obviative of the independent mode.—Such forms are apparently rather rare. An example of the animate plural is *wī'i'citā'ā'niwa'i*, 532.24.

Independent mode, third person animate plural, intransitive.—An apparent anomaly is *ine'kwā'cinōg^{ki'}*, 536.12–13. The fact that *-wag^{ki'}* occurs after a consonant is responsible for the apparent irregularity which, as a matter of fact, is quite in accord with what we should expect, for the combination *-wa-* between consonants is almost invariably contracted to *-ō-* in Fox.

The forms *ā'nato'tā'swā^dtcī'*, 512.11, and *ā'cinato'tā'se'ki*, 536.3, etc., present the same peculiarities discussed by me above, page 495.

The word *kī'cikwā'ckwā'ckwinā'sigānite'e* "after they have made (the food) boil," 512.3–4, is peculiar in construction; the stems *kī'ci-* and *kwā'ckwi-* are clear enough; see the list of stems, page 616 et seq. The words *kwā'ckwinā'sō'wa* it (animate, a deer, for example) boils, and *kwā'ckwinātāwi* it (inanimate) boils, are certainly passives in *-ā'so-* (animate) *-ātā-* inanimate. Therefore it seems clear that the auxiliary *-igā-* is combined with *kwā'ckwinā'so-* making *kwā'ckwinā'sigā-*.

The word *kī'wī^dtcime'to'sānenīmene* "I shall live with you" is rather singular in construction. Clearly the word *me'to'sānenīwa*

"mortal, people" has been stripped of its termination and combined with the instrumental particle -m-, which requires an animate object, and with the stem wī- "with," which has postverbal -t- -^dtci-. See a close parallel in the *International Journal of American Linguistics*, vol. 1, page 50, footnote 4, and *Bull. 72, B. A. E.*, p. 68.

The word, keke'te'sī'menāna "our venerable man" (510.30) is most extraordinary in formation; a possessed noun has been made from the third person singular animate of a verb ke'te'siwa he is venerable. For the elimination of the terminal element see *International Journal of American Linguistics*, l. c.

At 536.17 nīgāna'ka'sōwa seems to force the conclusion that the combination -'swō- becomes -'sō-. See the stems nīgānī- and A'ka- in the list of stems.

THE TRADITIONAL
ORIGIN OF THE FOX SOCIETY KNOWN AS
“THE SINGING AROUND RITE”

BY

TRUMAN MICHELSON

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INTRODUCTION.

The Indian text containing the traditional origin of the Fox society known as "The singing around rite" [KĪWAGAMŏ''iwenⁿⁱ] and whose members are known as "They who go about singing" [KĪWAGA'mō-'Ag^{ki}] was written in the current syllabary, and subsequently restored according to the phonetics of Harry Lincoln, with the exception of a few pages which were restored partly according to the phonetics of Oliver Lincoln and partly according to those of Thomas Scott. The name of the author of the text is withheld by agreement. The author was induced to furnish the information through the efforts of Harry Lincoln, and I hereby express my thanks to both. The translation is almost entirely my own and is based on a grammatical analysis of the Indian text, though I have been aided by an English paraphrase furnished by George Young Bear. That the account given in the Indian text is deficient in some respects, I am fully aware. At the same time it contains far more information regarding this particular Fox society than was hitherto known, owing to the extremely conservative character of the Fox Indians, and is well worth publishing. The linguistic student will notice, besides some unusual grammatical forms that the Indian text contains, an enormous number of verbal stems in proportion to its length, in sharp contrast with the Indian text in "Notes on the Fox society known as those who worship the Little Spotted Calf."

ETHNOLOGICAL NOTES.

The Indian text contained in this volume, besides being the traditional origin of the Fox society known as "The singing around rite," contains quite a little information on general Fox ethnology, and especially on the blessings obtained by fasting and vigil as well as on scalp dancing. The data on the blessings obtained by fasting and vigil may be compared with the following free rendition of a portion of another Fox text:

And another thing, young men are told not to fear ashes: "By fasting and painting your face with ashes you may get a blessing from the manitou. If you do the right thing, you will surely be blessed. If you are afraid, the manitou will know it. People claim that fasting and blackening one's face with ashes is one of the best things that they can do. In the early days it was said that if one fasted long to obtain a blessing from the manitou, he often went on the warpath successfully; or he killed people by fasting so long. Such was the blessing

the person obtained. And you can go and kill game easily. You may become a leader in anything. If there is a war, you may become a leader. And you will always bring your men back safe and sound. They will not be killed by the enemy. You will surely be blessed by the manitou if you take an interest in fasting and are not afraid of doing so. After you have fasted long enough if you desire anything you will obtain it. So fasting is the right thing to do. And if you do this, you must get up early, before our grandfather, the Sun, rises. If anything happens to the people where you are after a few years, nothing will happen to you; you will not be destroyed. This is the only way you can live again. All the people will be benefited by you. This is the best life there is." And this is why children are taught to fast.¹

For additional data on fasting among the Fox Indians to obtain blessings see Mary Alicia Owen, Folk-lore of the Musquakie Indians, page 67; W. Jones, Fox Texts, passim; Michelson, Bulletin 72, B. A. E., passim, and this volume, passim. For data on the Sauk or Fox see the letter of Cutting Marsh (1834) in Wisconsin Hist. Collections, xv, page 129; Isaac Galland, Indian Tribes of the West, in Annals of Iowa, 1869, page 355. For the general subject see the articles Fasting and Religion, in the Handbook of American Indians (Bulletin 30, B. A. E.). For comparative purposes the following additional references are given (which references are not intended to be exhaustive):

For the Sauk:

HARRINGTON, M. R. Sacred bundles of the Sac and Fox Indians. Univ. Pa., Anthropol. Publ. Univ. Mus., vol. iv, no. 2, 1914.

PATTERSON, J. B. Autobiography of Black Hawk. Oquawka, Ill., 1882.

SKINNER, ALANSON. Observations on the ethnology of the Sauk Indians. Bull. Pub. Mus. Milwaukee, vol. 5, no. 1, 1923. pp. 32, 33.

For the Menomini:

SKINNER, A. Social life and ceremonial bundles of the Menomini. Anthropol. Papers Amer. Mus. Nat. Hist., vol. xiii, 1915. pp. 42 et seq., 96 et seq.

——— Material culture of the Menomini. Mus. Amer. Ind., Indian Notes and Monographs, 1921. pp. 53, 54.

For the Iowa:

SKINNER, A. Societies of the Iowa. Anthropol. Papers Amer. Mus. Nat. Hist., vol. xi, 1916. p. 739.

For the Kansas:

SKINNER, A. Kansa organizations. Ibid. p. 769.

For the Omaha:

DORSEY, J. O. Omaha sociology. Third Ann. Rept. Bur. Ethn., 1884. p. 266.

FLETCHER, ALICE C., and LA FLESCH, FRANCIS. The Omaha Tribe. Twenty-seventh Ann. Rept. Bur. Amer. Ethn., 1911. pp. 128 et seq.

For the Osage:

FLETCHER, ALICE C., and LA FLESCH, FRANCIS. Ibid., p. 132.

¹ Michelson, How Meskwaki children should be brought up. In American Indian Life, ed. Dr. E. C. Parsons, p. 82.

For the Assiniboin:

LOWIE, ROBERT H. The Assiniboine. *Anthrop. Papers Amer. Mus. Nat. Hist.*, vol. iv, pt. 1, 1909. p. 47.

For the Natchez:

SWANTON, JOHN R. Indian tribes of the lower Mississippi Valley and adjacent coast of the Gulf of Mexico. *Bur. Amer. Ethn.*, Bull. 43, 1911. p. 177.

For the Chitimacha:

SWANTON, JOHN R. *Ibid.*, p. 353.

For the Ojibwa:

JONES, WILLIAM. Ojibwa texts. Truman Michelson, *ed.* *Pub. Amer. Ethn. Soc.*, vol. vii, pt. ii, 1919. *Passim.*

RADIN, PAUL. Some aspects of puberty fasting among the Ojibwa. *Geol. Surv. Can.*, Dept. of Mines, Mus. Bull. No. 2, Ottawa, 1914. pp. 69-78.

These references are quite sufficient to show that not only has the general idea of obtaining blessings from supernatural powers by fasting and vigil been disseminated, and has not arisen independently in the separate tribes, but also that in certain cases at least the specific type has also been diffused.

For data on the scalp dance, war dance, etc., of the Fox Indians beyond that contained in the present volume consult A. B. Busby, *Two summers among the Musquakies*, pages 42, 103, 104; M. A. Owen, *Folklore of Musquakie Indians*, page 59 et seq. For data on the Sauk or Fox see Major Morrell Marston, Letter to Rev. Jedidiah Morse, 1820 (in E. H. Blair, *Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes*, vol. ii), page 158 et seq.; Isaac Galland, *Indian Tribes of the West*, in *Annals of Iowa*, 1869, pages 274, 275. For the general subject see the article *Scalping* in the *Handbook of American Indians*, Bull. 30, B. A. E., and the works of Friedrici cited therein; and G. B. Grinnell, *Coup and Scalp among the Plains Indians*, *Amer. Anthropologist*, n. s. vol. 12, p. 296 et seq. For comparative purposes a few additional references are given:

For the Sauk:

PATTERSON, J. B. *Autobiography of Black Hawk*. Oquawka, Ill., 1882. pp. 17, 60.

ARMSTRONG, PERRY A. *The Sauks and the Black Hawk War*. Springfield, 1887. p. 18.

CATLIN, GEORGE. *North American Indians*. Vol. 2. Phila., 1913. p. 244. [See figure 297.]

For the Menomini:

SKINNER, A. War customs of the Menomini Indians. *Amer. Anthrop.*, n. s. vol. xiii, 1911. p. 309 et seq.

——— Social life and ceremonial bundles of the Menomini. *Anthrop. Papers Amer. Mus. Nat. Hist.*, vol. xiii, 1915. p. 117 et seq.

——— Material culture of the Menomini. *Mus. Amer. Ind.*, *Indian Notes and Monographs*, 1921. p. 63.

For the Plains Cree:

SKINNER, A. Political organization, cults, and ceremonies of the Plains-Cree. *Anthrop. Papers Amer. Mus. Nat. Hist.*, vol. xi, 1916. p. 535.

For the Kansas:

SKINNER, A. Kansa organizations. *Ibid.* pp. 757, 759.

For the Ponca:

SKINNER, A. Ponca societies and dances. *Ibid.* p. 791.

For the Blackfoot:

WISSLER, CLARK. Societies and dance associations of the Blackfoot Indians. *Ibid.* p. 458.

For the Assiniboin:

LOWIE, ROBERT H. The Assiniboin. *Anthrop. Papers Amer. Mus. Nat. Hist.*, vol. iv, pt. 1, 1909. p. 30.

For the Dakota:

RIGGS, STEPHEN R. Dakota grammar, texts, and ethnography. *Cont. N. Am. Ethn.*, vol. ix, 1893. p. 26 et seq.

For the Omaha:

DORSEY, J. O. Omaha sociology. *Third Rept. Bur. Amer. Ethn.*, 1884. p. 330.

FLETCHER, ALICE C., and LA FLESCH, FRANCIS. The Omaha tribe. *Twenty-seventh Ann. Rept. Bur. Amer. Ethn.*, 1911. p. 432.

Here again it is evident that these ceremonies have not arisen independently but have spread by diffusion. Since, however, we have differences in details, it must be assumed that fusion with pre-existing ceremonies has taken place, or that a particular bent has subsequently been given the ceremonies in the separate tribes. It may be noted that in the same area other ethnological phenomena have spread extensively, e. g., mortuary customs and beliefs, the Midē'wiwin. A rather peculiar transformation is the Fox tribal dual division (and similarly that of the Sauk, Kickapoo, and Prairie Potawatomi): obviously in function it corresponds in part too closely to the Iowa Tūkala and Mawatani societies (and the correspondents in certain other Siouan tribes) to be of independent origin. That the Fox Tō'kân^{NA'} was Siouan in origin as far as the name is concerned was suggested to me by Professor Lowie, of the University of California. For borrowings on the part of Siouan peoples from Algonquian ones and vice versa see also Paul Radin, *Ritual and significance of the Winnebago medicine dance*, *J. Amer. Folk-Lore*, 24, page 149 et seq.; in the article *Winnebago* apud *Handbook of American Indians*, Bull. 30, B. A. E.; pages 384, 385 in *American Indian Life*, ed. Dr. E. C. Parsons; Truman Michelson in the *Proceedings of the National Academy of Sciences*, 2, page 297 et seq.; Robert H. Lowie in *Holmes Anniversary Volume*, page 293 et seq., *Culture and Ethnology*, page 153.

It will be noticed that the morality enjoined upon the youth by his grandfather is substantially the same as is given in How Meskwaki children should be brought up (*vide supra*). Going to war without taking a sacred pack to the Fox mind is an incredible piece of folly; cf. the story of Apaiyāsa given by William Jones, *Fox Texts*, page 164 et seq. However, the story is not pure fiction: the Foxes even now remember when and where the events took place.

The general ritual of the society is given in the course of the present narrative. The society is relatively recent in origin, though the exact date of its origin is unknown. For some time it has practically ceased to function. The last time it functioned at a funeral was at that of Jim Peters (1917); and at an adoption-feast, in the summer of 1922. By good fortune I witnessed both of these events. Formerly the initiation consisted in drumming, etc., for four days. The head man decided who was to be admitted. There were no fees to be paid by the candidate. No one could ask to be taken into the society. When a member died a new member was elected when the adoption-feast took place. At the adoption-feast any member of the society might ask an outsider to dance with them. A person asked would be morally obligated to do so. He then would be fed at the same time as the members of the society, not with the outsiders. This happened in the ceremonies in the summer of 1922. The following are the present (1923) members of the society: Jim Thompson, Henry Samasaw, Joe Peters, Albert Brown, Bill Wanatee, Isaac Wanatee, Willie Johnson, Mānetowesie (a woman), Mrs. Jim Peters.

KIWAGAMŌ''IWEN^{NI}.

Kwī'ye'sā'A negu'ti' "Kegini'gwākepīw^{WA}" ā'i'ci'su^{dtc}i', nyāna-nwīpe'pōnwā^{dtc} ā'wāpima'katā'wīne^{dtc}i neguta'megu. Medā'swīkanāgi'i'nigin ā'A'came^{dtc}i'. Kutwā'ci'g ā'ta'swīpe'pōnwā^{dtc} ō'ni nāwa'kwānigin ā'wī'seni^{dtc}i'. Ume'cō'me'san īn ā'wāpi'ā^{dtc}i'ā^{dtc}i' 5 mo'egu^{dtc}i': "No'ci'i, nī'na kī'anemi'ā^{dtc}imo' ānā'pa'wai'yanin uwi'yāyā'A kete'minō'ke'. Āne't ā'gwi menwigī'wā^{dtc}ini mane'towag ā'keteminā'gāwā^{dtc}i'. Āyā'pwāwi^{dtc}ā'pe'kine'pwā'kāgi ke'kyā'agi'megu A'kawāpagā'mowag^{ki}. Me'tō^{dtc}i wāpatamā'gāwag ānā'pa'wāwe^{dtc}i'. Wī'anemimegu'ā^{dtc}i'mo'e^{dtc} ānā'pa'wāgi wī'pwāwi- 10 myā'cigi'ni^{dtc}i' pe'tciketeminā'gāni^{dtc}i'. Ī'ni' u'wīyā'A ā'ketemi'nāgu^{dtc}i myā'cigi'ni^{dtc}i', āne'tā' cā'cki'megu kā'sip uwi'yāwāwi wī'cigipemāte'siwag^{ki}. Āgwi^{dtc}ā' wī'nāni natawāneta'magwini kīnā'n^{NA}. Mani^{dtc}ā'i natawāne'tamag^{kwe}, wī'i'ci'anemime'to'sā'ne- 15 nīwa wī'anemi'i'ci'A semi'ā'wagwānⁿⁱ, manā'k ai'yā'kowimā'i i'ane-mime'to'sāne'niwit^A. Ī'na i'anemiketemāgime'to'sāne'niwit^A. Īni-^{dtc}ā' īnug^{ki}, no'ci'i', wā^{dtc}i mani tō'tōnānⁿⁱ. MA'nimā' ā'māma-^{dtc}katāwī'nenānⁿⁱ, ā'gwigā'kāgō' i'cimyā'citōtō'nāninⁿⁱ. Īnugi^{dtc}ā' mani keteminawe'sī'iyān^{ne}, wā'nimō^{dtc}i kete'minō'ke mane'towag i'wā'wenet^{wi}. Kā'ta^{dtc}ā'i', 'neketemā'gi'egwa ne'me'cō'^A, ināne'- 20 mī'kanⁿⁱ. Nīnamā' ā'yī'gi wī'menwipemāte'sī'iyāni ketenā'ne-men^{ne}. Ī'ni wā^{dtc}i mā'katāwī'nenānⁿⁱ, ā'igu^{dtc} ume'co'anⁿⁱ. Nō'i'g ā'ta'swīpe'pōnwā^{dtc}i pe'kimegō'n ā'wīgā^{dtc}ima'katā'wīne^{dtc} ā'ki'cipe'kike'kā'netag ā'pwāwiwā'nī'kā^{dtc} ā'ci'me^{dtc}inⁿⁱ. Ā'penā'-winig ā'pōnima'ka'tāwī^{dtc}i'. Ī'nigā' petegi'ci'megu ā'penā'winig 25 ai'yā'pī'tcinā' ā'ma'ka'tāwī^{dtc}i': ā'wāwā'ne'ckā'i^{dtc} īni'megu ā'ma-^{dtc}katā'wīne^{dtc}i', nā'k ā'ne'ckime^{dtc}i neguta' wī'ā^{dtc}i kī'ki'ki'meg ā'kīmī^{dtc}i'meg^{ku}, ā'ma'katā'wīne^{dtc}i'. Īninā'īni nō'i'g ā'ta'swīpe'-pōnwā^{dtc} i'n ā'pōni'īni'cawī^{dtc}i'. Ā'cime^{dtc}i'megu ā'i'cawī^{dtc}i'. Wāpīke'siyānigin i'n ā'wāpima'katā'wīne^{dtc}i'. Kī'ciwā'pī'agōni'ki- 30 winigin i'n ā'wāpi'utenawā^{dtc} ā'negutu'gunī^{dtc}i nā'k ā'ni'cu'gunī^{dtc}i tca'tcawīⁱ.

Nāwīpepō'nigin ā'ni'cu'gunī^{dtc} ā'ā'pa'wā^{dtc}i, "Na'i, no'ci'i, pōniwāwī'cāpenā'tōnu kiya'w^{wi}. Kekete'minōn^{ne}. Cā'cki wāpa'ge kī'wa^{dtc}ā' A'nemō'^A. Wī'nyānwāpyā'ge'siwa pegi'ke'cwate wī'A- 35 'ca'miyanⁿⁱ. Mani^{dtc}ā' wī'A'pī'tci'giyan i'n i'ca'wiyan^{ne}, tāpwā-

THE SINGING AROUND RITE.

When a boy called "Has-an-eye-and-is-sitting" was five years old, they began to make him fast somewhere. He was fed at ten o'clock. When he was six years old, he then ate at noon. Then he began to be repeatedly instructed by his grandfather: "My grandchild, you must tell me in the future of what you dream, if anyone blesses you. Some of the manitous are not good when they bestow blessings. Before (a child) is really very intelligent the old people watch out (for them). It is as if they look into what is dreamed. They must continue to be told what is dreamed so that evil (manitous) do not accidentally bestow a blessing. When anyone is blessed by those who are evil, some (are) merely (blessed as regards) their bodies only, so that they will be strong in life. That verily we desire not at all. This verily is what we desire, that we may continue to help the future people, those who shall live in the future far after (us). They are the ones who will live in wretchedness in the future. That verily, my grandchild, is why I do this to you to-day. In making you fast earnestly, in so doing I do not in any way ill-treat you. If you are truly blessed this day, if by chance the manitous bless you, it will be well. Do not think of me, 'my grandfather treats me harshly.' I also surely desire you to live a good life. That is why I make you fast, my grandchild," he was told by his grandfather.

When he was seven years old he was made to fast very carefully, as he already thoroughly understood (and) did not forget what he was told. In summer he ceased fasting. Up to that time he fasted once in a while in summer; when he was naughty he was made to fast, likewise when he sneaked off though forbidden to go any place, he was made to fast. At the time he was seven years old he ceased doing so. He did what he was told. Whenever cold (weather) began then he began to be made to fast. After snow began to be on the ground he began to fast regularly for a day and sometimes for two days.

In the middle of winter when he (had fasted) two days, he had a dream: "Now, my grandchild, cease making your body so excessively hungry. I bestow a blessing on you. Only you must cook a dog for me to-morrow. If you cut him up so as to be divided in five parts, you will feed me. This, verily, will be the extent to which you

'ta'wiyan^{ne}, ä'ci'menän i'ca'wiyan^{ne}. Wâpami' ma'na," ä'igu^{dte}.
 Îte'p ä'i'nâpi^{dte} ina'tci pa'citô"ä'an ä'wâpe'ckitepâpi'ini^{dte}. "Î'ni
 ke'nâwâw^{wa}, ki'nagâ' inⁿⁱ," ä'igu^{dte} inini kâteminä'gu^{dte}inⁿⁱ.

Nä'kânin ä'wâ'pamâ^{dte}ci kânône'gu^{dte}inⁿⁱ, pe'ki^{dte}ci'megu ä'nawâ-
 5 nineni'ä'ini^{dte}ci me'to'sâneniwani'megu.

"Nä'ka ma'ni wî'i'ca'wiyanⁿⁱ. Me'ce'megu nâ'inä'i kî'atâ'pena
 nâta'winōni nâ'inä'megu natawâne'tamane wâ'wene'ki'. Me'cemâ'-
 megu kabō'twe kî'natawâneta anemi'giyan^{ne}. Ägwigä' wî'wâwa-
 nâneme'nânini nâ'inä' natawâne'taman^{ne}. Aiyō'kâ'megu wî'na
 10 kîwikege'siwagi kî^{dte}ime'to'sâne'niwag^{ki}. Ninânagä' ini mînage-
 dteci kâteminawa'ge^{dte}cig^{ki}. Ninânâni tepânetamäg^{ke}. 'Ö' nepa-
 kimâpe'na wîna'megu ä'inâneti'wâ^{dte}ini wî'ke'ka'amâ'tiwâ^{dte}.
 Cewâ'n ä'gwi nînanânig i'na'u^{dte} ä'ne'kō^{dte}ci u'^{dte}ciwâpi nene'kâ-
 nema'ge^{dte}inⁿⁱ; kâteminawageta'megōna wâpa'maget^ä," ä'igu^{dte}.
 15 "Kînaiyō'mani kekî'ci'ä^{dte}imo'ene wî'a'pî'tci'giyani täpa'kwi nata-
 wâ'netaman^{ne}. Îninä'ini na'î' ma'na ke'ka'amawî ma'na i'ni
 nâta'winōni wî'inä'nemagi kâ'kâ'netag^{ka}; ini'megu wî'ke'ka'a'mō-
 neg^{ki}. Kî'wâwânânemâwagi^{dte}câ'i me'to'sâ'neniwa nâ'inä' wî'ne-
 'sa^{dte} i'n aiyō'tenate nâta'winōnⁿⁱ. Me'cena'megu penō^{dte}ci kî'u-
 20 dteipana^{dte}ci'aw^{wa}. Tcâgi'megu wî'kegyäpîgwätägä' inä'nemate
 kî'wâwânânemâwa'megu wî'tanâ'penä^{dte}. Nâ'ka tepe'ki kî'wâ-
 'säyâpi ini kege'ckamane nâta'winōnⁿⁱ," ä'igu^{dte} ini'ni kâteminä'-
 gu^{dte}inⁿⁱ.

Ä'tō'kî^{dte} ini'megu ä'cipōniwî'gowi^{dte}. Wâpanigî'ni ne'ci'k
 25 ä'a'wiwâ^{dte} ume'co'an ä'ä^{dte}ci'mo'ä^{dte} änâ'pa'wâ^{dte}. Kî'citcägä-
 dteci'mo'ä^{dte}, "Wâ'na i'ni, no'ci'i, inu'gi kî'na ma'n ä'kete'-
 minō'k i'na neguti ma'netōw^{wa}, 'pe'ki ma'netōwa' kete'citä'epe-
 tu'g^{ko}. Pwâwimâ'imani'ä^{dte}imo'iyane'e' cä'cki'megu wäpyäwî'-
 yane' ä'ine'k i'cawî'yane'e', pe'ki'megu ketemägi'ene's^ä. Mani-
 30 yugä'ⁱ, 'wâ^{dte}câ'i, ä'ine'kⁱ, 'kî'nyānanwäpyä'gi'äw^{wa}, ä'ine'kⁱ,
 ägwigä' ini ke'ten ane'mo'ani keka'ki'sō'wimeg^{ka}: i'yā'mä' nīgā'n
 anemi'unî^{dte}cāne'siyane nyānanwî'megu kenatawâne'tamägwa kenî-
 dte'ne'sa'ⁱ; i'ni ta'sw āminepō'iwâ^{dte}ci kenî^{dte}cā'ne'sag^{ki}. Nâ'ka
 wâ'wene'kināta'winōnⁿⁱ, ä'ine'ki wî'nāne'sema^{dte}ime'to'sâne'niwa'ⁱ
 35 ägwimā' ini wäwe'ne'kinⁿⁱ. Kutagimā' wâ'wene'k u'wîyâ' ä'ä-
 'kwamatagi nâ'sä'ckägwi^{dte}, i'nimâ'i wâ'wene'ki'. Îni^{dte}câ' kâ'kâ'-
 netaga nâta'winōni nānā'sä'ckägwiwâ^{dte} i'na mānwina'wâ'āta me-
 'to'sâne'niwa'i te'pānegwa me'to'sâne'niwa'ⁱ. Na'ina' nâ'pegini
 kî'cāgu^{dte}ci'kâ'twānetä'gu'si'w^{wa}. Înigä' myāne'twî': maiyomaiyō'-
 40 äwagi me'to'sâne'niwa' i'ni kâ'kāne'tagig^{ki}. Ma^{dte}cimanetō'amâ'
 ina kâ'teminō'k^ä, no'ci'ⁱ. Ä'gwi^{dte}câ' wî'na kunama'wâ^{dte}in
 ä'ciketeminō'kⁱ. Kâ'ci^{dte}câ' i'cinā'gwi'tōwa u'wîyaw^{wi}, no'ci'ⁱ,
 i'na kâteminō'k^ä?" ä'igu^{dte} ume'co'anⁿⁱ.

will mature if you do that, if you believe me, if you do what I tell you. Look at this person," he was told. As he looked in that direction, lo! there was an old white-headed man seated. "Well, you see him, that is you," he was told by the one who blessed him.

And as he looked at the one by whom he was addressed, lo! it was a very handsome person indeed.

"At any time you desire you will pick up fine medicine. At some time soon as you continue to mature you will desire it. I shall not fail to know when you desire it. To be sure your fellow-people go about here in possession of it. Yet we give it to those we bless. We own it. Oh, to be sure, we may give them permission to transfer it to each other, as they are inclined. But we do not think of those (who have it) one after the other subsequently; the very person whom we bless is the one we look after," he was told. "I have now told you how long you will live if you desire it. At that time transfer that medicine to this one¹ so I shall think of one who knows it; in the same way it will be transferred to you. You will truly have power to kill the people when you use that medicine against them. You will destroy them even from afar. If you desire that all be blind, you will have power over them so they will be so afflicted. And you will see as well in the night as in the daytime if you have that medicine," he was told by the one by whom he was blessed.

Then he awoke and at once ceased to be sleepy. The next day when he and his grandfather were alone he told him what he had dreamed. After he had told him all, (he was told), "Well now, my grandchild, this day when that single manitou blessed you, you probably thought, '(he is) a true manitou.' If you had not told me this, and if you merely proceeded to do as he told you, he would ruin you terribly. Now when he said this to you, 'cook him,' when he said to you, 'you are to divide him into five parts,' he did not really mean that he demanded (?) a dog from you: yonder in the future he indeed desires of you five of your children-to-be; exactly such is the number of your children who would die. And the good medicine of which he speaks to you so that you may kill people, it is not good at all. Another (medicine) is really good, when it cures any one that is sick, that really is good. The one who truly knows the medicine that cures each and every one, the one who thereby gladdens the people, is beloved by them. When he (she) dies, he (she) is terribly lamented. And that (other) is evil: those who know it make all the people cry. It is surely a little evil spirit who has blessed you, my grandchild. Verily, you must not accept the blessing as he has bestowed it upon you. Pray, how did the one who blessed you make his body appear?" he was told by his grandfather.

¹ That is the manitou bestowing the blessing.

- “Pe’ki^dtcā’ megu me’to’sā’neniwa nawā’nineni’ā’iw^{wa},” ā’i^dtcē’.
 “Ī’ni ku^dtc ā’cawī^dtc ina ma^dtcima’netōw^{wa}. Mānāwā’gā’i^s,
 wī’i’cimegutāpwā’ tāgu^dtc uwi’yā’an i’cinā’gwi’tōw u’wiyaw^{wi}. Pe-
 ‘kigā’ wina’megu ne’ciwanā^dtcinā’gu’siw^{wa}; ō’sōwānagwīwagā’ip’i^s;
 5 A’cāti’e’gip i’ci’geniwi ‘ā’kwana’ka’tenig ō’sōwānag^{kw}i^s. Aiyigwā’-
 me’siwa wī’ute’^dtcenā^dtcē me’to’sāne’niwa’i^s. Ī’ni wā’^dtcē kī’wi-
 ‘aiyigwā’me’si^dtcē wī’ketemi’nāgā^dtcē, ku^dtcē’ kāsipi’megu kī’na
 tāpa’^dkwike’kyā’kap^a. Cewā’ ketemāge’^si’kapa kī’cinepōwāte-
 ‘egā’ni kenī^dtcē ne’sag^{ki}. Nā’ka’megu ānemiwī^dtcawī’watēigi
 10 nāne’powā’s^a; anemigā’uwi’wiyane nāne’powā’s^a. Kīwiketemāgi-
 kiwī’tā’kap^a. Me^dtcē’wā’gā’ me’nwipeme’nene’sa pwāwītcinawā’-
 matēigi ke’kyaiyane. Ī’ni, wani’kātānu^dtcē’ megu ānā’pa’wai-
 yanⁿⁱ, no’ci’ⁱ,” ā’ine^dtcē’.
- Ā’pwāwī’ini’ina’^{nō}kyā^dtcē ā’ci’megu^dtcē ini’ni kāteminā’gu^dtcinⁿⁱ.
 15 Menō’kamīnigi nā’kān ā’pōnimāma’ka’tāwī^dtcē’. “Wī’nawā^dtcē-
 nā’ka’ā^dtcimo’^{enān}ni, no’ci’ⁱ,” ā’igu^dtcē ume’^{co}’anⁿⁱ. “Pe’ki’-
 megu ketā’pi’i ā’ci’menān ā’ica’wīyanⁿⁱ. Ketāpi’tu kīya’w^{wi}.
 Īni^dtcē’ wā’^dtcē me’tō’^dtcē anemi’ā^dtcimo’^{enān}ni. Āneta’ mani
 kwiye’^{sā}’ag ā’mā’katā’wīne^dtcē i’citā’^āwagi wī’wāpi’ka’wāwā^dtcē
 20 i’^{kwā}wā’ⁱ. Ā’gwi^dtcē’ menwīwetō’wā^dtcēni Ī’ni ā’ca’wītcig uwi’-
 yāwāw^{wi}. Tcā’kwāpyāyāniwi ume’to’sāneni’wenwāw^{wi}. Mā’ni-
^dtcē’ ā’cime’nwikeg ā’nawā^dtcē’ megunana’i’^{kameg} uwiyāni’naw^{wi}.
 Pe’ki’^{meg} ā’wigā^dtcēipe’^{cigwima}’ka’tāwīg āwā’^{si} wā’wenet^{wi}. Me-
 ‘cena’ kī’ci’kāti’^{sugin} upyāni’^{meg} ā’nawā^dtcēiwā’pame^dtcē i’kwā’wa
 25 mā’nawāwita wī’negutiwī^dtcē’wītīg^{ki}. Ku^dtcē’ megu i’^{cigenwī} wī’na
 pe’^{ki} wī’pecigwī’wetōg uwiyāni’naw^{wi}. Nīgā’n ā’tā’wī māwā^dtcē-
 ‘kowi’^{megu} myā’citā’^āgani nā’^{inā} ā’māme^dtcinā’^{igwāni} wā’-
 ‘sāyāw^{wi}. Ā’gwi ke’kā’netagini me’to’sā’neniwa mān^{ne}. Cā’cki’-
 megu māmetaiya īnugi’^{megu} mā’n ā’pemāte’^{siyagwe} wā’patam^{wa}.
 30 Ku^dtcē’ tcāgi’^{megu} ā^dtcimo’^ā’sōwā’ cewā’na wani’kātāmwa’^{megu};
 āwā’^s ā’ci’tā’^ātcē ā’ciwāwāne’ckā’igenig^{ki}. Maniyu kī’nānugi
 nō’i’^g āwā’^{simā} īn ā’tā’^{swipepō}’nwāyanⁿⁱ, kāwagi’^{megu} kekwiye’-
 ‘sā’ⁱ. Nīnā’na mā’n aiyā’pi’^{tcē}’giyāg^{ko}: mā’^A’g īnu’^{gi} pā’ci’^{to}’agi
 pā’ci’^{megu} kātawīne’^{swāpitage}’sī’wā^dtcēni mā’^{katā}’wīwag^{ki}.
 35 Āgwigā’ⁱ’ce’^{megu} i’cawī’wā^dtcēni mā’^A’g^{ki}: āne’ta^e na’imī’^{ke}’^dtcē-
 ‘i’wāwag^{ki}, āne’ta^e na’ā’^{piwag}’^{ki}, āne’ta^e’^{aniwī}’^{sāwag}’^{ki}: kīnāgw
 īnigi penō’^dtcē i’ci’anō’^{kānāpi} kāgō’ ā’cike’^{nigin}ni^s. Kāgō’^{iyugā}’-
 ‘megu mīnā’^{pi}: me’sānetamōgi’^{megu} ā’ciketeminawe’^{sī}’wā^dtcēni^s.
 Ī’ni ku^dtcē’ wā’^dtcē pwāwipāwā’^{nemug} a’peno’^A ‘mā’^{katāwī}’ⁿnu’^s,
 40 ā’ine^dtcē’. Tcāgi’^{megu} i’cina’ⁱ’geniwi’^{uwi}’yāwāwī pe’^{ki} mane’towa’ⁱ
 kāteminā’gu^dtcēgi wī’na Ke’^{tcima}’netōw ānō’^{kā}’nā^dtcē’i’ wī’^{kekete}-
 mina’wāni^dtcē mā’^{katāwī}’ⁿⁱ’^dtcē’ⁱ. Īnugigā’^{mani} ne’^k ānemipwā-
 wine’^{kike}’^{kyā}’wanāni ‘anemimāma’^{katā}’wīyan^{ne}, anemi’ā^dtcimo’-
 ‘iyane kī’^{ke}’^{kānemene}’^{megu} na’^{ikege} keteminawe’^{siyan}ne^s, no’-

"He was a human being and a very handsome man," he said.

"That is how that evil manitou is. And (his forms) are many, he changes the appearance of his body so that he will be believed in by any one. Yet his appearance is really very ugly; he has a tail, it is said; his tail is like a spearhead on the end, it is said.² He does his best to get people. That is why he goes around eagerly to bestow blessings, yet you alone would reach old age. But you would be wretched after your children died. And those you marry in the future would die one by one; if you continued to marry, they would die one by one. You would go about living in wretchedness. Nor would those who are not related to you take good care of you when you are aged. That is all, forget indeed what you dreamed, my grandchild," he was told.

He did not do as he was told by the one who blessed him. In the spring he again ceased fasting earnestly. "I shall stop to again give you instructions," he was told by his grandfather. "You please me very much by doing what I told you. You do a good thing for yourself. That is why I in a way continue to instruct you. Now some boys when they are made to fast desire to begin to court women. Those who do that truly do not lead a good life. Their life is short. This verily is good, when they stop first to take care of their lives. When one fasts carefully and uprightly it is much better. At any time after they have taken care of themselves they may stop to slowly look at a well-behaved woman so as to marry one. For it is a rule to lead an upright life. There is ahead of us a very great sorrow, at the time whenever it is daylight for the last time. Many people do not know it. They merely consider the joy of this day while we are alive. Yet all have been instructed but forget it; they think more of what is evil. Now you this day, when you are somewhat more than seven years old, are still a boy. This is how old each of us (others) are: to-day these old men, even nearly thirty years old, fast. These do not do so merely for nothing: some have knowledge of doctoring, some have (supernatural) power of sight, some excel in running: these are sent even far off when anything happens. They are indeed given something (as a reward): they derive benefit from the way they were blessed. And that is why a child does not think light of it when told 'fast.' The bodies of those blessed very much by manitous are (rewarded) in all possible ways, manitous whom the Great Manitou himself employs to bestow blessings on those who fast. Now this day as long as you continue not to be old (and) if you continue to fast earnestly, if you continue to tell me (your dreams), I shall make you know if you have been blessed properly, my grandchild," he was told by (his grandfather). "That is as far as I resign myself, as I cease being

² Naturally a European concept.

'ci'i', "ä'igu^{dtc}i". "I'n ä'kwipagi'säne'tamāni nīya'w^{wi}', ä'pōnika-
'cki'A'semi'i'wāyāni kǎ'gō'ä'i', i'ce^{dtcā}' kīn ä'anemipe'seta'wiyan
änā^{dtcimo}'enānⁿⁱ', ä'pī'tcipwāwima'katā'wiyanⁿⁱ'. Netagwinata'-
wāneta wī'tāpa'kwīyanⁿⁱ'. Kāta^{dtcā}'megu nā'inā' kī'ci'giyane
5 mā'si natawānemī'yāgan i'kwāwagi pwāwike'kānetamā'so'kani
wī'anemi'ca'wiyanⁿⁱ', kī'pwāwi'wā'na nā'i' kī'cinutamāti'so'wanāni
wī'anemi'i'cimenwipemāte'si'wanānⁿⁱ', tcāgigā' ō'n unī^{dtcāne}'si-
yane wī'menwipemāte'siwā^{dtc}i'. I'eike'kānetamane wāwe'nete'sa^ε
nī'cwāpitagigā' ta'swīpepō'nwāyan āwa'simā'kǎ' A'kwima'katā'wī-
10 yan^{ne}', no'ci'i', "ä'igu^{dtc} ume'co'anⁿⁱ'.

Ä'tāpwā'tawā^{dtc}i'megu A'penā^{dtc} ä'ci'megu^{dtc} ini'megu ä'ane-
mi'cawī^{dtc}i'. Cwā'ci'ga nā'k ā'ta'swīpe'pōnwā^{dtc}i' nā'ka'meg
ä'wāpimāma'katā'wine^{dtc}i'. "Na'i', no'ci'i', "ä'igu^{dtc}i' nā'k
ume'co'anⁿⁱ', "iniyā'pi nā'ka pe'ki wī'māmīgwā'soyanⁿⁱ'.
15 Kī'A'ci'tōne wī'ai'yōyan ā'ma'katā'wiyanⁿⁱ': 'ma'katāwī^{dtc}i-
ganⁿⁱ' i'cite'kātāpⁱ'. Ä'nātegi pa'citō'a me'te'gwi wī'ku'pimi'ci
me'ce'megu ānegi'kwā'kwatō'inig^{ki}'. Ä'wigā^{dtc}i'pepena'ge'cag^{ki}'.
Negute'nwi 'ä'kō'sitāg ā'a'ku'cag^{ki}'. Ä'kǎ'ke'sag^{ki}'. Kī'cā'katā'-
niginⁿⁱ', "Na'i', no'ci'i', mā'n ini ma'katāwī^{dtc}i'gan ā'cite'kātāg^{ki}'.
20 Tagāwī'megu kī'A'ka'sa wī'i'ci'megumenwītāpa'kwima'katāwīgā-
noyanⁿⁱ'. Pāpye'teigā'megu mā'ni wī'tcāgā'wāyanⁿⁱ' i'cigenwi
mā'n inu'g ā'pepōg^{ki}', "ä'igu^{dtc} ume'co'anⁿⁱ'. "Kī'agōtugā-
'megu' mani kī'ci'aiyō'yaninⁿⁱ'. Māme^{dtc}inā'megu nā'inā' ä'wā-
'ci'ō'wanāni tcāgā'waiyan i'ninā'i wī'ke'kāne'tamāni pe'k ā'cime'-
25 nwi'kegi wigā'siyan ā'ma'katā'wiyanⁿⁱ', no'ci'i', "ä'ine^{dtc}i'.

İnip ä'ä'tāgi keteminawe'siwenⁿⁱ'. Tcāgā'wāgin ininā'ip ā'ke-
teminā'gāwā^{dtc}i' manetowag^{ki}'. Äne't A'cku'wāwag A'ne'kī' inini
ma'katāwī^{dtc}i'ganānⁿⁱ'; cemā'megu unī^{dtcāne}'siwāte wī'uma'katā-
wī^{dtc}i'ganānⁿⁱ'. Ä'na'i'se'tōwā^{dtc}i'; kī'ci'unī^{dtcāne}'si'wā^{dtc}in ini
30 kī'cikutwā'ci'gata'swīpepōnwā'ni^{dtc}in ā'tā'pena'mowā^{dtc}i'; āg-
wigā' äyigi me'cemegō'na' A'tō'wā^{dtc}inⁿⁱ': mī'cāmeg A'tōwag^{ki}'.
Ka'ō'ni nā'inā'i wī'atā'penamo'wā^{dtc}inini kīgā'nowagi nā'inā' nā'k
ā'na'i'se'tōwā^{dtc} ini'megu ā'cikigā'nowā^{dtc}i', me'tō^{dtc} ä'ā^{dtcimo}'-
'āwā^{dtc} ä'na'i'se'tōwā^{dtc} iniye' tātāg ā'pyā^{dtc}imāma'katā'wīwā^{dtc}i'.

35 "Ō'n inigi mane'towagi ke'tena'megu ā'nāgatawāneta'mowā^{dtc}
inin āmi'tātāgi kātemina'wātci'g i'ni wāma'katāwī^{dtc}i'ganānⁿⁱ'.
'Ō'n inin ā'aiyō'wā^{dtc}inini mā'katā'wītci'gi me'cena'megu nō'magā'
ā'ma'katā'wīwā^{dtc}i'. Cewā'na me'tenō'megu pwāwiwāwane'ckā'-
'iteig ape'no'ag^{ki}'. Ä'gwi ku^{dtc} ā'pe'n i'cawī'wā^{dtc}in ape'no'ag^{ki}'.
40 Kā'kami'meg ā'a'cki'apeno'ā'iwā^{dtc} u'^{dtc}i'wāpi nāgatawāne'māwag
i'n ā'cikī'cāne'māwā^{dtc}i' wānī^{dtcāne}'sitci'g^{ki}'. Ke'ki'nawā^{dtc}i' kī'kī'-
twāwag ā'teage'ci'iwā^{dtc}i' nā'k ā'kwā'ā'kwāwag ini'gi wī'pwāwī'-

able to be of aid in any way, as long as you continue to listen to what I say to you, as long as you do not cease fasting. I also desire you to reach (your allotted) span of life. Do not when you have grown up (?) desire women, for you might not know what will happen to you in the future; do not desire them before you have come to an understanding of yourself and know that you will live well in the future, and that if you have children they will all live well.³ If you know (these things) it would be fine if you fast until you are more than twenty years old, my grandchild," he was told by his grandfather.

He believed (his grandfather) and always continued to do exactly what he was told. And when he was eight years old he again began to be made to fast earnestly. "Now my grandchild," he was told by his grandfather, "eventually you must try very hard. I shall make you what you will use in fasting: it is called a 'fasting instrument.'" The old man fetched a stick of basswood, of no particular size. He peeled it carefully. He cut it as long as a foot. Then he dried it. After it was burned, he was told by his grandfather, "Now, my grandchild, this is what is called a fasting-instrument. You are to burn a very little of it so you will have enough to blacken your face. It is a rule that you must use this up this winter. You must hang this up when you are finished using it. At the time whenever you shall paint yourself for the last time if you (have) used it all up, then you will know how good it is if you are careful when you fast, my grandchild," he was told.

"That, it is said, is wherein the blessing lies. When (the fasting instrument) is completely used up, then, it is said, the manitous bestow blessings. Some save a little of those fasting instruments, merely so if they have children the latter will have fasting instruments. They put them aside; after they have children and after these are six years old, they take the (fasting instruments) out; and they do not place them simply any place: they place them in a sacred pack. And at the time when they are to take them up they celebrate the gens festival, and likewise at the time they put them away they celebrate the gens festival in the same way, as if telling that they put them away and fasted previously.

"Then these manitous surely watch over the one they intend to bless, one who has a fasting instrument. And when those who fast use these they fast but for a short time. But (this is) only in the case of children who are not bad. For children do not act exactly alike. Straightway as soon as they have children the parents make plans for them in accordance with what they have learned regarding them. It is a sign regarding those who cry and are always angry when they are little that they will be persons who do not listen to

³ A rather free rendition of a very difficult passage.

megupe'seta'wātcig ume'sōtā'nwāwaⁱ. Mō'tci'megu ā'a'ckinī-giwā^{dtc}. Ke'ki'nawā^{dtc} maiyā'wi tepe tca'gipō'kitepā'iwag ini'gi wī'pwāwī'megu'pe'se'cā^{dtcig}ki. 'Ō' wī'pe'se'cā^{dtcig}i'gā'i mā'gipō-'kite'pāwag^{ki}. Ī'nipi wā'^{dtc} pītā'ckāg ā'apeno'iyagw ā'cimenā-5 gwinⁿⁱ. Ō'n inigi tēgipō'kitepā'itcig ā'pwāwike'tcipītā'ckānig ānā^{dtcimo}'e^{dtcin}ni. Nā''ka māmaiya'megu kepu'ckā'niwanimā^t tēgi pītigāmiga'tenigwe 'ānā^{dtcimo}'e^{dtc}i. Māgipō'kite'pātcig upyāni'megu kī'citcāgiwīgā^{dtc}i'se'nigin ā'cikegye'kime^{dtc} i'n ā'kepu-'ckānig^{ki}. Ī'nig^{dtcā}'menwī'aiyō^{dtcin} inin ā'ma'katā'wīwā^{dtc}i,
10 tēga'wā^{dtcimegō}n ā'kī'cike'tciketeminawe'siwā^{dtc}i. Ā'kī'cipagō-'ciki'cī'ka'mawu^{dtc} wā^{dtc}i'ca'wīwā^{dtc}i. Īnigā'āne'ta mī'cāmegi wā^{dtc}i 'A'tā'g inini mā'katāwī^{dtc}i'ganani^t. Āne't i'n ā'ī'cipagō-ciki'ci'se'tawu^{dtc} unī^{dtcāne}'siwāte tātagi kwayiā'ci nō'magā^t wī'ma'katā'wīni^{dtc}i. Āne'ta'mā' unī^{dtcāne}'siwāgwe ā'ne'pōwā^{dtc}
15 inini^{dtcā} inini mī'cāmeg ā'tāgini mā'katāwī^{dtc}i'ganani^t. Ku^{dtc}i me'cemegō'na'i tepī'nowāwī tēnawā'mātcig Atā'pena'mowā'sa wī-'ma'katāwī^{dtciga}'niwā^{dtc}i.

"Īn ā'cikeg^{ki}, no'cī'i. Keke'kānemeneku'megu ā'pe'seta'wiyanⁿⁱ. Ke'kinawā^{dtc} ku'^{dtc} pīwāwī'pe'se'cātcig āgwi'megu mā-
20 kwā^{dtc} apī'wā^{dtcin} ā'aiyā^{dtc}i'mo'e^{dtc}i, ā'utamī'megunegu'ta'ta-'citā'āwā^{dtc}i. Ā'wāwane'ckā'iwā^{dtcigā} wā^{dtc} i'ca'wīwā^{dtc}i," ā'igu^{dtc} ume'co'anⁿⁱ. "Nā''kapi penā'winigi cā'cki'megu kīgō' i'cimī'ke^{dtcā}'wīyan^{ne}, A'se'mī'ate keme'sō'tānag ā'tci'gāwā^{dtc}i, ta'ci'ka'mawate me'se'a'ni nā''ka' cā'ci'caiyān^{ne}, i'ni wī'ī'cipwā-
25 winanā'cine'cki'meneg^{ki}. Nā''ka waninawe'megu kī'u^{dtciwāpā}-megōgi me'to'sāne'niwag ā'cime'nwikeg i'ca'wīyan^{ne}. Kwayiā'c ina'mā' nīgā'ni nā''inā' i'wāpinatawā'nemat i'kwā'wa me'cemegō'na natawānemā'watāna kī'ute'tenāwā'megu. Mā'a'giyu i'kwāwagi ke'kinawā^{dtc}i'megu wāwā'ne'ckā'Ag ini'gi me'cemegōna ānemi'unā-
30 pāmitcigi wāwane'ckā'^A. Nā''ka nānigi'tō'aⁱ. Ā'gwigā' wītō-'kāgowā^{dtcin} ume'sōtā'nwāwaⁱ. Ne'cki'megōg^{ki}. Cewā'n ā'wāwane'ckā'iwā^{dtc}i wā^{dtc} i'ca'wīwā^{dtc}i. Ke'ki'nawā^{dtc} pā'seta'-wātcig ume'sōtā'nwāwaⁱ mīke^{dtcā}'wīwag ā'penā^{dtc}i. Nā''k ā'gwi kege'ni 'unāpāmi'wā^{dtcin}ni. Īnig^{dtcā}' wā^{dtc}i'tawī'itcig i'kwā-
35 wag^{ki}. Wāwā'ne'ckā'Agi kene'ckime'gōpen ā'nenenī'wiyagwe wī-'uwī'wiyag^{kwe}, unī^{dtcāne}'siyagwe wī'pwāwī'ini'ca'wīwā^{dtc}i. Cāg-wānemō'ikago'a' ku^{dtc}i wāwane'ckā'iwā^{dtc}i. Ī'ni wā^{dtc}i'cine'cki'-menagwe wāwā'ne'ckā'Ag^{ki}, ā'igu^{dtc} ume'co'anⁿⁱ.

"Ce'megu nīgā'ni kepagō'ci'ā^{dtcimo}'en^{ne}, kabō'twe kīgō' i'ca'-
40 wī'kā' ā'citā'āyānⁿⁱ. Īnāmā' kī'ci'giyane wī'mē'kwā'netamani mā'n ānā^{dtcimo}'emānⁿⁱ. Īni ku^{dtc}i mā'ni pe'k ā'kī'ci'tōnāni kema'katāwī^{dtciga}'niⁿⁱ, ā'igu^{dtc} ume'co'anⁿⁱ.

their parents. (They disobey) even when they are first born. Those who will not listen may be recognized by having a very small hole in their heads. Now those who listen have large holes in their heads. That, it is said, is how what they tell us when we are children goes into (us). And not a great deal of what is told them enters those who have small holes in their heads. And these (small holes) close very early, before all that is told them goes in (?). (The holes of) those who have large holes close slowly, after everything which they have been taught (has entered and) lies carefully (within them). These verily use those (fasting instruments) properly when they fast, (and by the time) they have used them up they already have been greatly blessed. Because they have been rewarded in advance is why they do so. That is why some place fasting instruments in a sacred pack. Some have placed them (there) in advance, so that if they have children the latter by chance may have to fast (but) a short time. And these fasting instruments which are in a sacred pack (are placed there by) some who died before having children. Of course any of those who are close relatives to them might take out the fasting instruments to have them for their own.⁴

"That is how it is, my grandchild. I know that you surely listen to me. For those who do not listen may be recognized as they do not sit quietly when they are instructed from time to time, for they think their time is wasted there, wherever it may be. Because they are bad is why they are that way," he was told by his grandfather. "And, it is said, in summer if you merely work at something, if you help your parents where they have planted (crops), if you attend to (fire-)wood for them, and if you hunt from time to time, then you will be never scolded. Moreover, the people will see from all sides how well you are doing. At the time in the future if by chance you desire a woman you will get the very one whom you may desire. Now these bad women may be recognized as being those who continually marry anyone, a worthless man. And they are lazy. Nor are given permission their parents. They are scolded. But the reason they act that way is because they are bad. Those who listen to their parents may be recognized by their incessant work. And they do not take husbands in a hurry. These indeed are the women who are good. We men are forbidden to take bad (women) as our wives, lest if we have children they should act the same way. For we would be unwilling for our children to be bad. That is why we are forbidden bad (women)," he was told by his grandfather.

"I merely tell you in advance, as I fear something may happen to you soon. At the time when you are full-grown you must remember this which I tell you. For I have now really made this fasting instrument for you," he was told by his grandfather.

⁴ The last half of this entire paragraph is very difficult and impossible to translate closely, owing to the different idiomatic usages of Fox and English.

Ī'nin ā'wāpaiyō^{dtci} mā'katāwī^{dtciganⁿⁱ}. 'Ō'ni pe''k ā'wāpi'ute-
 'ute'nawā^{dtci}. Tca'tcaw ā'ne'su'guni^{dtci}. Kī'cine''sugunipwāwi-
 wī'se'ni^{dtcin} ā'wā^{dtcā}'egu^{dtc} ume''co'an atā'minaⁱ, ā'ne'kī'i tca'-
 tcawī ta'gwa'ānⁿⁱ, ā'ko'wāpe' ā'cka'^{dtci} pāpe''k u'wiyā's ā'wā'^{dtcā}-
 5 'e^{dtci}. Kāgeyā''megu nyāwugunaga'tenigin ā'tāpi''iwā^{dtc} ā'pwā-
 wī'seni^{dtci}. Ne'kani pepōnwe'megu ī'n ā'i'ci'ute'ute'nawā^{dtci}.
 Kwiyena'megu menō'kamī'nigin ā'tcā'ga'wā^{dtci}. Māme^{dtcinā}-
 'megu ā'wā'ci'u^{dtci}, "Ō'niyāpi nyā'wugun āgwi nā''ka wī'wī'seni'-
 yaninⁿⁱ," ā'igu^{dtc} ume''co'anⁿⁱ. Ne''suguni kī'cipwāwīwī'seni^{dtci}
 10 pe'ku'tānig ā'kwī'ckawa'g inig ā'pyā'tōne^{dtc} ā'k ume''co'anⁿⁱ.
 "Ō'niyāpi wī'wā'ci'enānⁿⁱ," ā'igu^{dtci}. Me'sōtāwī^{dtcā}'megu āne-
 gineg ā'ā'ci'ckiwe'negu^{dtci}. "Nepānō na'i" ā'ine^{dtci}.

ā'cka'^{dtci} meg ā'ka'cki'nepā^{dtci}. Mani'meg ā'ci'nepā^{dtc}
 ā'kanō'negu^{dtci} negu'tⁱ, "Na'i, no'ci'i, wī'se'ni'kanⁿⁱ. Kekete-
 15 minōn^{ne}. Mā'ni^{dtcā} wī'ca'wīyanⁿⁱ. Īnu'gi mā'n ā'ta'ciwāwī-
 'cāpenā''tōyani kīya'w āgwi^{dtcā} nanā''ci wī'kwīnatawī'ute'na^{dtcini}
 mī^{dtcipā} āne't^ā. Kī'wāwānānemāwā'megu wī'cinā'na^{dtcinⁿⁱ}. Īn
 ā'cawī'yaninⁿⁱ. Nī'nāni mī^{dtcipā} ā'ci'g^{ki}, me'cemā''megōn
 ā'cigita mī^{dtcipā}^ā. Āgwigā''megu wī'wāwānāneme'nānini nata-
 20 wāne'miyan^{ne}. Ā'gwi ku^{dtc} ā'pe'^{dtci} ne'se'tigin ā'ne'setig^{ki}.
 Nā'ka'megu ā'^{dtcigipi} kī'cine'se'tiginⁿⁱ, i'ce^{dtcā}'megu cāgwā'-
 nemupi u'wiyā' i'pāwine'ciwā^{dtci}. ā'kwiyā''āne'ta ne'cki'nawāpi
 wī'ne'ci'wāwā^{dtci}. Īnigi^{dtcā} pwāwina'ika'ckō''penā'na^{dtcig^{ki}},
 uwiyā''ā'ā'i nā'ckinā'gutcigi wī'ne'sāwā^{dtci}. I'ce' ku^{dtc} in ā'cigi-
 25 i'namegi^{ki}. Kī'ci'tōta kāgō''i, 'Cewā'nān ā'cipā'kimī'namegi^{ki}:
 ketemi'nawāgwe u'wiyā'ā kī'yāwāwī kī'pagi'sena'mawāp^{wa}. I'ce
 ku^{dtc} in ā'cipagi'sene'nagōwe wī'amu'ā'munāg^{kwe}, nete'gōpen^{na},
 ā'igu^{dtci}.

30 Wā'panig ume''co'an ā'wā^{dtcā}'egu^{dtci} ta'gwa'ānⁿⁱ. Kī'ciwī-
 'seni^{dtcin} ā'wāpā^{dtci} mo'ā^{dtc} ānā''pa'wā^{dtci}. "Ōnimā' kī'na,
 no'ci'i," ā'igu^{dtci}, "negu't in ā'cime'nwikeg ā'kī'ci'ci'ute'tenamā'-
 'soyanⁿⁱ. Āgwigā''ī'na kāteminō''ka kāgō''natawāneta'mō'kinⁿⁱ.
 Pe''ki mā'netowan ānō'kā'negut^ā," ā'igu^{dtci}. "Ī'ni negu't
 35 ā'cagā'watagi me'to'sā'nenīw^{wa}, wī'nō'kī'tō^{dtci} mī^{dtcipā}ⁱ. Tca-
 tcawī'man ā'gwi tagō'miga'kini kāgō''i. Īninā'tcā' ā'sana'gi'tō^{dtci}
 me'to'sā'nenīw ā'wī'cā'penā^{dtci}. Īn ā'ciketeminā'gu^{dtcig} āgwi'-
 megu ka'cki'ānawe'sī'wā^{dtcin} ā'ci''cāwā^{dtci} wī'wāwānānemegōgi
 'wā'na ā'natawāne'māwā^{dtci}."
 40 Īninā'yātu'gāni cwā'ci'g ā'ta'swipe'pōnwā^{dtc} ā'ciketemina'we-
 'si^{dtci}. Ke'tena'megu īninā'u^{dtciwāpi} ci''cā^{dtcin} ā'penā^{dtci}'megu
 ā'pyā'ta'ci^{dtci}. Pe'kimegō'n ā'tepā'negu^{dtc} ume'sōtā'na' ā'pwāwi-

Then he began to use the fasting instrument. Then he began to fast very much indeed. Sometimes he (fasted) for three days. When he had not eaten for three days, his grandfather cooked corn for him, sometimes a little corn meal, and then later meat would be cooked for him. At last he went through four days without eating. All winter long he kept on fasting in this manner. It was exactly spring when he used up the (fasting instrument). When he painted himself for the last time then he was told by his grandfather, "Now you will not eat again for four days." After he had not eaten for three days at night his grandfather brought some mud (?) for him. "Now I am going to paint you," he was told. Lo, he was painted all over his body with mud. "Now go to sleep," he was told.

Later on he was able to sleep. Now this is what he was told by (some) one as he thus slept, "Now my grandchild, you may eat. I bless you. This is what is going to happen to you. As you have to-day made your body very hungry, you will truly never be in want of what are called game animals. You will have power to obtain them. That is how I am. For I am called a game animal, any kind of a game animal. I shall not fail to know when you desire me. When one of us is killed, he is not killed definitely. Whenever he has been killed, he lives again, but it is merely because we are unwilling for any one to make a killing without thought. We dislike some more than (others) to make a killing. These are they who are not able to get them, they who are forbidden by any (of the game animals) to slay them. It has been arranged (for us) to be merely (game animals). 'But this is what is permitted: If you bless any one you must throw away your life for him. For that is merely what I permit you, that they always eat you,' we were told by the one who made everything," he was told.⁵

The next day he was cooked corn meal by his grandfather. After he had eaten he began to relate to him what he had dreamed. "Now my grandchild," he was told, "you have gotten one good thing for yourself. And he who blessed you does not desire anything from you. He is surely one employed by the manitou," he was told. "That is one thing mortals desire, namely, to easily kill game animals. Sometimes there is nothing. Then, verily, mortals have a hard time with hunger. Now (the game animals) will not fail to know what they desire of them when hunting."⁶

Now it seems he was eight years old when he was thus blessed. Surely from that time on whenever he went hunting he always brought back game. He was much loved by his parents as they did

⁵ The second half of this paragraph is beset with difficulties, owing to a number of morphological and syntactical anomalies. The translation given above does not claim to be close; it is hardly more than a paraphrase.

⁶ The syntax of this sentence is peculiar. The translation, however, is close to the Indian original in meaning.

wīnwāwapyäpye'tcineguta''i'ci'ā'miwā^dtc ina''megu ā'wāwu^dtcī'cī-
cā^dtcī'. Tca'tcawī' ā'pyā^dtcī'anō''kāne^dtcī wī'cī'cānuta'māgā^dtcī
kāgō'ā'megu ā'mīne^dtc anigwa'aga'kōn ā'kikiwipi'pemwā^dtcī'.

'Ō'ni' cā'g ā'ta'swipe'pōnwā^dtcī tāgwāginigi nā''k ā'a'cī'tāgu^dtcī'
5 megu nā''ka ma'katāwī'^dtcigan ume''co'an āwa'simā'megu ā'aku-
cā'tānig^{ki}'. Ä'wāpinā''kāniwā''cī'u^dtcī ma'katāwī'^dtciganⁿⁱ'. Ōni
nā''k ā'ute'ute'nawā^dtcī'. Ä'nāne'su'guni^dtcī', tca'tcawī nyā'w^{wi}'.
Nā'kani pepōnwe'megu ā'ke'tcimāma'ka'tāwī^dtcī'. Īni'megu
ā'i'cita''ciwā'tcā'egu^dtc ume''co'anⁿⁱ'. Menō'kamī'nigini nā''kān
10 ā'tcā'ga'wā^dtcī ma'katāwī'^dtciganⁿⁱ'. Māme^dtcinā'megōn ā'wā'-
cī'u^dtc īni'megu nā''k ā'i'cī'a'cī'ckī'we'tcā'negu^dtc ume''co'anⁿⁱ'.
Pe'ku'tānig ā'nepā^dtc ō'ni nā''k ānā'pa'wā^dtcī': "Nā'i', no'cī'i,
wī'se'ni'kanⁿⁱ'. Keketeminōn^{ne}'. Ma'ni wī'i'ca'wīyanⁿⁱ'. Wāpa-
minu'', ā'igu^dtcī'. Īte'p ā'i'nāpi^dtcī pe'ki^dtcī'megu ā'kī'cāgu^dtcine-
15 cī'wināgwa'tenig^{ki}'. Ä'ke'sī'yānig^{ki}'. Apina'megu ā'upā'cini^dtc
ā'gōnan ā'mānāni^dtcigā'megu. Wānatō'ka'megu ā'me'tā'kwī''cini-
^dtcī'. Ä'kiyukīyu''sāni^dtc ā'me'tana'si'tāni^dtcī'. "Īnini wī'a'pī-
tcipwāwikāgō'āne'tamani ke''siyāg^{ki}', ā'igu^dtcī'. Apinagā'megu
me'ce ta''sw ā'agini^dtcī'megu tāta'g ā'gōnan ā'nege'soni^dtcī'. "Nī'-
20 nāni 'Cāwatā'si'w^{wa}', ā'ci'g^{ki}', ā'igu^dtcī'. Tō'kī^dtcī', "Nā'ka' cī'
pe'ki'ni'ka'megu tāpwāwa ne'me'cō^A, tcāga'āginip ī'n ā'ketemina'-
we'sig^{ki}', ā'i'^dtc ā'ci'tā'ā^dtcī'.

Wā'panig ā'wa^dtcā'egu^dtc ume''co'ani ta'gwa'ānⁿⁱ'. Kī'cī'seni-
^dtc īni ā'wāpā^dtcī'mo'ā^dtc ānā'pa'wā^dtcī'. Pe'ki'meg ā'mī'cātā'-
25 nemu^dtcī'. "Ōnimā' kīn^{na}', no'cī'i, ā'ckami'megu kepenu wina'igi
wī'anemi'cimenwipemāte'siyanⁿⁱ'. Tca'tcawī' mani mānāwa 'agō'-
n^{na}', ke''siyāw^{wi}'. Īninā'' kenwā''c īn ā'i'cike'si'yānigi wī'cāpe'-
nāwagi me'to'sāne'niwag^{ki}'. Nā'ka na'i'megu neguta' ta'cī'sīga'-
^dtcīwagi' cī'cāteig^{ki}'. Kī'na wīna kīnāgwi'megu wī'pwāwiku''ta-
30 mani ke''siyāg^{ki}', ā'igu^dtc ume''co'anⁿⁱ'. "Ke'tcitāpi'megōn
ā'i'cawī''iyanⁿⁱ'; ai'yigwāmīnu^dtcā'megu. Māmaiya'megu kī'kī'cī'-
kātī'su kwīye'na kī'cī'giyan^{ne}'. Maniyōnugi' cā'gāni 'āwa'simā'
ā'ta'swipepō'nwāyanⁿⁱ', ā'igu^dtc ume''co'anⁿⁱ'.

Ka'ō'ni nīpenō'winig ā'anō''kāne^dtcī kutō'cka'cā'a'i wī'nā'tāgā-
35 ^dtcī'. Ä'panō'megwi^dtc ā'pō'kwipi'gā'cig^{ki}'. Pe'ki'meg ā'kā'twāne'-
megu^dtcī' cā'cī'cānutama'wā^dtcī'. Apina'megu ā'mai'yōni^dtc
āne'tā', nā''k ā'pāpyā'tawu^dtcī wī'mī''ciwā^dtcī mānā'tomut uwī'-
yā'ani wī'mī'ke^dtcī'egu^dtcī'. Ä'ā'pe^dtcimā'nāni^dtcī pyā^dtcīwā-
pamegu^dtcī'. Ume'co'anigā'' pe'ki'megu ā'kā'twānemegu^dtc ā'tāp-
40 wā'tawā^dtc ā'ci'megu^dtcī'. Pe'ki'megu nā'āpī'a ā'mamā'tome^dtc
ā'tāpāpamā^dtc āgwi^dtcā' uwī'yā'ani myānāneme'gu^dtcinⁿⁱ'. I'ce'-
megu panō'megōw^{wa}'. "Wī'nā'sāwa wīna'megu, cewā'na kenwā'cī'-

not (have to) move for hunting and he went hunting from there. Sometimes when he was sent out hunting for them he was given a present for going around shooting squirrels.

Now when he was nine years old in the fall when a fasting instrument was again made for him by his grandfather, it was cut off larger. And he again began painting himself with that fasting instrument. And he again fasted continually. He frequently (fasted) three days, sometimes four. All winter long he fasted earnestly. (His food) was cooked for him exactly (as before) by his grandfather. In the spring he again used up that fasting instrument. When he painted himself for the last time in the same way, his grandfather used mud on his body. At night when he slept he again dreamed thus: "Well, my grandchild, you may eat. I bless you. This is how you will be. Look at me," he was told. As he looked that way, it looked very terrible. It was cold. And there was much snow driven by the wind. Unconcernedly (the one who blessed him) lay down on the bare ground. When he walked around and around he was barefooted. "That is the extent you will not know if it is cold," he was told. And as much snow as there was had melted. "Now I am called 'South-Wind'," he was told. He woke up and said what he thought. "Lo, my grandfather again said a great truth, when he said when (my fasting instrument) was used up I should be blessed."

The next day his grandfather cooked corn meal for him. After he had eaten he began to inform him what he himself dreamed. He was indeed very proud. "Now, my grandchild, you have gone even further toward living well in the future. Sometimes there is much snow, it is cold. When it is cold that way for a long time the people are hungry. And hunters freeze (far off) somewhere. But you, being full of confidence, will not be afraid when it is cold," he was told by his grandfather. "It is great indeed what has happened to you; verily you must do your best. Soon indeed you will win (all) for yourself, exactly when you are full-grown. This day you are more than nine years old," he was told by his grandfather.

And in the harvest time he was sent to fetch horses. He slipped off his horse and broke a rib on alighting. Those for whom he always hunted lamented him very much. Some even wept and brought (presents) so he might give them away if he wished to be doctored by anyone. There were always many who came to see him. His grandfather felt very sorry for him as he believed what he had been told by him. A person especially endowed with supernatural sight saw that he was not hated by any one (and injured by magical practices). He merely slipped off his horse. "He will indeed get well, but he will be sick a long time," he said. They

- megu wī'ā'kwa'matam^{wa'}, "ā'ini^{dte'}. Ā'mī'cātāne'mowā^{dte'}.
 "Ka'ci^{dte'}ā'wītōwī kenwā'c ā'kwa'matag^{ke'}, "ā'iyowā^{dte'},
 "kägō'mata i'cawit^{e'}, ki'cāgute'si'kāge'e ā'A'pāne'moyāg ā'cā'ci-
 'cā^{dte'}, "ā'iyowā^{dte'}. Pe'ki'megu kenwā'c ā'ā'kwa'matag^{ki'}.
- 5 Katawī'megu neguta'wa'ine ki'ci'nā'sā^{dte'}. Nā'kāni nyāwa'wa-
 'ine'megu ā'pwāwima'ka'tāwī^{dte'}. Cā'cki'megu ā'cā'ci'cānuta'-
 māgā^{dte'}. Īninigā' ume'co'ani kāwagi'megu ā'pemāte'sini^{dte'}.
 Wī'pwāwigā'ā'kwa'matagi mā'ka'tāwīte wā^{dte'}ci'pōnima'katā'-
 wīne^{dte'}. Īninā'ini nyāwawa'i'me ki'ci'nā'sā^{dte'}ci tāgwā'ginig^{ki'},
- 10 "Na'i, no'ci'i, īniyā'pi nā'ka wī'natawīwāpinana'i'kamani kīya'-
 wwi'; ki'cā'wīyan^{ne'}, "ā'igu^{dte'}, "awī'tāni ki'ci'cita'cikutagi'tō-
 'kap^{a'}. Kāwagi ku^{dte'}ci mā'ni kekwi'ye'sā'i, i'ni mā'ni nyāwī'ne'siw
 ā'ta'swīepō'nwāyan^{ni'}, "ā'igu^{dte'} ume'co'an^{ni'}.
- Ā'A'ci'tawu^{dte'}ci nā'ka mā'katāwī^{dte'}igan^{ni'}. Āwa'sima'megu
- 15 tagā'w ā'A'kunig^{ki'}. Ā'wāpinā'kamāma'ka'tāwī^{dte'}. Ā'nyānyā-
 wu'gunidte'. Aiyā'pī'tcinā' ā'ne'su'guni^{dte'}. Ā'āte'cigā'megu'A-
 'ci'tāgu^{dte'}ci nā'inā' ā'nī'penigi me'sā'kō'a' ā'papagāpina'māgu^{dte'}
 ā'kā'ke'swāni^{dte'}, ututenāwāwī'a' ā'A'ci'tāgu^{dte'}. 'Ō'n īni'i ā'wa-
 'dcā'egu^{dte'}ci utenawā^{dte'}cin^{ni'}. Menō'ka'minigi nā'kān ā'tcā'ga-
- 20 'wā^{dte'}ci īni mā'katāwī^{dte'}igan^{ni'}. Nā'ka'megu ā'nā'teni^{dte'} A'ci'ckiw
 ume'co'an ā'A'ci'ckīwe^{dte'}cā'negu^{dte'} ā'nyāwuguni^{dte'}yu'gā'i.
 Ā'nepā^{dte'} ā'ā'pa'wā^{dte'}ci nā'ka, Na'i, wī'senin^{nu'}, no'ci'i. Keke-
 te'minōn^{ne'}. Īnu'gi mā'n āgwi wana'kyā'yāgwin ā'nāne'se'tiyāgw
 ā'māmō'ki'tā'tiyāg^{kwe'}. Mani^{dte'}cā' wī'ca'wīyan^{ni'}. Wāpami'n^{nu'},
- 25 "ā'igu^{dte'}. Īte'p ā'i'nāpi^{dte'} ā'pwāwināwā^{dte'}. "Kenā'wi?"
 ā'igu^{dte'}. "Ā'gwi," ā'inā^{dte'}. "Wāpaminu' nā'ka," ā'igu^{dte'}.
 Nā'ka'megu ā'pwāwināwā^{dte'}. "Mō'tci'megu pe'mwiyane awi'ta^{e'}
 nanā'ci me'cwi'kap^{a'}, "ā'igu^{dte'}. "Īni^{dte'}cā' wī'ca'wīyan^{ni'}.
 Ā'gwi wī'me'cu'negini nanā'ci," ā'igu^{dte'}. "Kāta^{dte'}cā'nanā'ci
- 30 'wī'natawīme'cwi'g^{ki'}, i'citā'ā'kan^{ni'}. Nīnaku' īni 'nō'gānāw^{wa'},
 ā'i'cig^{ki'}, "ā'igu^{dte'}.
- Ā'tō'ki^{dte'}. Ā'wā^{dte'}cā'egu^{dte'}ci nā'k ume'co'an^{ni'}. Kī'ci'megu-
 wī'seni'seni^{dte'}ci nā'kān ā'ā^{dte'}ci'mō'ā^{dte'} ānā'pa'wā^{dte'}. "Īniku",
 no'ci'i. Pe'kimegō'n ā'ci'sa'naga'k ā'ki'cinutāti'soyan^{ni'}. Me-
- 35 'cena'megōni kī'kānag^{ki'} 'kete'pānen^{ne'} wī'wā'pina^{dte'}. Kīnā'-
 gwi natawānetamowāte kägō'i'cimyā'ke'sowāte, "Nī'kā'ne kete'-
 pānen^{ne'}, "kete'cā'pe'e; pyā^{dte'}cinā'cinu', 'ine'ke', kī'nāgwa'megu,
 kī'pemiwā'pu'se wī'nā'tōma^{dte'}. Kī'tāpi'āwagi tēnawā'māteigi
 nā'sānit^{e'}. 'Ī'nīn ā'wuta'mōnāni nīgā'n anemi'a'se'mi'ate wa'-
- 40 nīmō^{dte'}ci keteminawe'siyan ā'i'nenān^{ni'}, no'ci'i," ā'igu^{dte'} ume'co-
 'an^{ni'}. "Mā'niyu ā'cime^{dte'}ci kwīye'sā'agi mīgā'tiwen ā'nene'kuta'-
 mawu^{dte'}. Kā'ta kī'kā'na pyāpye'tci 'kete'pānen^{ne'}, i'ci'yāgan^{ni'}.
 Me'ce'megu kī'ta'cite'pānāw^{wa'}. Kabō'tweku'i wī'pyā^{dte'}ci'sāwi
 nā'inā'i wī'kutagwāwā'ge'si^{dte'}ci me'to'sā'nenīw^{wa'}, nā'inā' me'ci-
- 45 gwatwi pyānutāgwi^{dte'}cin^{ni'}. Īninā'ini wāwī'kā'ni^{dte'}ci tēatcawī

were glad. "What, pray, does it matter if he is sick a long time," they said among themselves, "if something really happened to him, we should be as badly off as possible, for we depend on him to always hunt," they said among themselves. He was very sick for a long time. It was nearly a year when he was well. And he was not made to fast for four years. He merely always hunted for (others). That grandfather of his was still alive. That he himself might not be sick in case he fasted, was why he no longer was made to fast. Now when he was cured at the end of four years, in the fall he was told, "Well, my grandchild, eventually you must again begin to look after yourself; if you had finished you would not have suffered as you did. For you are now still a boy; now you are fourteen years old," he was told by his grandfather.

A fasting instrument was again made for him. It was a little longer. Then he again began to fast earnestly. He often fasted four days. Sometimes he fasted three days. In the harvest time they raised corn for his exclusive use, braided and dried it for him, and raised the proper foods for him to use in fasting (?) And they cooked for him while he fasted. And in the spring he again used up the fasting instrument. And his grandfather again fetched mud and painted his body with it when he had fasted four days. As he slept he again dreamed, "Now, my grandchild, eat. I bless you. This day you are not safe killing each other when you rush out at each other. Look at me," he was told. As he looked that way he did not see him. "Do you see me?" he was told. "No," he said to him. "Look at me again," he was told. And again he did not see him. "Even if you shot at me you would not hit me," he was told. "That is the way you will be. You will never be shot," he was told. "Do not ever think, 'I may be shot.'⁷ Verily, I am called 'shadow'," he was told.

Then he woke up. His grandfather again cooked for him. After he had eaten he again told him what he had dreamed. "That is fine, my grandchild. You have gotten for yourself what is very difficult. Now you may begin to say to any of your friends, 'I am fond of you.' If in confidence they desire it (?), if they are in any way crippled, if they say to you, 'you have been in the habit of saying to me, "My friend, I am fond of you;" come and get me,' you will depart, you will start to walk so as to bring him on your back. You will please those related to him if he is saved. That is (why) I warn (?) you in advance, in case you help (any one) in the future, if by chance you are blessed, my grandchild," he was told by his grandfather. "This is what boys are told when fighting is off their minds (?). Do not say to your friend, 'I am fond of you.' You will be fond of any one then. Verily a time will soon come

⁷ A trifle free.

tcāwīne'ki'megu ā'ta'cimyā'ke'soni^{dtci}. Uwī'kā'nwāwa' īninā'
 ā'ta'cikutagāneta'mini^{dtci} ā'kwāgō'ōme'gowā^{dtci}: 'nī'kā'n^{ne}, pyā-
 dtcinā'cinu'. "Kete'pānen^{ne}," kete'ciku^{dtcāpe}. Āgwiku' pā'tā-
 'so'yāninⁿⁱ, nā'sā'kā'A'megu, ā'i'gowā^{dtci} kā'kimegupā'pe^{ne}.
 5 I'cita'ciketemāgowā'niwaⁿⁱ. Kanāgwayugā'megu nā'nāwāt^{ne}.
 Īnā'mi'ta' A'sipi'pemu^{dtci}. Āne'ta wī'napāpe'e natawā^{dtci}'megu
 ite'p i'āwag uwī'kā'nwāwan ā'tanwāwāge'sini^{dtci}. Īyā' pyāyā'-
 wā^{dtci}tin ā'A'sipipemu^{dtci}. I'ceyugā'pā'pe'e u'wiyā'A 'i'ni myā'ke-
 'su^{dtci}. Ā'gwi ne'k ā'tanene'tini^{dtci} nā'sā^{dtci}tinⁿⁱ, wī'pyā^{dtci}timā-
 10 dtcipⁿⁱ. Uwī'kāna'i kī'cimegupipōnāneti'ni^{dtci}tin ā'ne'se^{dtci}
 no'ci'i. Pe'ki^{dtci}tā'megu kīnāgwi'megu mā'n i'cikeg īninā'ini wī-
 'A'pā'nemu^{dtci} kīya'wi me'to'sā'neni^{wā}, ā'igu^{dtci} ume'co'anⁿⁱ.

Ōni nā'ka' cā'cki'megu cā'ci'cā^{dtci} ne'kana'wa'im^{mo}. A'penā-
 dtcigā'megu ume'co'an ā'ta'ciwita'māgu^{dtci} wī'anemi'cawi^{dtci}
 15 ā'tāpwā'tawā^{dtci}'megu. Pe'kigā'megu ā'wāwānā'nemā^{dtci} mī^{dtci}-
 pā'aⁿⁱ. Uwī'yā'ani wī'kigāno'ni^{dtci} ā'pyātawu^{dtci} u'ce'ki'tāgan
 ā'pyā^{dtci}tinānō'kāne^{dtci} wī'ci'cā^{dtci}. Ā'nanātu'cā^{dtci}teipāpe' ā'cigi-
 nigwāni mī^{dtci}teipā'i wī'ne'sāgwānⁿⁱ. Kā'ka'amawu^{dtci}'i'megu ā-
 'ne'sā^{dtci}. Pe'cege'siwa' ā'ne^{dtci}ini cā'cki'megu ā'mawine'ta'-
 20 māgā^{dtci} ā'pwāwika'ckenā^{dtci}. Nenu'sō'g ōnipā'pe' cā'ck ā'ā^{dtci}-
 mo'ā^{dtci} ānō'kānegu^{dtci} ā'ta'ci'ā^{dtci}tin ā'nā'nāni^{dtci}. Āgwiugā'
 penō^{dtci} pā'pyā'teita'ci'ā^{dtci}tinⁿⁱ

Īni'nigā' ume'co'ani pe'ki'megu ā'pō'simegupa'cito'ā'ini^{dtci}.
 Tāgwāgi'nigin ā'anawi'tōni^{dtci} wī'A'ci'tāgu^{dtci} mā'katāwī^{dtci}giganⁿⁱ
 25 "Cā'ck in A'ci'tā'ti'son^{nu}, no'ci'i. Aiyigwāminu'megu; ā'ci'menān
 i'cawin^{nu}," ā'igu^{dtci}. Ī'ni ku^{dtci} mā'ni pe'k ā'kwipwāwimegu-
 wa'nī'kāg u'wiyā' ānā^{dtci}'mu^{dtci}tin ā'ki'ci'A'pi'tei'giyanⁿⁱ. Keki'ci-
 ku^{dtci}teike'kāneta pyā^{dtci}teitō'tōnān ā'pyā^{dtci}timāma'katā'wīyanⁿⁱ.
 Ī'ni^{dtci}tā'i wī'ca'wīyanⁿⁱ, no'ci'i. Īniyu' mani nyānanwine'si'w
 30 ā'ta'swi pepō'nwāyanⁿⁱ, ā'ki'citāpā'kwike'kāne'menān ā'pi'teike'kā-
 netamāti'soyani kīya'wi; tepi^{dtci}tā'megu kete'cawi," ā'igu^{dtci} ume'-
 'co'anⁿⁱ. Wī'namegōn ā'mawiki'cka'ag uma'katāwī^{dtci}gigan ā'A'ci-
 'tō^{dtci} ā'kā'ke'sag^{ki}. Kī'cikā'ke'sagin ā'wāpinā'kamāma'ka'tāwī-
 dtci. Wī'namegō'n ute'nawā^{dtci} ā'wā^{dtci}tā'e'ti'su^{dtci}. Cā'ck ā'na-
 35 enā'māgu^{dtci} ume'co'ani tā'swi wī'pō'tā'kwā^{dtci} Atā'mina'i nā'ka
 tā'gwa'ānⁿⁱ. "Wigā^{dtci}teike'kinawā'pamin aiyō' tā'swi kī'cena'mō-
 nāni tā'swi wī'pōtā'kwāyanⁿⁱ, no'ci'i. Īniyā'pi māgwā' ā'kata-
 winaga'nenānⁿⁱ," ā'igu^{dtci} ume'co'anⁿⁱ. "Āgwi wī'na mā'n inu'g

when the people will wail in anguish, at the time when war comes to them. At that time sometimes one's friends stand in the midst (of the battle) and are crippled (from wounds). At that time people are shouted to when their friends are there in agony: 'my friend, come and get me. "I am fond of you," you used to say to me. I am not (fatally) wounded, I might get well,' they are told ordinarily. (Their friends) there speak piteously in such a fashion. Yet it is quite impossible for them to get them. They would be shot at from all sides. Some usually, indeed, decide to go where their friends are wailing. When they arrive there they are shot at from all directions. Some one then is ordinarily crippled just for nothing. And he does not live throughout battle (i. e., till it is over), so they can come and move him. After his friends cease to think of each other, he is slain, my grandchild. If this (blessing which you have received) is really so, then the people will depend upon you," he was told by his grandfather.

And again he merely kept on hunting for a whole year. And he was ever instructed by his grandfather what he should do in the future, and he believed him. He surely had mastery over the game animals. When anyone wished to celebrate a gens festival they brought clothing and employed him to hunt. He would ask what kind of game animals he should slay. He slew those which were designated for him (to furnish). When deer were named, he merely went and did the killing, as he could not bring it in. And in the case of buffaloes, he would merely tell those who employed him where he killed them, and they fetched them. And he never had to go far off (to get the game).

And his grandfather was getting to be a very old man. In the fall he was unable to make him a fasting instrument. "Simply make it for yourself, my grandchild. Do your best; do what I tell you," he was told. "For now you are old enough not to forget what you have been told.⁸ You already know what I formerly did to you when you were fasting. You must do precisely so, my grandchild. And now when you are fifteen years old you have obtained knowledge of yourself as you sought; more shall happen to you," he was told by his grandfather. Then he went and cut off his fasting instrument, made and dried it. After he dried it he again began fasting earnestly. And he himself cooked his own meals while he fasted. Only he was handed by his grandfather the proper amount of corn and corn meal to boil. "Watch me carefully and catch on to the exact amount I have handed you here, my grandchild. Eventually perhaps I am on the point of leaving you," he was told by his grandfather. "It will

⁸ This sentence is rendered rather freely, as in this particular case Fox and English idiomatic usages differ widely. The grammatical analysis of the Fox sentence presents no difficulties.

ä'pepōgi wī'nagane'nāninⁿⁱ, manīmata pe'nāwig^{ke}. Ā'gwi ke'kā-neta'mānini' cāgwāne'moyane pō'si'ānawi'tōyān^{ne}. Kī'naga'nen^{ne}, nō'cī'i, kī'ā^{dt}emo'ene' ku^{dt}ci wīna'megu nā'inā' wī'naganeno'wā-nānⁿⁱ, ä'igu^{dt} ume'co'anⁿⁱ.

- 5 Wī'naiyugä' pe'ki'megu ä'ane'kawā^{dt} ume'co'anⁿⁱ. Pe'ki'meug ä'ta'cimāma'ka'tāwī^{dt}ci ne'ka'ni pepō'n^{we}. Menō'kaminig in ä'tcā'-ga'wā^{dt}ci. Māme^{dt}cinā'megōn ä'wā'ci'ud^{dt}ci nyā'wuguni kī'cipwā-wī'seni^{dt}ci. Pe'kutā'nigin ä'nā'tawā^{dt} ume'co'an A'ci'ckiw ä'ci'ckiwe^{dt}cā'negu^{dt}ci. Ä'nepā^{dt}ci kabō'twe ä'kanō'negu^{dt}ci negu'tⁱ:
 10 "Na'i, wī'senin^{nu}. Keketeminōn^{ne}. MA'ni^{dt}cā' wī'ca'wiyānⁿⁱ: wāpaminu'," ä'igu^{dt}ci. Īte'p ä'i'nāpi^{dt} ä'apā'se'tānigi ī'nān ä'ta'kā'kwānig^{ki}. Ä'wā'patag ä'pemiwāpīpā'o'tānigimā'megu. Ute'tāpa'tamugw ä'kī'ci'anemine'kā'ckānig^{ki}. Kabō'twe nā'k ä'pyā^{dt}ciketā'ckanig^{ki}. "Ī'ni wī'ca'wiyānⁿⁱ. MA'ni inu'gi kenā'-
 15 wī nōmagä'megu ä'apine'kiyānⁿⁱ. MANA'ka ä'kwikegi mā'n A'ki netā'pi'ā. Awī'ta' u'wiyā'A ka'ckina'wa'swi's^ā. Ā'gwi kīgō' pe^{dt}ci-egwī'yāninⁿⁱ. Ku^{dt}ci' A'pe'mā'egi ne'kiwīt^ā, cewā'mani wī'ai'yōyān ä'ta'kā'ku'ckamānⁿⁱ. Ä'gwi mō'tci pigwā'ge pemi'ci'saiyāne ke'teipe'noyān^{ne}, ä'gwi nagi^{dt}cināninⁿⁱ. Me'tō^{dt}ci'megu wī'ta-
 20 wāwī wī'pemi'ci'saiyānⁿⁱ. Ä'gwi 'wī'natawimata'ci^{dt}ci', wī'ci'tā-ä'yāninⁿⁱ, uwi'yā'A pemi'ne'kō'ke'; keke'kāneta' ku^{dt}ci mā'A'ni menā'kwatōn ä'pemitā'kā'ku'ckamō'miga'kī. Īni^{dt}cā' īni wī'ca'wiyānⁿⁱ, nō'cī'i. Nī'naku'ī māwā^{dt}ci ke'teime'nā'kwatwī ä'ci'g^{ki}, ä'igu^{dt}ci. Ä'tō'kī^{dt}ci.
 25 Wā'panig in ä'wāpiwā^{dt}cā'ud^{dt}ci. Kī'ciwā^{dt}cā'ud^{dt}ci in ä'wī'seni^{dt}ci. Kī'ciwī'seni^{dt}ci ume'co'an ä'cegi'cegi'cini^{dt}ci, ä'mawinānā'-api^{dt}ci. "MA'ni nā'k ānāpa'waiyānⁿⁱ, neme'c^u, ä'inā^{dt}ci. Ä'wāpi'ā^{dt}ci'mō'ā^{dt}ci ānā'pawā^{dt}ci. Kī'cā^{dt}ci'mō'ā^{dt}ci, "Īniku' nō'cī'i. A'penā^{dt}ci'megu kekī'ki ä'nana'ī'kamani kīya'wⁿⁱ. Aiyī-
 30 gwāminu'megu. Ī'ni ku^{dt}ci kā'kyāta pe'se'tawate kī'na'iwetu'kiyawⁿⁱ. Wā^{dt}ci ne^{dt}ci aiyā^{dt}ci mō'ā'sutci^gki. Nīnaiyu'man ä'tā-pwā'ta'wiyān īni' mani wā^{dt}ci ä'ckami'āwā'si'mā'ī'anemi'A'pī'teike'kānetamō'iyani wī'anemi'cawiyānⁿⁱ. Cā'cki mā'ni wāwāne'ckā'-
 35 nawe'siyanⁿⁱ. Pe'ki'megu nā'ka kī'A'semi'āwagi me'to'sāne'ni-wag^{ki}, nā'ka kī'me'sāneta'megu. Tca'tcawī man ānō'kāneta kutō'cka'cā'ani mī'nāpi mī'cāte'siweni penō^{dt}ci ä'canō'kāne^{dt}ci. Ä'gwiyugä' aiyī'kwī'wā^{dt}ci in ä'ciketeminawe'siteigi wī'aniwī'sāwā^{dt}ci. Pe'ki^{dt}cā'megu nemi'cātā'nemu, nō'cī'i, ä'igu^{dt}ci ume'-
 40 'co'anⁿⁱ.

Cā'ckimegu nā'kāni pōnimāma'ka'tāwī^{dt}ci ä'wāpi'cā'ci'cā^{dt}ci; ä'mī'ke^{dt}cāwī'ī^{dt}ci pwāwī'ci'cā^{dt}ci inⁿⁱ. Pe'ki'megu ä'menwikwī-ye'sā'ī^{dt}ci. Kwiyenamegō'ni nī'penig ume'co'ani me'cena' ne'-gutenwī ä'ne'sa'piwā^{dt}ci. "Nō'cī'i, aiyō' pyā^{dt}ci tci'tapin^{nu},
 45 ä'igu^{dt}ci. Ä'cegi'cini^{dt}ci ina' ä'mawinana'api^{dt}ci. "Na'ī, nō'cī'-

not be this winter that I shall leave you, but this summer. I do not know if you are unwilling (for me to leave you), as I am very feeble. I shall leave you, my grandchild, yet I shall tell you the time when I leave you," he was told by his grandfather.

He became very fond of his grandfather. He fasted there very earnestly the entire winter. In the spring he used it (the fasting instrument) up. The very last time he painted himself he had not eaten for four days. At night he fetched mud for his grandfather to paint his body. As he slept he soon was addressed by one person: "Well, eat. I bless you. This is what will happen to you: Look at me," he was told. As he looked that way, (the other) was sunshine and shade (?). As he looked at it, it started to begin to move. Before he saw it sufficiently long to recognize it, it already was going out of sight, and soon it again came into view. "That is what you will do. This day you saw I went out of sight, but for a moment. And I went as far as this earth extends. No one would be able to overtake me. Nothing hinders me. Though I dwell a little above yet I shall use this shadow (?). If I run, not even if there is a forest, if I go at full speed, do I halt in my flight. It seems as if it will be clear so that I may run through. You must not think 'he desires to overtake me,' if anyone starts in pursuit of you; for you know how these clouds start to cast their shadows. That is how you will be, my grandchild. Verily I am called the greatest cloud," he was told. Then he awoke.

The next day he began to cook for himself. After he cooked for himself he ate. After he had eaten he went and sat down where his grandfather was lying down. "This is what I have dreamed again, grandfather," he said to him. Then he began to tell him what he dreamed. After he told him (he was told), "That is really fine, my grandchild. You always make an advance in preparing your body. Do your best. For if you listen to an elder person you will lead your life rightly. That is why those instructed from time to time are told (to do so). Now you have obeyed me, and this is why you continue to know more and more what will happen to you. Now if you had been merely bad the manitous would not have thus blessed you as you are blessed this day. And you will greatly aid the people and you will derive benefit from it. Sometimes one employed is given a horse or finery when sent far off. Nor do those who have been blessed to be swift runners become tired. I am very proud indeed, my grandchild," he was told by his grandfather.

He again merely ceased fasting earnestly and began hunting; he was working when not hunting. He was a very good boy. Exactly at harvest time once he and his grandfather were sitting alone. "My grandchild, come and sit down here," he was told. He went and sat down comfortably where the other was lying down. "Well, my

- 'i, māme^dtcinā' ini wī'aiyā^dteimo''enānⁿⁱ'. Tāpiku^dtei mā'n ini ken-
 wā''c ā'pemi'ā^dteimo''enānⁿⁱ', i'ni mā'n ā'katawikī'ci'giyanⁿⁱ'.
 Tagwāgi'gini kutwā'cigane'siwe wī'ta'swipēpō'nwāyanⁿⁱ'. Awiyā-
 tuge^dtcā'megu kenatawā'nemene wī'mā'katā'wīyanⁿⁱ', kanā''ke
 5 māme^dtcinā' nī'ce'nwī mā'katā'wīyan^{ne}'. Kātagā'megu i'kwā-
 wagimā' A'ci'^dtei kiwī'tā'kanⁿⁱ'. Ā'cki'gi'agi ne'ciwanā^dtei'e'nagi-
^dtce myānō'tāwātē: wī'ciginu'megu wī'pwāwīwāpī'kawa^dte i'kwā-
 wag^{ki}'. Kī'pwāwī'wā'nape''ki-ki'cigiyane-wāpī'ka'wāwag^{ki}'. 'Mā'-
 na māgwā''e āmīme'nwawit^ā', ā'inānemā'watānagā'megōna, āmita-
 10 'cī'kawāt^ā'. Kā'ta wī'na me'ce'megōnā'i. Keki'ciku^dteiyōwē'ā-
^dtei'mo'en A'cawaiy ā'ca'wīwā^dtei wāwane'ckā'agi wā^dteipwāwī'u'-
 wīwig^{ki}'. Nā'inā'' nā''ka kī'ci'uwī'wiyane kā'ta kutaga'gi kīwita-
 'cī'kawī'yāganⁿⁱ'. Ā'gwi menwawī'wā^dtcin i'n ā'ca'witeig^{ki}'. Nā''k
 ānetā nānōmagā' pe'mi'uwī'wīwag i'kwāwaⁱ'. Āgwi^dtcā' kenwā''ci
 15 me'to'sāneni'wīwā^dtcinⁿⁱ'. Nā''ka kabō'twe neguta'' kenwā''c
 ā'ta'ci'uwī'wīwā^dte i'kwāwa' ā'kowi ā'unī^dtcāne'siwā^dte ā'kowi'-
 megu nepō'i'niwā'imā'i mageginenig^{kwe}'. Mānā'wa mā^dtcināta/-
 winōni kā'kā'netag^{ka}'; i'kwā'w ā'ckigī'' i'ni mene''ta pyā^dtcinānō/-
 magāw uwī'wīwā^dte i'ni nāne'tamā'gowā^dteⁱ', ā'pwāwī'uwīwe/-
 20 māwā^dte ā'ne'ckinawā''āwā^dteⁱ'. Nā''kāni nāne'sego'wā^dteⁱ''; wā'-
^dteipwāwikenwā''cipemāte''siwā^dteⁱ'. Īn ā'ca'witeigi nā''inā' nā''ka
 kī'cinēpo'wā^dtcini mā^dtcimanetowani'megu atā'penegōgi nā''ka mā-
 wa^dtcā'kowi'megu nā''inā' ā'ā^dteci'A'ci''tōgāni A''ki wā'wene'kⁱ,
 āgw ini nā''ka wī'ā^dtcinānā'igāpawī''e^dtcin īn ā'ca'witeig^{ki}'.
 25 "Nā''ka manī negu'ti pe''ki ne'ckimenag^{kwe}', kagō' wī'kemō'te-
 yag^{kwe}'. Kāgō' nā'ike'mōteg u'wiyā'A ne'ki'megu ānemipemā'te-
 'si^dteⁱ', āgwi kagō' nānā''ci mānā''tō^dtcinⁿⁱ'; aiyanīwe'megu ānemi-
 'A'pī'teiketemā'ge'siw^{wa}'. Ā'gwi ku^dtei ne'guta' A''tāgini kimōte/-
 'siwenⁿⁱ'. Kanāgwa'megu ka''ki'sug^{ke}', ā'gwi ku^dte u'wiyā'A
 30 nā'wī^dtcinⁿⁱ', i'ci'tā'āte^e, u'wiyā'A kenāwugunānaku'megu tcā'gi
 kagō' kī'ci'tōta kī'ci'enag^{kwa}'. Ā'gwigā'' ini wī'ca'wiyagw ināne-
 me'nagwinⁿⁱ'. Ā^dteimo'āgwāni mā'mene'ta^e ā'ci''ā^dteci' wī'ca'-
 wini^dteci wī'na mānwawini^dteci' nā''inā' ā'ā^dteci'ta'wāgwāni kīwītā-
 nutami'ni^dteci' wī'ā^dteimegume'to'sāneniwi'ni^dteci', pā'cigwīwigā-
 35 ^dteime'to'sāneniwi'ni^dteci' i'ci'māgwānⁿⁱ'. Ōni pwāwikwīye'na-
 'ānemi'cawī'ni^dteci' mā^dtcima'neto'āni' wī'wāwānā'nemā^dteⁱ', wī-
 'kutagi''āwag^{ki}'. Ā'wāwane'ckā''ini^dteci wā^dteci me'tō^dteci wināni'i
 wāwānā'nemā^dteⁱ'. Ī'nini myāne'twi kemō'tewenⁿⁱ'. Wā^dteci'gi
 pwāwina'ikemōte'gaku'' ānemi'meguwaiyā^dteci'ute''tenamwa wī'A-
 40 nemi'ci'utawī''emi^dteci'.

"Ō'ni nā''ka kā'ta wī'tāta'cimī'yāgan u'wiyā'A. Mō'tei'megu
 kī''kāme'ke kātā'megu kagō' i'ci'yāganⁿⁱ'. Me^dteci'we kī'wī'sa'ga-
 mat^ā, itipⁱ'. Nā''k āyī'g ini pemāte'siweni'ku'i kī'minegwa pwā-
 wī'ā'citami'ina't u'wiyā'A. Ā'gwiku' wāwanānemenagwini kī'ci'-

grandchild, I shall give instructions to you for the last time. For now for a long time I have kept on telling you enough, and now you are nearly grown. In the fall you will be sixteen years old. I desire that you keep on fasting until you fast two (years) for the last time. Do not get too near women. Young women might spoil you if they are menstruating: try hard to keep away from women. You must not begin to go after them till you are full-grown (?). The (woman) of whom you may think, 'this one perhaps is well-behaved,' is the one you should go with. Do not (go) with merely any women. For I have long ago instructed you as to what bad (women) do and why we are not to marry them. And at the time you have married do not go about bothering with other (women). Those who do so, do not do what is right. And some keep on marrying women for a very short time. (These) do not live long. And soon when they marry women somewhere for a long time when they have children these die before they are grown up.⁹ There are many who know the evil medicine, mostly young women. And when (men) marry for a short time these women are killed by (those who know the evil medicine), as they hate them because they did not marry them. And (these women) are the ones by whom (the men) are slain one by one; that is why they do not live long. Those who do this are taken by the evil manitou when they die, and later on when a fine earth is remade those who do this will not be made to stand (i. e., live again).

"And they especially warn us about this one thing, not to steal anything. When one is in the habit of stealing anything, he will never have much of anything as long as he lives; in one spot he continues during this time to be in want. For there is no privacy anywhere. No matter if he hides, thinking, 'no one sees me,' yet some one really sees us, the one who made everything, the one who made us. He does not intend us to do so (i. e., steal). He must have told those he first created what was going to happen to them, namely, that those who behaved well will live again at the time he remakes (the earth) for those who live on it, so he must have told those who lived uprightly and carefully. And (he must have told) those who continued not doing rightly that the evil manitou would control them, and that he would make them suffer. Because they were wicked is why he, it seems, controls them. So stealing is a bad thing. One who is not in the habit of stealing easily continues to get (property) so that it will be his own.

"And, furthermore, do not go around mocking any one. Even if he (she) blackguards you, do not anything of the sort to him (her). It will not hurt you, so we are told. And he (who made us) will also give you life if you do not say anything in response to any one.

⁹ Translated rather freely.

'enag^{kwa}. Ane'ki'' inā ki'u^dtcipa'kwā'namāgwa 'inini kągō' ā'ne-
'kin upemāte'siweni kī'na nāwitagwi''setōgi kepemāte'si'weneg^{ki}.
I'ni nā'k ā'iti'g^{ki}.

“Nā'ka pwāwimegute^pātamane kągō'i' cā'cāku'siyan^{ne}, pāpe-
5 gwa' u'wiyā'A wī'nata'we'site kīna^dtā' A''tōyane mīnate'megu,
ki'ute'tena'megu. I'n ā'cikeg^{ki}. Wī'nagā' manetōwa ki'pagi'se-
namā'gwa ku^dteⁱ. Ā'gwi wī'ke'kāne'ma^dteinⁿⁱ, cewā'nāni wī'u-
^dteci'ute'te'namanⁿⁱ. Mī'^dteiwēni, pāpe'gwa u'wiyā'A pyā'yā^dte-
inⁿⁱ, 'A'cami, ki'ināwa u'wiyā'A wī^dtca'wiwate', itipⁱ. Nā'ka
10 āgwi^dtā' kągō' wī'kwīnatawe'si'yanin i'n i'ca'wiyan^{ne}, i'ci'wāwag
ā'uke'kyāmig^{ki}, no'ci'i', ā'igu^dte ume'co'anⁿⁱ.

“Nā'inā' nā'k uwī'wiyan^{ne}, kī'menwitōtamā'kā'megu. Kī'tā-
pi''āwagi wāte'kwaiyō'miteigi wāwīwiwā'nā'inⁿⁱ. Nā'ka wa'nimō-
^dte uni^dtāne'siyan ā'pī'tcipapiwe'ci''iwā^dte uwī'yā'ani wī^dtāno'-
15 māwāt ape'no'a'i maiyō'e'gowātē', kā't ā'kwā'kanⁿⁱ. Ā'gwiki'
ke'kānetamo'wā^dtein ape'no'ag^{ki}. Ceku'megu ā'pī'tcimaiyō'wā-
^dteinⁿⁱ. Kī'cipōnwāwāge'si'wā^dtein inī'megu pāpegwa nā'k ā'wāpi-
wī^dtānō'gāwā^dteⁱ. I'ni cā'cki wā^dtiwāwīgime^dte ape'no'ag^{ki}.
Āne'ta wānī^dtāne'siteig ā'kwāwag ā'mai'yōme^dteⁱ. Āgwi^dtā'
20 menwawī'wā^dtein inig in ā'ca'witeig^{ki}. I'n ā'cikeg^{ki}, no'ci'i',
ā'igu^dteⁱ.

“Ā'ki'citeāgi'ā^dteimo''enānⁿⁱ. Īni^dtā'wā'megu wī'i'ca'wiyani kete-
nānemen ānā'inā^dteimo''enānⁿⁱ. Nā'ka' manī: kāwagi'megu ā'ciki-
'ci'menāni ka'na nī'cwawa'ine māme^dteinā' wī'ma'katā'wiyanⁿⁱ.
25 Ā'i'nenāni 'tāninā' tāpā'wā'tawite nō'ci'sem^{ma}, nete'citā'e'megu.
Nī'na wī'nān ā'cāgwāne'moyān ā'mē'to'sānenī'wiyanⁿⁱ, A'sā'm inī
ma'sā^dteci'megu ā'ka'cki''tōyān ā'sāgi'^dteiyānⁿⁱ. Īnugi'megu mā'ni
nā'inā' ā'pōnina'awi'nugwāni wī'naga'nenānⁿⁱ, no'ci'i', ā'igu^dte
ume'co'anⁿⁱ.

30 “Īnigā'megu wī'inā^dteimo'a^dteci wanimō'^dte uni^dtāne'siyan^{ne},
nā'ka kī'ma'katāwī'nāwagi'megu. Keke'kā'neta ku^dteci mā'n ā'ci-
ke'te'na'igi mā'katā'wīwenⁿⁱ, ā'igu^dteⁱ.

A'penā^dteci'megu ne'ci''k āwī'wā^dtein ā'aiyā^dteimo''egu^dteⁱ. Ke-
'tena'megu tāgwā'ginig ume'co'ani kabō'tw ā'aiyīnegwā'meni^dteⁱ.
35 Wīnagā' pe'ki'megu ā'kā'twā'nemā^dteⁱ. 'Ō'ni pō'si'megu wāpi'tāta-
gikāke'si'yānig ā'āmi'ā'mīni^dte āneta nenō'tāwaⁱ. 'Ō'n ume'sō'-
tānaⁱ, “Kā'ciyu'' ā'tāgi kīnā'n ā'pwāwina'i'ā'mīyag^{kwe}” ā'inā-
^dteⁱ. “Sānaga'twimā' A'te''teⁱ. Āne'tamā' anemi'ne'sāp ā'mī-
teig^{ki}. Me^dteci'wā'kā' kīnā'na kekwinatawimī'^dteipen^{na}. A'penā-
40 ^dteimā' manī'ci'cai'yanini kepyāta'ci'', ā'ini^dteⁱ. “Nina^dtā' āyi'gi
wī'ke'kā'netamān ā'mīweni nete'ci'tā'e'', ā'inā^dteci'megu. “Ō' ka-
cinā' nāpi'we kī'ā'mipen^{na}. I'ce ku^dteci mō^dteci yōwe keme'co' ā'A'sā-
mī'āna'wī'tō^dteci wā^dteipwāwī'ā'mīyag^{kwe}, ā'ine^dteⁱ.

He who made us will not fail to know about us. He will break off a little of the life of he who said anything to you and will place it in the midst of your life. That is another thing which we are told.

"And if you are not fond of anything, if you are generous (?), if someone suddenly shall want it, if you have it and give it to him, you will get it back. That is how it is. For the manitou will replace it for you. You will not realize it but that is how you will get it back. (And similarly with regard to) food, when any one suddenly arrives, if you are married to anyone, you must say to her, 'feed him,' so we are told. And if you do so, you will never lack anything, so say our elders, my grandchild," he was told by his grandfather.

"And when you marry, you must treat (your wife) kindly. (By so doing) you will please the relatives of whomever you marry. And if by chance you have children, as long as they are very small, if they are playing with anyone, if they are made to cry by (other) children, do not be angry. For children do not know any better. It is only while they cry. After they stop crying right away they again begin to play. That is why children are only caressed. Some who have children get angry when these are made to cry. Those who do so do not do well. That is how it is, my grandchild," he was told.

"I have now told you everything. I desire you to do as I have told you from time to time. And this: You must fast still two years as I have told you. I indeed think, 'I hope my grandchild will obey me,' with reference to what I say to you. As for me, I do not care to live as it is with too great difficulty that I can mingle et cacare. I shall leave you, my grandchild, the day when this warm weather ceases," he was told by his grandfather.

"If by chance you have children you must tell them the same things and you must make them fast. For you know how this fasting is," he was told.

Whenever they were alone he was always told (these things). Sure enough in the fall soon his grandfather remained asleep. He was much grieved over him. And when it began, in a way, to be colder and colder, some Indians moved. And he said to his parents, "Why, pray, is it that we are not in the habit of moving?" "It is very hard far off. Some who move continue to be killed. And we are not in want. Always when you hunt you bring in game," they said. "I also should like the experience of moving," he said to them. "Oh, well, we shall move. It was just because your grandfather was too feeble that we did not move," he was told.

- Pe'kiyugä'megu wī'n A'penä^{dtc} a'me'kwā'nemā^{dtc} ume'co'anⁿⁱ.
 Apina'megu ā'pwāwima'ka'tāwī^{dtc} ā'wītā'māwā^{dtc} āmī'ni^{dtci}.
 A'penä^{dtci}/megu ā'ku'tā'^{dtcini}^{dtci}. Kägeyā'megu ke'tcinā'megu-
 pā'pe' ā'nawa^{dtc}ta'ci'ā^{dtc} uwi'yā'aⁱ. Ōnipā'pe' ā'tetepi'pā'u^{dtc}
 5 ā'uwi'giwā^{dtci}. Penō^{dtci}/megu ā'A'kwiwā'patagi wī'nāwā^{dtci} tāta'g
 uwi'yā'anⁿⁱ. Aiyāpamipyā'yā^{dtcin} ā'nawa^{dtc}ta'ci^{dtci} pe'ki'megu
 ā'ku'tā'^{dtcini}^{dtci}. Wīnagā' wānatō'ka'megu ā'pwāwiku'tā^{dtci}^{dtci}
 ki'ciyugā'penō^{dtci}A'kwiwā'patagi kīmō'^{dtci}. Ā'pwāwiyugā'ā'^{dtci}-
 mu^{dtc} āgwiyugā' ke'kāneme'gu^{dtcin} inī' ā'ci'i'ciketemina'we'si^{dtci}.
 10 Me'tenō'megu iniyān ume'co'ani ke'kāneme'gu^{dtcin}ⁿⁱ.
 Me'ce'megu ā'kiwipāpō'niwā^{dtci}. Wīnagā' inī'megu ā'i'cawi-
 dtci': A'penā^{dtci}/megu penō^{dtci}/megu ā'A'kwike'kā'netag^{ki}. Me-
 'cena' ne'gutenwi ke'te'n ā'māwā'senig A'cā'i'gānān ā'nātagi penō-
 dtci'gā'. Wīna'megu negut in ā'nā'wugu^{dtc} A'cā'ani' ci'cā'ni^{dtcin}ⁿⁱ.
 15 Ā'na'gi'sā^{dtc} i'ce'megu wī'wā'patag ā'ciketemina'we'si^{dtci}. Āyā-
 'cipeme'kā^{dtci}/megu ā'pe'mugu^{dtc} ā'pwāwī'megume'cugu^{dtci}. Ā'na-
 nō^{dtci}/megutcāgā'wāni^{dtc} āyō'ni^{dtcin}ⁿⁱ. Wī'na kena'ega'megu
 ā'pe'me'ka^{dtc} ā'wāpā'moni^{dtci}. Penō^{dtci}/megu ānemā'moni^{dtc} ā'ma-
 wi'nanā^{dtci}. Nōmagā'megu ā'ma'tanā^{dtc} ā'ne'sā^{dtci}; ō'ni mī'ci-
 20 k'waiy ā'mā'me'cag^{ki}. Pyaiyā'ki^{dtc} in ā'anemi'ciwā'patagi wī'na-
 wā^{dtci}-tātagi-nā'ka-negu'ta'-uwi'ginitē. Īyā'tēi penō^{dtci}/megu
 nā'k ā'uwi'gini^{dtc} ane'ki'megu. Ā'pe'kinwā'patagi wīgi'yāpyānⁿⁱ.
 Ā'mawā'patag^{ki}, ka'ciyā'tēi wā^{dtci}wā^{dtci} wātō'tāni^{dtci}. Īte'p
 ā'ā^{dtc} ā'ki'cāgu^{dtci}sā'gi'ā^{dtc} ā'pyā'sāpa'megu^{dtci}. A'ci^{dtci}/megu
 25 pyāyā^{dtc} ā'ne'nāgu^{dtci}, ā'A'came^{dtci}. "Tāna^{dtc}ā' ā'uwi'giyā-
 g^{kwē}" ā'ine^{dtcin}ā'tea'megu. "Ke'tci'n^{ne}" ā'i'^{dtci}. Ā'ke'ka'ag
 ā'uwi'giwā^{dtci}. Ka'ci penō^{dtci}/megu. "Tāninā'tcā' pyā^{dtci}pe'-
 noyanⁿⁱ" ā'ine^{dtci}. "Inu'gi' ce'paiya," ā'i'^{dtci}, "nā'k āyī'g
 A'cā'imā'wāgān A'tā'w^{wi}. Negu'ti' ci'cā'ta neta'cipi'pemugwa.
 30 Kā'geyā'i nene'ckina'wā'eg^{kwā}; A'sāmi' ta'senwi ne'pemug^{kwā}.
 Āgwi kāgō' tōta'wagini pīne'ci'megu newāpipi'pemug^{kwā}. Nī'cenwi
 wī'na pe'mwite awi'ta^e ne'ckina'wā'i's^ā. Ā'mawī'nanag ā'pāpa'ga-
 mag^{ki}. Ā'ciwāpe'sigwāni wā'pāmōwa ki'citcā'ga'wā^{dtc} ā'yō-
 dtcinⁿⁱ, ā'i'^{dtci}. Mani'gā' uwi'ce'kwām^{mi}, ā'i'^{dtci}, ā'wāpa'tō-
 35 kyā^{dtci}. Ka'c inime'gupi ā'wāpinana'a'wiwā^{dtc} ā'wāpā'moni^{dtci},
 ā'ā^{dtci}mo'ā^{dtci}yugā' utā'kw inī' A'cā'a' ā'a'wini^{dtci}. Wīna'gā'
 ā'nāgwā^{dtci}. Īyā' pyāyā^{dtci} nānawa'tōmā^{dtci} nāwā^{dtci}ne'sā-
 dtcini pe'cege'siwanⁿⁱ. Ki'ci'meguwi'seni^{dtci}, "Māwā'se'tōwag
 A'cā'i'gānani wāwi'gitcig^{ki}, ā'i'^{dtci}, negu'ti' ne'nāwāw'wā'. Nepi'-
 40 pemugwa pīne'cimā'megu, ā'gwigā' kāgō' tōta'waginⁿⁱ, ā'i'^{dtci}.
 "Nenāwāwagā' in^{na}, mani'gā' uwi'cekwām^{mi}, ā'i'^{dtci}. Ka'c
 inī'megu nā'kāni'i', "Ka'cinā'gwa ki'nā'gwāpen^{na}, ā'ini^{dtci}.
 "Ci', kāwā'g īyā'p āgwi'mā' tcāg ā^{dtci}mo'yāninⁿⁱ, ā'inā^{dtci}.

He always remembered his grandfather. As he was not fasting he accompanied those who moved. They were always afraid. Finally he began to kill various game close by. And then he would run in a circle where they lived. Far off indeed was the distance he had explored so that he might peradventure see some (game animal). When he returned bringing game (?) they were much afraid. And he himself was unconcerned and not afraid for he had secretly explored far off. As he did not of course tell of it, they naturally did not know how he had been blessed that way. His former grandfather (now dead) only knew of it.

(The people) camped here and there. And he did exactly the same (as he had done); he always knew (the country) far off. Well, once he surely saw a Sioux village located far off. Now he himself was seen by a single Sioux who was hunting. He halted in his running simply to see how (greatly) he was blessed. While he was walking along the other shot at him but did not hit him. Finally the other used up all (his ammunition). As he walked along very slowly the other began to run. When the other continued far off in flight then he went to attack him. In a short time he overtook him and killed him; then he took a scalp. Then he continued to look in a different direction so that he might perchance see where others lived somewhere. Lo, others lived far off yonder, though few in numbers. Then he looked at wigwams (which seemed) different. When he went to look at them, lo, they were the villagers from whom they themselves came. When he went thither he greatly frightened them when they caught sight of him. When he arrived close they recognized him and fed him. "Where do you live?" he was indeed asked. "Near by," he said. Then he specified (the exact location of) where they lived. Lo, it was far off indeed. "When did you start to come (here)?" he was told. "To-day, very early in the morning," he said, "and there is a Sioux village. One hunter shot at me there. Finally he made me angry; he shot at me too many times. I did nothing to him (yet) he began shooting repeatedly at me. If he had shot at me, say a couple of times, he would not have made me angry. Then I went to attack him and clubbed him to death. He began to flee after he used up all (his ammunition), such was the way he acted(?)," he said. "And this is his scalp," he said, displaying it. Well, it is said that they made preparations right away and began to flee, for of course he had told them the direction those Sioux were. And he himself departed. When he arrived yonder, he took with him (?) a deer which he stopped to kill. After he had eaten he said, "There the Sioux live in a village. I saw one. He started things by shooting at me repeatedly; I did nothing to him," he said. "I saw that fellow, and this is his scalp," he said. And lo, these also said, "Let us depart." "Hey, I have not yet told all," he said to

"Īniyägagä" äyīgi nenä'wāwag^{ki}," Ä'ke''ka'wā^{dte} ä'ci''soni^{dte}."
 "Īna'mā' uwī'giwag^{ki}," ä'i'^{dte}, "māgwä'egä'nä' inig inī'megu
 i'ciwāpā'mowag^{ki}. Ägwīgä' inigi ke'käneme'nāgwin a'uwī'giyāgw
 A'cā'ag^{ki}. Nāpiwā' wāpag upyā'ni kī'ā'mīpen^{na}," ä''inā^{dte},
 5 "māmā'inig a'uwī'giwā^{dte}," ä'i'^{dte}.

Ä'ke''ka'agi kwiye'n a'uwī'gini^{dte}. Ka'ci penō^{dte}ci^{dte}ci'megu;
 ä'anwā'tawu^{dte}ci'megu, ke'teine'megu ä'kītanäneme^{dte}. Ō'ni negu't
 kā'teigi'ni^{dte}cin ä'minawinanātu'tāgu^{dte}ci kā'känetami'ni^{dte}cin iyā'
 ä'cināgwā'tenig^{ki}. Ä'ā'^{dte}ci^{mu}^{dte} ä'na'inā'kī'winig^{ki}. Ke'tena^{dte}ci'-
 10 megu kwiye'n ä'inā'^{dte}ci^{mu}^{dte}. 'Ō'ni nā''kāni' uwī^{dte}ci^{nen}ōtā'wāwā'
 ä'ā^{dte}ci'mō'ā^{dte} ä'uwī'gini^{dte}ci. "Ci'iwī'! Tāni^{dte}cā' ä'ca'wīyan itē'p
 ä'aiyanⁿⁱ," ä'igu^{dte}ci. "Neke'tcipenu^{dte}cā' aiyā'pī'tcina'," ä'i'^{dte}ci.

Pe'kimegō'n in ä'tepā'negu^{dte}ci. Kutaga' inī'i pe'kimegu api'n
 ä'pwāwimenwine'pāni^{dte}ci māmāiya'megu ä'kākī'ciwā^{dte}cā'oni^{dte}ci,
 15 wīnagä' wānatō'ka'megu ä'kīwi''cawī^{dte}ci, ä'wāwīyāwāgenag ä'mē'-
 ne'tō^{dte}ci umi''ce'kwām^{mi}. "Cinā'! wānatō'ka kīn ā'pe'^{dte}ci. Kege'-
 nⁿⁱ! Kī'kegeninā'gwāpen^{na}," ä'ine^{dte}ci. "Ägwiku' ke'käneme'na-
 gwinⁿⁱ," ä'i'^{dte}ci. Ä'ā'miwā^{dte}ci. Mānenwiyugä'megu ä'pōnī-
 wenī'winig ä'penō'^{dte}cānig^{ki}. Ä'anemitā'āwā^{dte}ci wī'mē'pōnigi nō'ta
 20 wī'pwāwī'-tātagi-ä'kawī'e'gowāte-nagane'gowā^{dte}ci ä'citā'āwā^{dte}ci.

Māme^{dte}cinā'megu iyā' wī'^{dte}ci^{tā}pī'pyāwā^{dte}ci ä'pō'nīwā^{dte}ci wā'-
 panigigä' kī'ceyāpa negu'ti ne'niwan ä'pyāni^{dte}ci kī'ckata'ugu^{dte}ci,
 "Ä'cō'nameg^{ki}," ä'igu^{dte}ci. Pāpegwā^{dte}ci nā''ka ku'tagan ä'pyā-
^{dte}ci^{kī}ckata'ugu^{dte}ci. "Nī'cō'nameg^{ki}," ä'igu^{dte}ci. Nā'ka'megu
 25 ku'tagan ä'kī'ckata'ugu^{dte}ci, "Ne'sō'nameg^{ki}," ä'igu^{dte}ci. "Ka-
 'ci^{dte}cā' mā'ag i'ca'wiwag^{ki}," ä''inā^{dte}ci ume'sōtā'naⁱ. "Wīnwā-
 wamā' äyīgi wī'wātā'sā'wiwag^{ki}. Ä'kī'cka'ta'u'k ä'wātā'sā'wi-
 yanⁿⁱ," ä'ine^{dte}ci. "Ke'teinānetāgwatwimā' in ä'wātā'sāwī^{dte}
 u'wīyā'a," ä'ine^{dte}ci. "Ka'ci me'ce^{dte}cā' kepyā^{dte}ciwāpā'mopen^{na}?

30 Ītē'p iyai'yago'a mawināne'sa'go' inī'gi māwā'sē'tōteig^{ki}, ke'tein-
 ānetāgu'si'kago'a," ä'i'^{dte}ci. "Kīnwā'wa wī'na' cā'cki'megu ketā-
 ne'mē'sipwa wī'pyā^{dte}ci^{pemā}'moyāg^{kwe}. Aiyō'megu mā'n aiyā-
 pami kī'ci'pyaiyagw inī' mā'ag ä'wāpikī'ckata'wīwā^{dte}ci," ä''inā^{dte}
 ume'sō'tānaⁱ. "Ka'ci ne'ciwāwimā' inī me'cigatw ä'tameg^{ki}.

35 Ī'ni wā'^{dte}ci ku'tameg^{ki}," ä'ine^{dte}ci. "Īyā'kā' man a'ci'^{dte}ci
 pyaiyagwe negu'ti nīgā'ni wī'mawipagō'cā'^{dte}ci^{mō}wā'. Kī'nīmā'-
 'cka'a me'te'gumi'citā'tapag^{kwi}. Kī'nānī'mipenamā. Kīnagä'
 kī'nīgānīnānīm^{mi}. Ō'ni me'cemegō'na tēinawā'mata negu'ta' i'ck-
 wā'sā'a wī'na'toma^{dte}ci. Me'te'gumi'ci tēgā'kwa'tō'igi wī'kī'cka'-
 40 'amanⁿⁱ. Wī'kegipyā'senwigä' inⁿⁱ. Ä'kwa'na'ka'ki wī'pepe-
 'ckwige'cātāw^{wi}. 'Ō'ni wī'mē'ckwige'nātāg^{ki}. Ī'nini wī'ke'gegā^{dte}
 i'n i'ckwā'sā' ānānemāwatān^{na}. Wī'mē'sānemōwagā'megōn in
 ä'ca'wigwān^{na}. Kemī'cāmāg ä'tā'gi pī'simigi ä'cowānagō'ātāⁱ:
 i'ni wī'ā'cowānagō'ag^{ki}; nā'inā'i pōnīnānīmīwātāni wī'utawī'emi^{dte}

them. "I also saw those (fellow-tribesmen) who are no longer with us." He specified their names. "They really live there," he said, "perhaps they also are getting ready to flee. Those Sioux do not know where you live. Suppose we move slowly to-morrow," he said to them, "where they live," he said.

Then he specified exactly where they lived. Lo, how far off it was; so they did not believe him, for they thought they were near by. Then he was carefully interrogated by one old man who knew how (the country) looked yonder. He told how the land was. Lo, he told exactly how it was. And he told them where their fellow Indians lived. "Gee whiz! how did you manage to get there?" he was asked. "I ran at full speed once in a while," he said.

He was liked even more then. Though these others did not sleep well and were finished with cooking early in the morning, he loafed unconcernedly, and unconcernedly got a stick and bent it and sewed (the Sioux's) scalp there to dry(?). "Hey! you are always unconcerned. Hurry! We shall move quickly," he was told. "They do not know where we are," he said. Of course there were many campings, as it was far off. They were overpowered with fear that it would snow too soon so that they would be found if pursued.¹⁰

When they camped for the last time on their journey¹¹ the next day after daybreak, one man came and whipped him, saying, "The first." Suddenly another also came and whipped him, saying, "The second." Another also whipped him, saying, "The third." "What, pray, are these men doing?" he said to his parents. "They also wish to become warriors. They whipped you because you are a warrior," he was told. "When anyone is a warrior it is thought to be a great thing," he was told. "Why did we simply come here in our flight? Had we gone thither and slain those villagers we might have been thought great," he said. "Now you were merely in misery to begin your flight here. After we had come back here then these (men) began whipping me," he said to his parents. "Why, what is called 'war' is terrible. That is why it is feared," he was told. "Now when we come near one (man) must go and tell the news in advance. You must fasten an oak leaf in your hair. We shall have a great time dancing. And you will be a leader in the great dance. Now you must summon any relative who is a girl, somewhere. You must cut off a little stick from an oak. It must have branches (?) on it. It must be peeled at the end. And it must be painted red. Whatever girl you select will be the one to dance with it. Whoever does so will have a reward. In your sacred pack there is a string of wampum-beads to be worn across the shoulder; she must wear it across her shoulder; whenever they stop dancing that girl will have

¹⁰ Such is the sense of the passage; a literal rendition is "so they would not be left if pursued."

¹¹ Rendered rather freely. A close translation would cause redundant words in English

ini pī'si'mīga' i'na i'ckwā'sā^{'A}," āne^{'dte}i'. "Pe[']ki nī'ka kā'kam
in i'cike'kānetamā'ne'e awitagā' i'na ne'ci'yāgā^{'A}. 'Wā'na'i pegi'-
'ckyāgwānⁿⁱ," ā'i^{'dte}i'. "Pegi'ckyāwi yā'pī kī'na! Māmetā^{'dteā}-
'iwagi mā' ā'nānī'miwā^{'dte}i'," ā'ine^{'dte}i'.

5 Ā'wāpu'tāwā^{'dte}i'. Īyā' ke'tcine pyā'yāwā^{'dte}i', "Na'i', kī'na,"
ā'i'neme^{'dte}i' negu'ti', ā'pagō'cimāwā^{'dte}i'moni^{'dte}i'. Īni'megu wī'-
nānigi māwā'gāteig ā'a'si'pimawina'towā^{'dte}i' wī'tātane'gāwā^{'dte}i'.
Ā'a'ci'tōwā^{'dte}i' tcāwīne'kī'megu ā'māwā'se'towā^{'dte}i'. Īyā' pyā'-
yāwā^{'dte} apina'megu ā'pyā^{'dte}cinagi'ckāgu^{'dte}i' pa'ci'to'a^{'i}. "Īyā-
10 mā'ku^{'i}," ā'igu^{'dte}i'. Īyā' pyā'negu^{'dte}i', "Na'i mawiki'cka'a'nu
me'ckwā'ku'niganⁿⁱ," ā'igu^{'dte}i'. Ā'pwāwike'kā'netagi' i'ni me'ck-
wā'ku'nigan ā'mawinānatu'tawā^{'dte} ume'sō'tāna^{'i}. "Īnimā' inini
me'te'gumi'cime'ckwā'ku'nigan ā'tameg^{ki}; wī'me'ckwige'nātāw^{wi},
ku^{'dte} inini i'ckwā'sā'ag ā'ma'katā'wīwā^{'dte}i' nātugwa'mowā^{'dte}cinⁿⁱ,"
15 ā'ine^{'dte}i'. Ā'mawiki'cka'ag^{ki}. Īyā' ā'pyātō^{'dte} ōn ini'i pa'ci'to'a'
ā'ta'ci'ā^{'dte}imō'kāgu^{'dte}i' wī'i'ci'tō^{'dte}i'. Kī'ci'tō^{'dte}i' kutaginā' ina'
ā'nema'tōwe^{'dte}i', ne'sawī'genō'inigi tcā'wīne'kigā'megu wī'tātane'-
gāwā^{'dte} ā'nema'tōwe^{'dte}i'. "Na'i, ina'i na'a'gōtōnu pyā'tōyanⁿⁱ,"
ā'ine^{'dte}i'. Kī'ci'agwagwapitō^{'dte}cin ina' me'tegug ini mī'ce'kwaīy
20 ina' i'n ā'mawī'ā^{'dte}i'katō^{'dte}i' ne'sa'wa'ā'eg^{ki}. "Mawīnaki'cimi wī'-
kege'gāgwāna i'ni me'ckwā'ku'niganⁿⁱ," ā'ine^{'dte}i'. Nā'k ume-
'sōtā'na' ā'mawinanātu'tawā^{'dte}i'. "Āgwi'mani nā'ka ke'kāne-
magin āmī'ininā'wagān^{na}, me^{'dte}ci'wā'nīnāni neke'kā'net ā'cike'nug-
wānⁿⁱ," ā'inā^{'dte} ume'sōtā'na^{'i}. "Me'ce'na' ke'cemī'a'ni negu'ti
25 pwāwimāne'ci'tā'āt ini kī'ināw^{wa}," ā'ine^{'dte}i'. U'ce'mī'an ā'ma-
wi'nā^{'dte}i'; ō'n ā'nawā^{'dte}ciwī'se'niwā^{'dte}i'.

Īnigā'megu ā'katawīpe'ku'tānig^{ki}. 'Ō'ni wīnwāw ā'nīgānini'mi-
wā^{'dte}i'. Īni'ni me'ckwā'ku'nigani kegegā'ni^{'dte}cinⁿⁱ. Nōmagā' tepe-
'kwe'megu ā'nī'miwā^{'dte}i'. Wā'panigi negu't in ā'papā'mwā'tag^{ki},
30 "Kī'cināwā'kwāgi'megu wī'wāpe'gaiyag^{kwe}. 'Anāgwi'igwāni wī'-
'pōne'gaiyag^{kwe}," ā'kiwī'nwā'tag^{ki}. Kī'cināwā'kwānigimegōn
ā'wāpini'miwā^{'dte}i'. Ā'ke'siyāni'gigā' cewā'na kī'ka'megu me'cena'-
'ina' ā'pe'ta'wāwā^{'dte}i'. Ā'nānawā^{'dte}i'awa'sowā^{'dte}i' nāpa'^{'dte}itcig^{ki}.

Kabō'twānⁿⁱ, "Tāninā'wā'na wī'pōnināni'miyag^{kwe}?" ā'inā^{'dte}
35 ume'sōtā'na^{'i}. "Ka'ci me'ce^{'dteā}'megu na'itāpānemuginⁿⁱ," ā'ine-
^{'dte}i'. "Nīna^{'dteā} wī'na ne'cā'gwānemu ā'nānī'miyānⁿⁱ," ā'i^{'dte}i'.
"Neguta' ku^{'dte} ini me'ckwā'ku'nigani me'tegu'mi'cīgi kī'mawī'ā'-
^{'dte}i'ka'tu', cewā'n āyā'cinimiyāgwe'megu kī'pemiwā'pu'se'. Īnāni'
sō'genaga 'pyā'cōnⁿⁱ, wī'ina^{'dte} ini me'ckwā'ku'niganⁿⁱ. 'Īnigā'-
40 'ini wī'utawī'e'miyani pī'simīg ā'cowānagō'ātā^{'i}, wī'ina^{'dte}i'. Īni'-
megu wī'pōne'gāwā^{'dte}i'," ā'ine^{'dte}i'. "A'cka^{'dte}imā'mā'ie inugi wī'n

that wampum string for her own," he was told. "Gad! if I had known that to be the case in the first place, I should not have killed that fellow. My, it's tiresome," he said. "Tiresome yourself! They surely have a joyous time when they are dancing heartily," he was told.

Then they began to move. When they arrived near there, one was told, "Hey, you," and he went to tell the news in advance. Precisely then those villagers came in a group asking where they were to have a fine dance. They made (a place) in the middle of where they had the village. Now when they arrived there, he was met by old men. "Yonder verily (is where you are to go)," he was told. When he was led yonder he was told, "Well, go and cut off an (oak)-red-paint-tool."¹² As he did not know what that (oak)-red-paint-tool was, he went and asked his parents. "That, indeed, is what is called an (oak)-red-paint-tool; it must be painted red, for girls desire that when fasting," he was told. Then he went to cut it off. When he brought it yonder then he was told by those old men how he should make it. After he made it another (stick of wood) was erected there, a little crotch (?) was erected in the middle of where they were to dance. "Well, you must hang there what you have brought," he was told. After he tied the scalp to the stick he went and leaned it on the little crotch. "Go and notify the person whoever is to dance with that red-paint-tool," he was told. He again went and asked his parents. "Now I also do not know whom I should call, and I do not know what it is," he said to his parents. "You may call any niece (sister's daughter) who is not bashful," he was told. Then he went to call his niece; and they stopped to eat.

It was then nearly night. And they (the one blessed and his niece) led the dance. She danced with the red-paint-tool. They danced a little while in (the real) night. The next day one man went around crying out, "We are to begin dancing in the afternoon. We are to stop dancing in the evening," so he cried as he went about. In the afternoon they indeed began dancing. It was cold, but they had kindled fires here and there. Those who were cold now and then stopped to warm themselves.

Soon he said to his parents, "When shall we stop having a fine time dancing?" "Why, any time you have had enough of it," he was told. "For my part I don't care to have a fine time dancing," he said. "You must go and lean that red-paint-tool against an oak tree somewhere, but you must start off walking while you are dancing. You must say to the one holding that red-paint-tool, 'hand it to me. You will have that string of wampum beads as your own,' you must say to her. They will stop dancing at once," he was told. "Later

¹² A technical name.

ā'gwi," ā'ine^{dtc}i'. "A^{dtcā}'megumā' mani kewāpinānī'mip^{wA}," ā'ine^{dtc}i'. "Kana'megu nā'ta'suguni kī'nānī'mip^{wA}," ā'ine^{dtc}i'. Pe'ki'megu ā'cāgwā'nemu^{dtc} ā'pwāwiyugā'-kāgō'-ānā'kīwī'tōni^{dtc}ini-me'to'sāne'niwa'-ite'pi-ta'ne'si^{dtc} ā'pwāwi^{dtcā}'megumatāg-
5 wā'netag i'ce'megu kī'kī'k itep ā'a^{dtcā}'pe'e'.

Nā'ta'sugunagate'nigin ānā'gwinig āyānegā^{dtc}i'megu, "Pyā'cō'-
nⁿⁱ," ā'inā^{dtc} u'ce'mī'anⁿⁱ, "Inigā' ini wī'utawī'e'miyan ā'cowā-
nago'amanⁿⁱ," ā'inā^{dtc} ā'wāpiwetō^{dtc} i'ni me'ckwā'ku'niganⁿⁱ.
Me'ce'kwaīy ina'megu ā'a'nemi'a'gōtāg^{ki}. Ā'a^{dtc}i'katō^{dtc}i me-
10 tegu'mī'cīg^{ki}. Pe'ki'megu ā'kā'twi'a^{dtc}i nānīmī'ni^{dtc}i metāpāne'-
monig^{kwe}. Wī'n ā'cāgwā'nemu^{dtc} ā'nā'nīmī^{dtc}i'.

Ā'mē'kwā'nemā^{dtc} ume'co'anⁿⁱ. "Wānatō'ka' man ā'pōnī'ume-
'co'iyan ā'wāpinānī'miyanⁿⁱ," ā'ci'tā'a^{dtc}i'. "Nemyā'citō'tawāw
ā'pwāwitāpwā'tawag^{ki}, 'kī'māma'katāwī'megu,' ā'i'ci'^{dtc}iōw^{wē},"
15 ā'ci'tā'a^{dtc}i'. "I'cewānugi mā'n A'sām in ā'a'cka^{dtc}i'iwig^{ki}.
A'cawaiye ku'^{dtc}ipi na'ina' wāpimāma'katā'wīyan āyā'nā'sā^{dtc}i',"
ā'i'ci'tā'a^{dtc}i'. "Inigā'wīna wā^{dtc}i kīwī'ca'wīyanⁿⁱ, inu'gi man
ānemi'ca'wīyanⁿⁱ. Māme'ci'ka ku^{dtc}i kī'ci'ne'ci's in A'cā'a
pwāwina'ima'katā'wīyan^{no}. Ke'tena^{dtcā}'megu tāpwāwa ne'me-
20 cō'a', 'ma'katāwī'nⁿⁱ: nīgā'ni kī'nana'ika kīya'w^{wi}," ā'i'ci'^{dtc}i'.
'Natawā^{dtc}i^{dtcā} nā'ka pepō'g i'n ā'cimi^{dtc}i wī'ca'wīyanⁿⁱ, wī-
'ma'katā'wīyanⁿⁱ," ā'i'ci'tā'a^{dtc}i'.

Cā'ck in ā'ta'ci'cā'ci'cā^{dtc}i'. Īniye' ā'nāwā^{dtc} uwī^{dtc}inenōtā-
wāwa ā'āpi'a'miwa^{dtc}i'. A^{dtcā}'megu ā'pō'nīni^{dtc}i'. "Kī'cipyā-
25 wāgwāni kīnwā'w^{wA}," ā'i'neme^{dtc} āpitāmā^{dtc}i'. "A'cawaiye^{dtcā}-
'megu," ā'ine^{dtc}i'. "Ka'ci nīnā'namā' ini'megu ā'pi'tci'saiyāg
ā'pyātu'tāyāg^{ke}," ā'ini^{dtc}i'. "Tāniyā'pi kīnwā'wa wā^{dtc}ipyā^{dtc}i-
wāpā'moyāg^{kwe}?" ā'i'neme^{dtc} i'n ā'ko'wi pyā'yāni^{dtc}i'. Ā'ke'ka-
'A'mini^{dtc}i kwīye'na nā'ināⁱ. Ka'ci penō^{dtc}i^{dtc}i'megu ke'tcāni'-
30 gātepⁱ. "Ka'ci pe'ki'wā'megu āniwī'sātug i'na kwī'ye'sā^A,"
ā'i'yowā^{dtc}i'. "Awitaiyugā'megu nanā'ci nā'ta'suguni A'ceno's^A,"
ā'ine^{dtc} āpitā'māteig^{ki}. "Āgwi^{dtcā}'megu," ā'i'yowā^{dtc}i'. A^{dtcā}-
'megō'n ā'ke'kānetā'gu'si^{dtc} ā'ānī'wī'sā^{dtc} i'na kwī'ye'sā^A. Ōni-
^{dtcā} nā'k i'n ā'wāpi'ci'ānō'kāne^{dtc}i pāpenō^{dtc}i kāgō' wī'mawinā'-
35 ^{dtc}imu^{dtc}i, uwīyā'ānī'gā'i nāpe'ni^{dtc}inⁿⁱ. Me'cena'megu penō^{dtc}
āwī'ni^{dtc}i' ā'mawī'a^{dtc}i'mo'a^{dtc}i'. Ke'tena'megu ā'pwāwikwīna-
tawe'si^{dtc}i kāgō'ⁱ. Katō'cka'cā'a'igā' ā'mīne^{dtc}i: tca'tcaw ā'mā'-
nā'a^{dtc} u'taiyā'.

Īni'megu ā'i'cinene'kā'nemā^{dtc} ume'co'an A'penā^{dtc}i': "Ī'ni
40 wā^{dtc}i'ca'wīyanⁿⁱ. Ke'tena'megu mā'n ā'wutamawiteyātuge ne'-
me'co'a'. Īnugi mā'n āgwi nanā'ci kwīnatawipe'se'ka'mānin
ā'āno'ānō'kā'cigi wī'ci'cānutamā'gāyānⁿⁱ; ā'anemimī'cigi kāgō'ⁱ,"
ā'i'ci'tā'a^{dtc}i'.

on, but not now," he was told. "You have barely started dancing," he was told. "You will at least dance several days," he was told. He was very unwilling, for he of course was not present when the people had festivities as he did not enjoy it and merely went there in spite of it.

After several days in the evening while he was dancing he said to his niece, "Hand that to me; you are to have as your own (the wampum string) which you wear across your shoulder," and he started to take away that red-paint-tool. The scalp continued hanging there. Then he leaned (the red-paint-tool) against an oak tree. He made the dancers very sorry, for they had not had enough of it.¹³ He himself did not care to dance.

He remembered his grandfather. "Now that I have no grandfather I have begun to dance without heed," he thought. "I have done wrong to him by not obeying him when he said, 'you must fast earnestly,'" he thought. "But now it is too late. For it was long before this when I began to fast earnestly while he was alive," he thought. "That is why I have gone about doing what I have done, and this day I continue to do things. Surely that Sioux would have killed me if I had not been in the habit of fasting. Of a verity my grandfather told the truth when he said to me, 'fast: you will prepare yourself for the future.' I shall again do what he told me in the winter, I shall fast," he thought.

Then he merely kept hunting. He saw his fellow Indians, those who had been with him but were no longer,¹⁴ moving. They had just camped. "Why, you have come," those with whom they camped were told. "A long time ago," they were told. "Why that is as long as we were when moving here," they said. "Where did you begin your flight toward here?" those who arrived last were asked. They specified exactly when. My, it was far off and a great distance to there. "Why, that boy must be a very fast runner," they said among themselves. "He could not have been absent several days," those who camped with him were told. "Not a bit of it," they said among themselves. Then for the first time that boy was known to be a good runner. And then he began to be employed in going very far off and telling the news, (for example) when anyone died. He went and told (people) even those who lived far off. Surely he never lacked anything. He was given horses. Sometimes he had many of them.

Right away he always thought (this) of his grandfather: "That is why I am (what I am). My grandfather really told me about this. This day I am never in need of clothing when I am sent to hunt for (any one); I am continually given something," he thought.

¹³ Free rendition.

¹⁴ The force of the Fox demonstrative pronoun employed.

Kabō'twe nā''ka penā'winig i''kwāwan ā'pyānuta'wāni^{dtc} ugyā'nⁿⁱ. "Ma'ni wā^{dtc}tei'pyaiyānⁿⁱ," ā'ini^{dtc}. "Mā'a'gi kenī^{dtc}āne'se'nānagi wī'wī^{dtc}cawī'tiwā^{dtc} ā'citā''āyāg^{ke}," ā'ini^{dtc}. "Āgwimā' manamā' kī'ci'gi^{dtc}teinⁿⁱ; tagwā'ginigi' cwā'ciganā'siwe 5 wī'pe'pōnwā^{dtc}," ā'i'neme^{dtc}. "Kī'cigiwā'te'wā'na," ā'ini^{dtc}tei'-megu. "Ka'cināpi 'wā'na wī'apwī'eti'gwā'igi pe''kī wī'kī'ci'giwā^{dtc}. Wī'apwī'e'tiwag^{ki}. Manaiyō' wā'na āgwi'megu pa'ciwātāwi kī'cigiwītā''ā^{dtc}teinⁿⁱ," ā'i'neme^{dtc}.

Winagā' wānatō'ka'megu ne'kani penā'w ā'cā'ci'cānuta'māgā^{dtc}. 10 'Ō'ni tagwā'ginig^{ki}, "Na'iniyāpe neme'cō' ā'cimi'^{dtc}tei wī'ica'wi-yānⁿⁱ," ā'i'ci'tā'ā^{dtc}. Ā'kī'cigā'megu'a'ci'ā^{dtc}tei wī'ututenāwī-'i^{dtc}tei' me'sā'kwa''i. 'Ō'ni wāpīke'si'yānig ā'a'ci'tō^{dtc} uma-'katāwī'^{dtc}ciganⁿⁱ. Cwā'ciganā'si'w ā'ta'swipe'pōnwā^{dtc}. Kī'cā-'katānigin ā'wāpima'ka'tāwī^{dtc}. Pe'ki'megu ā'ute'ute'nawā^{dtc} 15 u'wiyaw^{wi}. Wī'na'megu ā'nana'i'kā'ti'su^{dtc}. Ā'ke'teima'katā-wītō^{dtc} u'wiyaw^{wi}. A'penā^{dtc}tei'megu utena'wā^{dtc}ini nyānanugu'n ā'pāwīwī'seni^{dtc} ne'kani pepōnwe'megu. Menō'ka'minig ini māme^{dtc}teinā'megu ā'wā'ci'u^{dtc} ā'tcā'ga'wā^{dtc}; nyā'wuguni kī'cip-wāwī'seni^{dtc}, pe'ku'tānig ā'nāteg A'ci'ckīwi wī'amegō'n ā'a'ci- 20 'ckī'wenu^{dtc}, ā'nana'i'cig^{ki}. Ā'nepā^{dtc} ā'a'pā'wā^{dtc}, "Na'i, no'ci'i, keketeminōn^{no}. Wī'se'ni'kanⁿⁱ. Mani^{dtc}cā'wī'ca'wīyanⁿⁱ. Me'cemegōna mā'a'gi ke'taiyāgi neguta' mawika'kitawin^{nu}," ā'igu^{dtc}. Negu't in ā'me''cenā^{dtc}. Kī'cine'kī'wenā^{dtc} paiyā'ki^{dtc}tei'-megu ā'mawī'saga'pinā^{dtc} nāwīpe''kwā'kwāw^{wi}. Paiyā'ki^{dtc}tei'- 25 megu nā'k ā'u^{dtc}tei'ke^{dtc}tei^{dtc}. Īna' pyāyā^{dtc}, "Ō'ni natawā'-pamag^{ki}," ā'igu^{dtc}. Cī'cigwa' ā'kīwī'sōgena'mini^{dtc}, ā'nana'a'-pini^{dtc}. Ā'matagu'kwā'pini^{dtc}. Pe'ki'wā'megu ā'agwana'oni^{dtc} ā'anwāwā'se'tōni^{dtc} ini cī'cigwa' ā'wāpinā'gāni^{dtc}. MA'n ā'cinā'-gāni^{dtc}:

30 "Netcāgiwāpata^ε, netcāgiwāpata^ε, netcāgiwāpata^ε,
MA'ni mene'si', mā'ni mene'si'."

Ā'cinā'gāni^{dtc}. Nōmagā'megu ā'pā'kinawī^{dtc}. "Wī'nānagi kā'kita'wīyan^{na}," ā'igu^{dtc}. Ke'tena'megu ā'pyā'nāni^{dtc}. "Ī'ni wī'ica'wīyanⁿⁱ, no'ci'i. Ā'gwi wī'wāwanānetamanini kīgō' nata- 35 wā'netamane ā'a'tāginⁿⁱ," ā'igu^{dtc}. "Kī'a'ci'tu^{dtc}cā' cī'cigwa' i'ni wī'ina'pena'tōyanⁿⁱ. Ā'gwi wī'wāwanāneme'nānini kīgō' nata-wā'netamane wī'ke'kā'netamanⁿⁱ. Īn ā'ciketemi'nōnāni wī'ica'wi-yanⁿⁱ, no'ci'i," ā'igu^{dtc}.

Ā'tō'kī^{dtc}. Pe'ki'megu ā'ta'cimāmīnawītā''ā'cig^{ki}. "Ka'ci 40 pe''kī nī'ka'megu tāpwāwa ne'me'co' ā'ci''i'ci^{dtc}, 'kī'ke'kāneta'-mā'su wī'anemi'ca'wīyani māma'katā'wīyan^{no}, ā'i'ci^{dtc}," ā'i'ci-tā'ā^{dtc}.

And soon in the spring—summer—a woman came to his mother. “This is why I have come,” she said. “We desire your child and my child to marry each other,” she said. “This (son of mine) is not full-grown; in the fall he will be eighteen years old,” (the woman) was told. “Well, after they have grown up,” she persisted. “Well (if they choose) they may wait for each other to be fully grown. They must wait for each other. Why, this (son of mine) does not even think he is grown up,” (the woman) was told.

And he himself hunted for (others) unconcernedly all summer. And in the fall he thought, “Well, eventually I shall do what my grandfather told me.” And he had raised corn so that he might fast.¹⁵ Now when it began to be cold he made his fasting instrument. He was eighteen years old. After it was dry he began fasting. He fasted earnestly for several days at a time. He prepared (everything) for himself. He made his body fast greatly. Always did he fast for five days without eating, all winter. In the spring when he painted himself for the last time he had used up (the fasting instrument); when he had not eaten for four days at night he fetched mud and painted himself and lay down. As he slept he dreamed, “Well, my grandchild, I bless you. You may eat. This is how you will be. Go and hide your stock from me any place,” he was told. He caught one. After he led it out of sight in a different direction he went and tied it in the middle of a forest. He came again into view from another direction. When he arrived there, he was told, “Now I shall look for him.” He went about holding a rattle; then he sat down comfortably. Then he covered his head. He covered himself thoroughly, made the gourd (rattle) resound, and began to sing. This is how he sang:

“I see it all, I see it all, I see it all,
This island, this island.”¹⁶

So he sang. In a little while he uncovered himself. “I shall fetch what you hid from me,” (the one blessed) was told. Sure enough the other brought (the horse). “That is the way you will be, my grandchild. You will not fail to know where anything is if you desire to know it,” he was told. “You must make a gourd rattle so that you may use it for that purpose. I shall not fail to know if you desire to know (anything). That is how I bless you, namely, so you will be that way, my grandchild,” he was told.

Then he awoke. He lay there thinking very attentively. “Why my grandfather spoke very truly when he said to me, ‘you will know what is going to happen to you if you fast earnestly,’” he thought.

¹⁵ The syntactical construction of the Fox sentence can not be reproduced without violence to English idiomatic usage.

¹⁶ The conception of the earth as an island is a common Algonquian and Siouan idea.

Wā'panig ä'wa^{dtcā}e'ti'su^{dtc}i'. İna' u^{dtci}wäpi nā'k ä'cimegute'e'-
 megu ume'co'an ä'i'caw^{dtc}i'. Ä'pwāwi'megupa'cinene'kā'nemā^{dtc}
 i'kwāwa'i'. İniyānegä' pyä^{dtciki}cowāwe^{dtcini} wī'u'wīwi^{dtc} ä'pwā-
 wi'megu'apinawā'pamā^{dtci} nā'wā^{dtcin}ni'. Cä'cki'megu ä'ci'cā^{dtci}
 5 ne'kanawa'i'm^{me}. Nī'penig ä'kīgā'nowe^{dtc} ä'anō'kāne^{dtci} wī'ata-
 mā'ni^{dtci} wī'kīwina'tomā^{dtc}i'. Ä'nāgwā^{dtc}i'. Ä'kī'wina'tomā^{dtc}
 ä'kiwipi'tigā^{dtci} wigi'yāpyānⁿⁱ. Neguta' ä'pī'tigā^{dtci} pe'ki^{dtcā}-
 'megu ä'mānā'tōni^{dtci} negu'ti pa'citō'ä'ani' ci'ci'gwanan ä^{dtcipa}-
 nagi^{dtci}'megu ä'aiyānegi'kwānig^{ki}. "Ka'ci^{dtcā}'a'ni kī'ina'pena-
 10 t[?]' ä'inā^{dtci}. "I'ce^{dtcā}'megu mā'ye kutaga'wa'ine ne'ta'tcig^{ke},
 i'ni wā'dtcimānā'tōyānⁿⁱ. Nepepyā^{dtci}dtcā'āpenanātu'ta'māgōgi
 pwāwa'tōtcig'ä'a'ci'tāti'sowā^{dtc}i', ä'igu^{dtc}i'. "Kina'i'yunugi nata-
 wāne'tamane me'ce'megu wāwāpa'tagapa wī'u'ci'cigwa'niyanⁿⁱ,
 ä'igu^{dtc}i'. "Nenatawāneta^{dtcā}'megu," ä'inā^{dtci}. "Wāwāpa-
 15 ta'n^{nu}, ä'igu^{dtc}i'. Menwinegi'kwā'enō'inigi megōn ä'menwā'netag
 ä'a'watō^{dtc}i'. İyā' pyāyā^{dtc} ä'nāta'māgu^{dtc} u'ci'sā'anⁿⁱ. "Ka-
 'ci^{dtcā}'ini wī'tō'tamanⁿⁱ? Ägwiyu wī'na ke'kāneme'nānini wī'na-
 'ikigā'noyanⁿⁱ, ä'igu^{dtc}i'. "Pepyā^{dtci}yāpi kī'na kīgā'nugin anwā-
 wā'setōpi mā'a'nⁿⁱ. Kīna'megu in ä'i'ca'wiyani wā^{dtci}citā'āyanⁿⁱ
 20 'kīgāno'yanini me'tenō' ä'ai'yōyanⁿⁱ. Ä'cimā'ke'kāneta'magwini
 ketanemi'ca'wipen^{na}, ä'inā^{dtc} u'ci'sā'anⁿⁱ. "Kwaiyā'cimā'
 kīgō' wani'tōyane kī'ma'mātomi wī'natawāpata'mōnānⁿⁱ,
 ä'inā^{dtc} u'ci'sā'an ä'ānwā'tāgu^{dtci}'megu.

Upyāni'megu ä'ta'ci'a'ci'a'ci'tō^{dtc}i'. Kī'ci'tō^{dtcin} ä'kī'cāne'me-
 25 gu^{dtci} wī'tō'tāgu^{dtc} inin u'ci'sā'anⁿⁱ. Kabō'twe negu't u'taiyān
 ina' a'te'tci'megu ä'kiwi'saga'saga'pinā^{dtc}i'. Ä'kwīnatunā'wā^{dtc}
 ä'inā^{dtcim}u^{dtc}i'. Nāne'kani kī'cegwe'megu ä'natunā'kānu^{dtc} ä'kī-
 wigā'wīnakī'kī'ki'saga'pinā^{dtc}i'. Na'sugunaga'tenig ininā'iniyāpⁱ,
 "Pe'k ä'wa'ni'agi netaiya kwīyenagā'megu pe'ki tā'pānag^{ka}. Me-
 30 'kama'wiyane mā'ni kī'u'kunā'i tāpā'tamāni nenu'swai'yi," ä'igu-
 dtc u'ci'sā'anⁿⁱ. I'cegā'megu ä'ānwā'tāgu^{dtci} wā^{dtci} tō'tāgu^{dtc}i'.
 U'ci'cigwan ä'atā'penag ä'nana'api^{dtc}i'. "Matagwawi'n^{nu}, ä'-
 inā^{dtc} inin u'ci'sā'anⁿⁱ. Ä'wāpwāwā'setō^{dtc} u'ci'cigwanⁿⁱ,
 ä'na'gamu^{dtc}i'.

35 "Netcāgiwāpata, netcāgiwāpata, netcāgiwāpata,
 Ma'ni mene'si, ma'ni mene'si."

Ä'ci'nāgā^{dtc}i'. Ka'ci pe'ki'megu me'tō^{dtc} ä'kī'cāgu^{dtcim}agegineg
 , ä'tcāgi'megume'tā'patagi kīgō'ⁱ. Ä'nāwā^{dtci}'megu kiwi'cawⁱnite'
 u'ci'sā'anⁿⁱ, ä'kiwi'yātugeki'kī'ki'sagapinā'nite' u'taiyānⁿⁱ. Nō-
 40 magā'megu ä'pā'kinaw^{dtc}i'. "Ägwi^{dtcā} wani'a^{dtcin}ni'. İni'megu
 ä'saga'pina^{dtc} ai'yā'kow inimegu ä'saga'pi'su^{dtc}i'. Kīnagā'megu
 iyā' kekiwi'saga'pināw^{na}, ä'inā^{dtc} inin u'ci'sā'anⁿⁱ. A^{dtca}-
 'megōn ä'tāpwā'tāgu^{dtc}i'.

The next day he cooked for himself. From that time onward he again did as he had been told by his grandfather. He did not even think about women. When he saw the (girl) to whom he was betrothed he did not even look at her. He merely hunted for an entire year. In the harvest time when a gens festival was held he was sent to go about summoning (men) to smoke. He departed. He went about summoning them and entering wigwams. Where he entered some place one old man had many gourds (rattles) of all sorts of sizes. "What, pray, are you going to do with these?" he said to him. "I merely planted these last year, that is why I have many of them. Those who do not have any usually come and ask me for some and then make (rattles) for themselves," he was told. "If you desire (one) to-day you may look them all over (and select) any so that you may have a rattle," he was told. "I really desire one," he said to him. "Look at them all," he was told. He liked one of proper size and took it away (with him). When he arrived yonder he was seen with it by his uncle (mother's brother). "What, pray, are you doing with that? I did not know that you were in the habit of holding gens festivals," he was told. "You have sounded these (only) at gens festivals. Because you do so is why you think, 'you use (them) only whenever you hold a gens festival.' (But) we continue to do as however we know (to be beneficial)," he said to his uncle. "If by chance you lose anything, you may ask me to look for it for you," he said to his uncle, and he was not believed in.

He was there slowly making (his rattle). As soon as he had made it, his uncle had made up his mind what he was going to do with him. Soon he tied one of his horses far off, tying him from place to place. He reported the distance he had sought him. He pretended he had been looking for him all day though in reality he himself had gone around tying him (in different places). The third day (the one blessed) was told by his uncle, "I have really lost my horse, and it is one that I prize highly. If you find it for me, you may have a buffalo robe which I prize for a blanket." Just because he did not believe him was why he treated him so. (The one blessed) took up his rattle and sat down comfortably. "Cover me," he said to his uncle. Then he began to sound his rattle, and sang:

"I see it all, I see it all, I see it all,
"This island, this island."

So he sang. Why, it seemed as if he were of enormous size and saw everything plainly. He saw what his uncle had gone around and done, that in reality he had gone around tying his horse from place to place. In a short time he uncovered himself. "You really did not lose him. He is tied exactly where you tied him. You went around and tied him yonder," he said to that uncle of his. Then for the first time (his uncle) believed in him.

'Ō'n ina uwī''kānan ā'a^dtcī'mo'ā^dtc ānwā'tawātaiyōw une'gwā-
 'Anⁿⁱ'. "Pe'ki'megu ke'tena nānāga^dtcī'megu nete'cike'kā'nemegwa
 kiwī'i'ca'wiyānⁿⁱ,'" ā'inā^dtc uwī''kānanⁿⁱ'. Nā'ka'megu ā'a'nwā-
 'cā^dtc'. Kabō'tw ā'cī'cā^dtc ina ānwā''tawāt^A'. Nā''k ā'se'pā'an
 5 ā'me'cwā^dtcī tci'gepyāgi ta'e ā'tcapōgi''sāni^dtc'. Kwīyena'megu
 āgwe 'anō'ki'kig ā'pagi''cini^dtc'. Ā'me'kwā'nemā^dtc ānwā'ta'wā-
^dtcinⁿⁱ'. Īnimegōn īnin ā'se'pā'an ā'pō'sikutawepyā'wā^dtc'. Īyā''
 pyāyā^dtcī 'ai'yāpam uwī''kānan ā'a'wini^dtc ā'a^dtcimu^dtc': "Pe'ki
 nī''ka ne'menāniwa'ni'āw ā'sepā'^A'. Pe'kigā' wīna'megu ne'me-
 10 'cwāw^{WA}'; ā'tcapō'gi'sā^dtcimegō'n ā'tana'gi'ag^{ki}'. Pe'kigā'megu
 nekwinatu'nā'wāw^{WA},'" ā'inā^dtc uwī''kānanⁿⁱ'. "Ī'na 'anō''kānat^e
 wī'wāpama^dtc'. Ke'kānem ā'sa'megu ā'cawī'nigwānⁿⁱ,'" ā'igu-
^dtc'. Īte'p ā'āwā^dtc'. Ōn ina wāne'gwā'ig^{KA}', "Na'i', Atā''penanu
 ke'cī'cigwanⁿⁱ'. Ma'napi utā'sepa'emani wani'āw^{WA}'. Kī'nata-
 15 wāpatamawā'wā^dtcā'ipi. Kī'cine'sāwa wīnapi'megu," ā'inā^dtc'.
 Ā'atā''penag u'cī'cigwanⁿⁱ'. Ā'nana'api^dtc', ā'mata'gwa'u^dtc',
 ā'wāpwāwā'setō^dtc u'cī'cigwanⁿⁱ', ā'wāpi'nāgā^dtc'.

"Necāgiwāpata, necāgiwāpata, necāgiwāpata,
 Ma'ni mene'si, ma'ni mene'si."

20 Ā'ci'nāgā^dtc'. Nōmagā'megu ā'pā'kinawī^dtc'. "Pe'ki nī'ka'-
 megu kewāwane'ckā'ip^{WA}'. Tāpīke'kā' wīna keke'tci'gi'p^{WA},'" ā'i'-
 gowā^dtc', "Ma'naiyōnug āgwigā' īnini wani'ā^dtcin utā'sepa'-
 nemanⁿⁱ'. Wīna'megu ā'tcapōgi''sāni^dtc āgwe anō''kikig ā'pagi'-
 'cini^dtc', kutawepyā'wāw^{WA}'. Īnigā'megu ā'api^dtc īnug^{ki}', cewā-
 25 nānugi ma'kwā''kā'an amwā'niwanⁿⁱ,'" ā'ini^dtc'. "Ā'ānwā'ta'-
 wiyāgwe yātu'ge wāwu^dtcīwani'miyāg^{kwo}'. Kāgō' me'tenō' i'cike-
 gye'tenāmiwani'tōyāgwe pyānuta'wiyāgwe menwawī''kāgo'^A.
 Ma'ni wī'nānugi me'tō^dtcī'megu kewāpa'sā'nemipw ā'ta'cimāmai-
 yakitane'goyāg^{kwo},'" ā'ine^dtc i'niyāg^{KA}'. Ke'tena'megu ā'sāgime'-
 30 gowā^dtc'. "Āgwimā' mani nī'n i'ce'megu u'^dtcī'anemi'cawī'-
 yāninⁿⁱ'. Ā'tāpwā''tawagi ne'me'cō' āyā'nā'sā^dtc', 'ma'ka'tā-
 wīn^{nu}' ā'i'ci^dtc i'ni wā^dtc anemi'ca'wiyānⁿⁱ,'" ā'ine^dtc i'niyāga
 ne'niwag^{ki}'. Ā'naganagape'kwā'piwā^dtc'. Kwīye'sā'an ā'ke'tci-
 kanōne'gowā^dtc īni^dtcā' ā'pōni'ānwā'ta'wāwā^dtc'. Aniwāwī'megu
 35 ā'ku'seta'wāwā^dtc ina' u'^dtcīwāpⁱ'.

Kātawitagwā'ginig īniyā'nān ā'unāpā'mini^dtcī kī'ci'me^dtcini wī-
 'u'wīwī^dtc'. Wīnagā' ā'pwāwī'megumī'keme'kwāwā^dtc'. "Īnai'-
 yātuge negu'ti wāwa'ne'ckā,'" ā'ci'tā'ā^dtc'. "Tagwā'ginigi pe'ki-
 mā'in māme'^dtcinā'i wī'tāpwā'tawagi ne'me'cō'^A,'" ā'ci'tā'ā^dtc'.
 40 Ke'cāgane'si'w ā'ta''swipepōnwā^dtc'. Pe'kimegōni wī'māma'katā'-
 wiyānⁿⁱ,'" ā'ci'tā'ā^dtc'. Ā'mawikī'cka'agi wī'uma'katāwī^dtcī'gani-
^dtc'. Pe'ki'megu kutwā'ciga'megu ā'a'kwita'suguni^dtc'. Ā'cā'cī-
 'cā^dtcigā'megu A'penā^dtcinā' ā'ke'sī'yānig^{ki}'. Ā'pwāwī'megume-

Then he who formerly did not believe in his nephew told his friend. "He really knew exactly what I went around doing," he said to his friend. And he likewise was skeptical. Soon the one who did not believe in (the one blessed) went hunting. And he shot and hit a raccoon which fell in the edge of the water there. (The raccoon) lit exactly on brushes. Then (the hunter) remembered the one in whom he did not believe. Then he pushed the (raccoon) deeper in the brushes (?). He came back yonder where his friend was and related: "By gad, I have strangely lost a raccoon. I shot and hit him, all right; I lost him where he fell into the water. I have surely searched him," he said to his friend. "If you employ that fellow, you will see (the raccoon). He might know what has become of (the raccoon)," he was told. Then they went thither. Then he whose nephew (the one blessed) was, said to him, "Now take up your rattle. It is said that this person has lost his raccoon. You must look for it for him. It is said that he already killed it." He picked up his rattle. Then he sat down comfortably, covered himself, and caused his rattle to sound, and began to sing:

"I see it all, I see it all, I see it all,

"This island, this island."

So he sang. In a little while he uncovered himself. "Gad, you are very bad. And you are (both) fully grown," they were told, "this fellow did not lose his raccoon to-day. When it fell in the water it alit on brushes, he pushed it in deeper. It is there now, but a tortoise is eating it," he said. "Very likely you fooled me because you did not believe in me. You would have done rightly only if you had really lost something and had come to me. Now to-day it seems as if you were making sport of me fooling around here early in the morning," they were told. Surely they were frightened by what he said. "It is not because of myself that I am like this. Because I obeyed my grandfather while he was alive when he said to me, 'fast,' is why I am what I am," those men were told. They bowed their heads. They were fully instructed by the boy and then they ceased their unbelief in him. From that time on they feared him.

When it was nearly fall the one betrothed to him took unto herself a husband. He himself did not court anyone. "She probably was one of those bad ones," he thought. "In the fall I will sincerely obey my grandfather for the last time," he thought. He was then nineteen years old. "I must fast all the harder," he thought. Then he went and cut off (a piece of wood) so that he would have a fasting instrument. (He fasted) earnestly for six days. Then he kept on hunting all the while even when it was cold. He did not even

- 'cena'ki'cōwī'tā^{dtc}l'. "Kī'cōwī'un^{nu}," ā''ine^{dtc}l'. "Āgwimā''mani
ke'si'yāginⁿⁱ," ā'i'^{dtc}l'. Pe'ki'megu, mī'cka'we'si^{dtc}l'. Ā'nāna-
tupa'nini^{dtc}neniwa'ā'pwāwīwītō''kawu^{dtc}i wī'wī'^{dtc}cāwā^{dtc}l'. "Kā-
wagimā' kema''katāw^{wi}," ā''ine^{dtc}l'. Ne'kanipepōnwe'megu ā'ma-
5 'ka'tāwī^{dtc}l'. Menō'kamīnig īn ā'tcā'ga'wā^{dtc} uma'katāwī'^{dtc}
igānⁿⁱ. Māme^{dtc}cinā''megu ā'wā'ci'u^{dtc}tei nō'i'ga tā''sugun ā'pwā-
wiwī''seni^{dtc}l', pe'ku'tānig ā'nāteg A''ci'ckīw^{wi}, ā'wāpī'A'ci'cki-
wene'ti'su^{dtc}l'. Ā'nana''i'cig^{ki}, ā'ā'pa'wā^{dtc}l', "Nā'i', nō'ci'i,
keketeminōn^{ne}. Wī'se'ni'kanⁿⁱ. Mani^{dtc}cā' wī'ca'wīyanⁿⁱ. Wā-
10 pamīnu', ā''igu^{dtc}l'. A'peme'g ā'tanwā'ta'mini^{dtc}l'. Īte'p ā'i'-
nāpī^{dtc}l', ī'na'tci'ī ā'nema''soni^{dtc}tei ne'niwan A'pemā'egi tāwā'i'-
gā'an ā'sōge'nāni^{dtc}l'. Ā'unigwa'nini^{dtc}l'. "Mā'na ke'kinawāpami
ā'cigi^{dtc}l'," ā''igu^{dtc}l'. "Mā'ni wī'ci'A^{dtc}tei wī'pe'menat^ā; cā'cki'-
megu mā'na kīwī'sōge'nā'sut^ā. Kā'ō'ni nā''ka mā'nⁿⁱ," ā''ini-
15 ^{dtc}l'. Cī'cigwani tēgā'īnō''inig āyī'g ā'wāpatō'negu^{dtc}l'. "Īni'-
megu ā'inegi''kwā'igi wī'natawe''siyani'megu. Migunī'agi nā''ka
kī'utā'pe'kā'nāwagi me'cemegō'na' ā'ci'gitcig^{ki}. Me'tō^{dtc}tei tāta'gi
mā'A'g īnā' wī'A'piwag^{ki}," ā''ini^{dtc}l', "unegwī'ganān īnā neniw^{wā}.
Īni^{dtc}cā'ī mani wā^{dtc}tei'nenān īnu'g^{ki}, nō'ci'i," ā''igu^{dtc}l'. "A''ciga-
20 nigiwā mā'na netāwā''igān^{na}. Āgwīgā'' kīgō' i'cimī'cā^{dtc}l'ā''su-
^{dtc}cinⁿⁱ. Īni'megu nānāga'^{dtc}tei wī'ci'A^{dtc}l'. Kī'ci''atāni wī'na-
tawe''siyani wī'pagā''tōyanⁿⁱ. Kewāwānāne'māwa ku^{dtc}tei mī'^{dtc}ci-
pā^ā. Kī'cipyānatāni me'cemegōna neni'wa nī'cwīgā, 'nā'i',
A'semi'n^{nu}; māna kī''wa^{dtc}cā'open^{na},' wī''ina^{dtc}l'. Kī'ce'sā''kwā-
25 yan^{ne}, 'medā''swi ne'niwagi nato'mⁿⁱ,' wī''ina^{dtc}l' ānō'kānā'wa-
tān^{na}, 'nā''k i''kwāwagi nyānā'nwi,' wī''ina^{dtc}l'. Kā'ō'ni tāwā'-
igāna kī'pagō'ci'megu'anwā'wā'wāw^{wā}. Kī'citeāgipyā'wātāni wī-
'ā^{dtc}tei'mo'A^{dtc}l', 'aiyō'ku' mani netanwā'wā'ig^{ke}. Ne'ki wī'tane'-
'siyāgw ānwāwā''wagini mān^{na}. Wā'^{dtc}tei nato'menāge nenīti'g^{ke},
30 kīnwā'w i'kwāweti'g^{ke}, wī''ina^{dtc}l'. Nā''ka wī'mī'cāte'siwagi'-
megu. Pe'ki kī'mī'cā'te'sipwa ke'gime'si'. Kā'tagā' nenawāne-
tagāgu kekāgō''emwāwī nā''inā' īn ānwāwā''wāgwīnⁿⁱ. Mō'tci'-
megu ke'teike'miyāg^{ke}, āgwi'megu wī'Amā'yāgwīnⁿⁱ. Nā''ka ne-
guta' īnwāwā'igāyāgwe kātā'megu nagi'kāgu' sipōwīgā' maiyā'cka-
35 māg^{kwe}. Kī'penupwa'megu āyā'wāgwānⁿⁱ. Kā'tagā' wītō'kawī'-
yāgāgu 'uwī'yā'ani nigā'ni wī'kipapā'me'kā^{dtc}l'.

- "Nyā'wi ne'niwag īni kī'ci'ānō'kā'nāwag^{ki}. 'Nānawī''tōwag^{ki},
wī'cite'kā''sowag^{ki}. Ā'pī'tci'anwāwā'igā'yāgwīni pāpye'tci'megu
A''penā^{dtc}tei wī'kiwītane''siwag^{ki}. Neguta''kā' īnwāwā'igāyāgwe
40 nigāniwā''megu wī'anemitānu''sāwag^{ki}. Uwī'yā'ani kīwikepikīwī'-
tānite wī'ki'ckata''wāwag^{ki}. Āgwi'megu wī'nenawānemā'wā^{dtc}cin
uwī'yā'anⁿⁱ. Manigā' wī'iyowā^{dtc} uwī'yā'ani kī'ckata'wāwāte'.
'Wī'ā'a', wī'iwag^{ki}. Anemo'anigā'' nigāni kīwikepe'ckā'gowāte

clothe himself warmly. "Clothe yourself warmly," he was told. "This is not cold," he said. He was indeed very much endowed with mystic power. When the men went on the war-path he was denied permission to go with them. "You are still fasting," he was told. He fasted all winter. In the spring he had used up his fasting instrument. When he painted himself for the last time he had not eaten for seven days, and at night he fetched mud and began to paint himself. When he laid down comfortably he dreamed, "Well, my grandchild, I bless you. You may eat. This verily is how you will be. Look at me," he was told. The other was sounding (a drum) up above. As he looked in that direction, lo, there was a man standing there holding a drum in his hand. (This) had wings. "Learn by observation how this (drum) is," he was told. "This is how you will make the one you will keep; this (drum) is only to be taken around while held in the hand. And this," (the man) said. He was also shown a small gourd (rattle). "You must seek one exactly that size. Moreover, you will tie feathers of any kind lightly (?) to it. It will be as if these (feathers) will be there," he said, "as the wings of that man."¹⁷ That is why I tell you this to-day, my grandchild," he was told. "This drum has (but) one side. It is not adorned in any way. You will make one exactly like it. After you have made it, you will seek (something) to cook. For you have control of the game. After you have brought any (game) you will say to a man, two (men) in fact, 'well, help me; we shall cook this (game).' After you are through cooking you will say to whom-ever you employ, 'summon ten men, and five women,' you will say to him. Then you shall make the drum resound in advance. After all shall have come you will say to them, 'I have beaten this (drum) here. You must be present as long as I make this (drum) resound. That is why I summon you, men, and you women,' you will say to them. And they must be clad in fine apparel. You must all be clad in very fine apparel. Do not be careful with anything you have whenever you make that drum resound. Even if it is raining hard, you must not go away in fear (?). And if you are sounding (the drum) somewhere do not halt if you meet a river. You must keep on where you were going. And do not permit anyone to walk around in front of you.

"You must employ four men. They will be called 'Camp Police.' They shall always be about whenever you make (the drum) resound. And if you are making (the drum) resound anywhere they must continue to walk in front. If anyone is about obstructing (the way), they must whip him. Nor will they be careful regarding anyone. And this is what they shall say among themselves if they whip anyone, 'Wi'ā'ā', they shall say. And if they are obstructed by a dog in

¹⁷ Rhetorical for "drum."

wī'ne'sāwagi'megu. I'ce'megu in ā'cikeg^{ki}. Kī'nagamupwagā'
MA'n inug ā'ciketemi'nōnānⁿⁱ. Kī'A'se'mi'āwa me'to'sā'neniwa
ne'ki'megu āneminene'kānetamō'nugwānⁿⁱ. Īni ku^{dte}i'megu wī'ane-
mi'cawī^{dte} aiyā'kowi wī'anemime'to'sāne'niwita ne'ki pwāwiwanī-
5 'kāne'nugwānⁿⁱ," ā'igu^{dte}i'.

"A'penā^{dte}igā'megu negu'ti nā'inā' wī'wāpi'senyā'yāgwīnⁿⁱ
'kwāgō'ō'tan^{nu},' kī'ināw^{wa}. 'MA'ni wī'iyānⁿⁱ,' kī'ināw^{wa}, "au',
'au', 'au', 'au'." Īni wī'wāpi'se'nyāyāgw ī'n ānanō'kyāyāgwīnⁿⁱ,"
ā'igu^{dte}i'. "Īni pena ta'swi kīwī'tamōn^{ne}. Nā'ka'^{dte}i kī'pyā'nu-
10 tōn^{ne}," ā'igu^{dte}i'.

Ā'tō'kī^{dte} ā'katāwī^{dte}cā'wā'panig^{ki}. Kī'ciwā'sā'yānig ā'wā'^{dte}cā-
'u^{dte} ta'gwa'anⁿⁱ. Ā'pwāwī'megukutagi'i'ci'tā'ā^{dte}i'; ā'kiwimegu-
'ā'pe^{dte}cinene'kā'netag ānā'pā'wā^{dte}i'. Ā'nōte'kwā'pā'wā^{dte}i'.
"Nā'inā' nā'ka wī'ā'pā'wāwānānⁿⁱ" ā'ci'tā'ā^{dte}i ne'kanikicegwe/-
15 megu. Pe'ku'tānigi māmaiya'megu ā'nana'i'cig^{ki}. Mani'megu
ā'ci'nepā^{dte}i', "Ā'pyāiyāni nā'ka, nō'ci'i'," ā'igu^{dte}i'. A'pemā'egi'-
megu ā'u^{dte}ckikanō'negu^{dte}i'. "Keke'kānet ā'kwā^{dte}cimo'enānⁿⁱ.
Kī'nīmipwagā'megu in ā'ci'anwāwā'igāwīnⁿⁱ. Negu'ta' nā'k inwā-
wā'i'gāyāgwe kī'aneminīmipwā'megu," ā'igu^{dte}i'. "Mani^{dte}cā' wī'i-
20 'cinā'gāyāgwe nā'inā' kī'cāwī'wanānⁿⁱ, nā'inā' kī'ci'ā'watāni 'ī'na
'anwāwā'igan^{na}," ā'igu^{dte}i'. "Kīnagā'megu kī'wāwā'nāneta nā'-
'inā' Īni wī'wāpi'anō'kyā'wanānⁿⁱ. Ā'gwi nī'na 'manīninā' Īni wāpi-
'ca'wiyanⁿⁱ' wī'ine'nāninⁿⁱ. Cā'cki keke'teminōne ma'ni wī'ca'-
wiyanⁿⁱ. Ke'te'na kīnā'megōna u^{dte}i Īni wī'wāwānāne'tamanⁿⁱ.
25 MA'ni mene'ta nā'gamōnⁿⁱ:

"Yā' wō' yā wō 'ō wī ye' 'e' 'e.

Wī 'e' 'e yā' 'ā' 'e yā' we'.

Wī' 'e' 'e yā' we' wī' ye' 'e' 'e'.

30 "Yā' wō' yā wō 'ō wī ye' 'e' 'e'.

Wī 'e' 'e' yā' 'ā' 'e yā' we'.

Wī' 'e' 'e' 'e' yā' we' wī ye' 'e'

"Wī ye ye 'e yā īya 'e yā we.

Wī yā wī yā yā 'ā' īya.

We wī yā wī yā yā 'ī.

35 Yā we wī yā wī yā yā 'ī yā we wī yā 'ī yā yā īyā we.

"Īyā'ī kā' wī' mī^{dte}cinō'.

Īyā'ī kā' wī' mī^{dte}cinō'.

'Īyā'ī wī yā'ī wī yā'ī.

'Īyā'ī yā 'e yā we.

40 "Yā wī yā wī ye ye 'e.

Yā wī yā wī ye ye 'e.

Yā wī yā wī ye ye 'e.

Yā wī yā wī ye ye 'e yā we.

front (of them) they must indeed kill it. It is simply like that. And you must sing. This is how I bless you to-day. You must help the people as long as they continue to remember it. For (this) will happen to the future generation as long as they do not forget you," he was told.

"Whenever any one of you is about to begin eating, you must say to him, 'call out at the top of your voice.' 'This is what you must say,' you must say to him, 'au', 'au', 'au', 'au'.' You may begin eating whenever you have done that," he was told. "Now that is as much as I shall tell you. I shall come to you again," he was told.

When he woke up it was almost morning. As soon as there was daylight he cooked corn meal for himself. He did not think of anything else; he went about always recalling what he had dreamed. His dream was incomplete. "I wonder when I shall dream again," he thought all day. At night he lay down early (in the evening). This is what he was told as he thus slept, "I come again, my grandchild." He was addressed from above. "You know thoroughly as far as I have told you. And you must dance whenever you shall make (the drum) resound. And if you make (the drum) resound somewhere you must dance on the way," he was told. "This is how you (pl.) are to sing whenever you have completed your (sing.) plans, whenever you (sing.) have completed that drum," he was told. "And you will have full control of when you will begin to do that. I shall not say to you, 'begin doing this now.' From there on you are surely the one who will have control of it. This is the first song:

(Merely syllables.)

(Merely syllables; a repetition of the above.)

(Merely syllables.)

(Merely syllables for the most part; 'eat thou' occurs a couple of times; 'yonder' and variants of this occur a number of times.)

(Merely syllables.)

“Wā kī tēi tā wā nī dtce yā we.
 Wī yā wī yā yā ī yā we.
 Wī yā wī yā yā ī yā we.
 Wī yā wī yā yā ī yā we yā.

5 “Wī yā ‘e ye ‘ā wā ī yā.
 Wī yā ‘e] ye ‘ā wā ī yā.
 Wī yā ‘e ye ‘ā wā ī yā.
 Wī yā ī yī ‘ā’ ‘e’ ‘ā’ wī’ ‘e’ yā’we.

10 “Wī’ ī’ yā’ ‘ā’ ‘ā’ wī’ yā’ ‘ā’ ‘ō’ ‘ō’.
 Wī’ ī’ yā’ ‘ā’ ‘ā’ wī’ yā’ ‘ā’ ‘ō’ ‘ō’.
 Wī’ yā’ ‘ā’ ‘ō’ wī’ yā’ ‘ā’ ‘ō’ ‘ō’.

“Wī’ ye’ ye’ ‘e’ ‘e’ wī ye’ ‘e’ ‘e’ ‘ā’.
 Wī’ ye’ ye’ ‘e’ ‘e’ wī ye’ ‘e’ ‘e’ ‘ā’.
 Wī’ ye’ ye’ ‘e’ ‘e’ wī ye’ ‘e’ ‘e’ ‘ā’ ‘ā’ ‘e yā we.”

15 “Īnī’ni naga’mōnanⁿⁱ. MA’ni māwa’dtc ā’ko’wī na’gamōnⁿⁱ.
 Negu’ta’i nepō’ī’yāgwini ta’sw in ā’cawī’wāgwāni wī’al’yōyāg^{kwe}.
 Wāpiwene’tiyāgwe mawinana’i’ci’tiyāgwe nā’ka mawī’tiyāgw ī’ni
 wī’naga’moyāg^{kwe}. Ā’gwi wāwanāne’maginⁿⁱ. Ī’ni u’wiyā’
 aiyo’tē na’gamute mā’ka’tāwīte nī’ke’kānet ā’cinatawāneta’mug-
 20 wānⁿⁱ,” ā’igu’dtc ume’co’anⁿⁱ. “Nā’ka mā’A’gi ta’sw ātā’penā’-
 watāni ne’niwagi wī’nagamowagi’megu kegime’si’, wī’wī’ci’ginā’-
 gāwag^{ki}; nā’k i’kwāwagi wī’nagamowagi’megu. Ne’ki’megu
 peminā’gāyāgwe kegime’si’megu kī’nīmip^{wa}. A’penā’dtcī’megu
 wīna’megu kī’A’ci’tōpwa’ cī’cī’gwā’ani wī’kegegaī’yāgwiniⁿⁱ. Cewā’
 25 mīgunā’agi’megu ina’ kī’A’gōnāp^{wa}. A’penā’dtcī kī’i’nāwagi ta’swi
 wī’atā’penā’watānⁿⁱ, no’cī’i, ‘ma’ni tca’tcawī i’A’penāwenā’A kekī-
 wī’kā’gowāw^{wa}. Tcāgi’megu kekīwī’i’cikugwā’ka’penā’e’gowāw^{wa}.
 Mamāne’megu ‘a’wanāwa me’to’sāne’niwa’i’. Īni mani wā’dtcī
 pagi’sena’mōnāni mā’na anwāwā’igan^{na}, me’tō’dtc ā’ta’cikuta-
 30 kutaga’penā’tōyani kīya’w^{wi}. Īni ku’dtc ā’canō’kā’cī’namegi māne’-
 megu wī’kāketemi’nōnāge mā’katāwī’yāgwiniⁿⁱ. Īni’dtcā’ wā’dtcī
 na’i’giyāge wī’kāketemi’nōnāg^{ke}. Īni’megu ke’tē’n ā’cawī’dtc
 uwīyā’ ā’ciketeminawage^{dtcin}ni,” ā’igu’dtcī. “Āgwigā’ i’cim-
 yāne’tenigi wī’i’ciketeminawa’ge^{dtcin} ā’cipa’kimī’nameg^{ki},” ā’igu-
 35 dtcī. “MA’ni yōnug ā’ciketemi’nōnāni pe’ki’megu me’nwi’keg^{ki}.
 Kīnwāwa’megu ā’nenī’wiyāgwe’ cā’cki kī’u’cī’cī’gwanip^{wa}, i’kwā-
 wag āgwigā’ wīnwāw āyī’gi wī’anwāwā’igā’wā^{dtcin}ni: cā’cki’megu
 wī’na’ku’gāwā^{dtci}. Kī’i’cī’māwag^{ki}. Kī’A’pānemupwa mā’mani
 pe’ki’megu A’penāwene’kaiyāg^{kwe}. Īnu’g ā’ciketemi’nōnāni kī’cā’-
 40 wīyane kā’kami’megu, ‘māgwā’e A’penāwene’kāwag^{ki}, i’citā’-
 ‘āyan^{ne}, ‘nī’dttime’to’sāne’niwag^{ki}, īni’megu kāgō’ wī’wa^{dtcā}-
 ‘oyanⁿⁱ. I’cegā’megu wī’māwa^{dtci}yāgwe tāta’gi wī’u^{dtci}pagā’-
 ‘tōyāgwe kāgō’i’. Keki’ciku^{dtci}ā^{dtci}mō’en^{ne}. Ka’ō’ni wī’kiwī-
 pīti’gāyāgwe wīgi’yāpyān ā’ta’sēgi’megu. Kī’kiwigā’megutanwā-
 45 wā’igāp^{wa}. Kī’wī’cigināgāpwa’megu. Kī’cīcāgipitigā’yāgwāni

(Merely syllables.)

(Merely syllables.)

(Merely syllables.)

(Merely syllables.)

"Those are the songs. This is the last song. Whenever those of you who belong to the society dies any place, you are to use it. When you begin to carry each other and go lay each other down in rest, you must sing. I shall not fail to know if anyone uses the song while fasting. I shall let him know whatever he wishes," he was told by his grandfather. "And as many men as you may have selected shall all sing; they must sing loudly, and the women must sing. As long as you sing you must all dance. You must always make rattles to dance with. But you will hang feathers on them. You must always say to as many as you may have selected, my grandchild, 'sometimes disease goes about among you. It goes around among you all, changing its form. It takes away very many people.' That is why I give you this drum, because you have made your body suffer the pangs of hunger. For that is how many of us are empowered to do, namely, confer blessings on you whenever you fast. That is why we can bless each one of you. When anyone does exactly that, we bless him in that manner," he was told. "There is no evil in the way it is permitted us to bless one," he was told. "Now the way I bless you this day is extremely good. Only you men are to have rattles, and the women likewise are not to make them resound; they shall merely hum. You will tell them. You must depend upon this if you are troubled badly with disease. After you have completed your plans in accordance with the way I bless you, you must at once cook something if you think, 'perhaps my fellow-people are troubled with disease.' You must cook something by boiling simply, so that you may gather. For I have already instructed you. And you must go around, entering as many wigwams as there are. You will go about making (the drum) resound. You will sing loudly. Immediately after you have entered all (the wigwams) then you will likewise walk in a circle as large as the town may be. You will begin

'ō'ni nā''ka wī'tetepu''sāyāgw ōtā'weneg ānegi'kwi'se'nugwānⁿⁱ.
 Wā^{dt}cepe'mi'ā^{dt}ci wā'sāyāwī''tōnāgw in utā'kwe wī^udtciwāpīte-
 tepe''ckamāgw ō'tāwenⁿⁱ. Aiyā'pami nā''ka kī'ci'pyaiyāgwe me-
 'cena'' ini wī'wāwānāne'tamāgwe nā'inā' wī'pōne'gāwāgwānⁿⁱ.
 5 Īnigā''megu wī'wā'pāmu^{dt}ce ī'na 'A'penā'wenā'^ā. Āgwi nanā''ka
 ka'gā^{dt}ci^{dt}ci 'u'wiyā'A wī'A'penāwene''kā^{dt}cinⁿⁱ. Neku'segwa pe''ki
 nī'na. Īni'megu wī'kī'cike'kā'nemi^{dt}ce ī'ni kiwī'cipitī'gāyāgwe nā''ka
 kiwitetepwāwā'i'gāyāg^{kwe}. Kanāgwa'megu wī'kī'kī'ke'si^{dt}ci'.
 Nā''ka me'cegōnā'ina anwā^{dt}ceinō'ka'tamāgw aiyā'pī'tcinā'in
 10 i'cawī''kāgo'^ā. Awi'ta na'i'A'penāwene''kā''kāgo'^ā.

"Me'cegā''megōna aiyā'ne'kāwi pe''ki kī'cā'wiyane nā'inā' kī'ā-
 dtcimo''āwagi mā'n ā'i'nenānⁿⁱ. Ne'ki'megu pe'ki'megu ānemitāp-
 wā'tō'nugwān ini'megu wī'A'pī'tcāg^{ki}. Wī'anemi'gitci'g ai'yā'kowi
 wī'anemi'ā^{dt}cimo'e'tiwā^{dt}ci mā'n ā'ciketemi'nōnānⁿⁱ. Īni'megu
 15 wī'anemi'A'pī'tcānig uwī'yāwāwī tā'pwā'tō'ke'. Īni wī''ina^{dt}ci
 wī'wī'cigitepāta'mowā^{dt}ci'. Kī'i'cimāwag^{ki}. Ne'ki'megu pwāwi-
 wānī''kāwāt ā'ca'wiyani wī'A'pāne'mowag^{ki}. Tca'tcaw A'penā-
 wenā' aiyā'gwamenwi penāwe kī'yu'sāw^{wā}. Īninā'in ā'kutagā'-
 netagi me'to'sā'nenīw^{wā}. Īni^{dt}ceā' ā'ciketemi'nōnānⁿⁱ, no'ci'i.

20 "Pītiganeti'yāgwini'megu kī'tcāgi'ā^{dt}cimo'e'tipwa mā'n ā'i'nenā-
 nⁿⁱ. Manigā'nā', kāta'megu nenawānetagāgu ketō'ckī'tā'ganwāwī
 mō'tcigā' ke'miyāg^{ke}. Nā''ka neguta' anwāwā'i'gāyāgwe nā''k
 u'wiyā'A kepikī'wītāt^e, wī'kī'ckata'wāpī'megu. Nānawī'tō'agi'megu
 wī'kī'ckata'wāwag^{ki}. Ā'i'nenān ī'n ā'ca'wiyānⁿⁱ. Wā^{dt}ci ku'ci'-
 25 dtce ī'na 'A'penāwenā'^ā. Ā'gwi kīgō' nenawāneta'māninⁿⁱ. Mā'-
 nigā' i'cite'kā'tamāg^{kwe}. 'Kīwagamō''iwenⁿⁱ, kī'p^{wā}. In ā'kī-
 'ci'ā^{dt}cimo''enānⁿⁱ, no'ci'i, wī'nā'gwaiyānⁿⁱ,'' ā'igu^{dt}ci'. Ā'nāga-
 'sawā'pamā^{dt}ce A''pemeg ā'aneme''kāni^{dt}ci'. Īyā' negwāna'kwa'-
 tenig ā'kīpe'kwā''senig ina' ā'anemine''kīni^{dt}ci'.

30 Ā'tō'kī^{dt}ci kwīyena'megu ā'wā'panig^{ki}. "Ī'ni māgwā'' ā'kī'ci-
 pe'ki'ā'cimenwikegi'i'ca'wiyānⁿⁱ; āna'i'ina^{dt}ci'mo'i^{dt}ci ne'me'cō'
 āyā'pēmā'te'si^{dt}ci^u, 'ai'yā'kowi wī'anemime'to'sāne'niwita wī'A'se'-
 mi'ā^{dt}ci', ā'ci^{dt}cepe'e'. Māgwā'e^{dt}ceā'megōni netu'te'ten^ā,'' ā'ci'tā-
 'ā^{dt}ci'. Me'ce'megu cā''ck in ā'kiwita'cike'kā'netag ā'kī'cipōnima-
 35 'ka'tāwī^{dt}ci'. Īnigā''megu māme^{dt}cinā' ā'kī'cima'tāwī^{dt}ci kata'wi-
 megō'ni nī'cwā'pitag ā'ta'swipe'pōnwā^{dt}ci'. Tagwā'ginige pe'ki'-
 megu ā'A'pāne'moni^{dt}ci me'to'sāne'niwa' u'wiyaw^{wi}. Pāpe'gwa
 uwī'yā'ani wī'cāpenā'ni^{dt}cein ā'anō''kāne^{dt}ci wī'ci'cānuta'māgā^{dt}ci'.
 Nā''ka me'cena'megu penō^{dt}ce ā'i'ci'anō''kāne^{dt}ce ā'anī'wī'sā^{dt}ci'.
 40 Ā'pwāwī'megukāgō'kwīnata'we'si^{dt}ci'. Ā'pe'pōnigi yugā' me'tō^{dt}ci'-
 meg ā'penā'winig ā'pī'tā'netag^{ki}. Waninawē'meg ā'ta'cagāwā'negu-
 dtci wāte'ckwā'sā'emi'ni^{dt}ci'i wī'unegwane'megu^{dt}ci', cewā'n ā'pwā-

to circle the town, starting from the direction where sunlight first strikes. As soon as you have come back again at any time you have full control as whenever you shall cease dancing. The disease will at once begin to take flight. Never again will anyone be afflicted with disease to his detriment. (Disease) greatly fears me. It will have known me as soon as you go about entering (wigwams) and when you go about in a circle drumming. It is useless for it to be contrary. And if you wish to do that at any time, you might do it once in a while. You would not (then) be in the habit of being afflicted with disease.

"After you have completely made your plans you may tell anyone in succession what I tell you. For as long as they continue to believe earnestly in you, for so long will (their life) be like (your life). Those who continue to mature in the future after us shall tell each other how I blessed you. Their lives will continue to be the same as (yours) if they believe in you. And you must tell them to cherish (this religion) firmly. You will tell them so. As long as they do not forget what you are they may depend upon it. Sometimes the disease walks abroad every summer. At that time the people suffer. That verily is how I bless you, my grandchild.

"Whenever you initiate each other, you must tell each other this which I say to you. And this also, do not be careful with your clothing, even if it rains. And if you are making (the drum) resound, if anyone obstructs the way in front, he must be whipped. The 'Camp Police' (?) will whip him. I do what I say. That is why that disease fears me. I am not careful with anything. This is what you shall name (the society). 'The singing around rite' you will call it. Now I have finished my instructions to you, my grandchild, and I must depart," he was told. He watched him as the other continued upward. He vanished out of sight where there was a cloud yonder.

(The one blessed) awoke exactly at dawn. "Now perhaps what I have obtained is very fine; (it is) as my grandfather instructed me from time to time while he was yet alive, when he used to say to me, 'you must help the future generation after us.' Perhaps I have obtained that very thing," he thought. Well, he merely went about knowing that and he had ceased fasting. When he had finished fasting for the last time he was nearly twenty years old. In the fall the people depended tremendously upon him. Suddenly whenever anyone was hungry he was sent to hunt for them. And he was sent (on errands) far off as he was a swift runner. He was not in need of anything. Though it was winter it seemed to him the same as summer. On all sides those who had girls desired him to be their son-in-law, but he courted no one. He did what probably he

wi'megumi'keme'kwāwā^{dtc}. Ume'co'ani'megu tāta'g ā'cime'gute' ā'i'caw^{dtc}. Ne'kanipenāwi'megu cā'cki'megu mā'kwā^{dtc} ā'kiwītā^{dtc}. Iniyegā' ā'ciketemina'we'si^{dtc} ā'mē^{dtc}imā'nemu^{dtc} wi'wāpīni'caw^{dtc}. "Me'cemegō'nā'i, netegōpi ku^{dtc}ci'," ā'i'ci'tā'ā-5^{dtc}. Me'cena'megu nā'k ā'pe'pōnig^{ki}. Inī^{dtc}cā' mǎnō'ka'minigi ne'nu'sōni ku'pi'^{dtc}an ā'ta'ci'ā^{dtc}megu, ā'ta'cime'ne'tō^{dtc} ne'nu'swaiⁱ. Cā'ck ā'māmawā'patag^{ki}. Kī'cā'ka'tānig in ā'pe'ckwa'ag ā'wigā^{dtc}ci'kagi'megu. Kī'ciwīgā^{dtc}ci'tō^{dtc}cin iya' A'ci^{dtc}ci ne'guta' ā'A'tō^{dtc}. 'Ō'ni nā'ka me'te'gw ā'A'ci'tō^{dtc}. Ānāpatamawā-10^{dtc}ci'megu kāteminā'gu^{dtc}cin utanwāwā'i'ganān ā'i'ci'ā^{dtc}. Kī'ci'ā^{dtc}ci'ni' cī'cī'gwān nā'k ā'A'ci'tō^{dtc}. Kī'ci'tō^{dtc}ci me'cewā' mu'nā'animi'guna' ā'papa'kōnā^{dtc} u'ci'cī'gwāneg ā'A'gōnā^{dtc}. Kī'ciwīgā^{dtc}ci'tō^{dtc}ci wā'panig i'ni pe'cege'siwan ā'mawī'pemwā^{dtc}. Kī'ci-pyātō'mā^{dtc}ci'ni ne'niwa'i nī'cw ā'na'tomā^{dtc}. "Na'i, mā 'na15^{dtc} pe'cege'siwa kī'wa^{dtc}cā'open^{na}," ā'inā^{dtc}.
 Ā'pwāwi'megu inigike'kāneta'mowā^{dtc} ā'ciwāpiwa^{dtc}cā'u'gwā'ig^{ki}. Nanō'ckwe'megu ā'ta'ciwa^{dtc}cā'owā^{dtc}. "Na'i'niyāp ā'kī'ce'su^{dtc}," ā'i'yowā^{dtc}. "Na'i, nā'tome'ku ne'niwagi medā'swi nā'k i'kwāwagi nyāna'n^{wi}, ā'i'^{dtc}. Ā'nato'meme^{dtc}. Kī'ci'20^{dtc} megutcāgipyāni^{dtc}, Na'i, anā'gani kī'siga'igāp^{wa}," ā'i'^{dtc}. Kī'ci'siga'A mā'wu^{dtc}cinⁿⁱ, "I'nⁿⁱ," ā'ini^{dtc}. 'Ō'ni nā'ka negu'ti neniwanⁿⁱ, "Na'i, kwāgō'ōta'n^{nu}. Manigā' wi'iyānⁿⁱ," ā'inā^{dtc}, "'au', 'au', 'au', 'au', kī'i," ā'inā^{dtc}. 'Ō'nina'in ā'i'^{dtc}, "'Au', 'au', 'au', 'au',," ā'i'^{dtc}. 'Ōni^{dtc}cā' A^{dtc}cā'megu ā'wāpi'se'-25^{dtc} nyāwā^{dtc}. Kī'ci'seni'wā^{dtc}cin ā'ā^{dtc}ci'mo'ā^{dtc}, "I'cemegu' man A'cki^{dtc}cā' kepe'kina'wipen^{na}. Nā'inā' wina'megu kā'cke'ta'wāgwini mā'na anwāwā'igan^{na}, kī'nā'se'tawāp^{wa}, pwāwike'kānetci-gā'yāgwini ānetāpe. Ā'gwi tcā'gā^{dtc}ci'mo'ā'wā^{dtc}cin ā'cāgwāne'mowā^{dtc}ci wi'kiyu'sāwā^{dtc}. Inī^{dtc}cā' wi'ca'wi'yāg^{kwē}. Nā'inā'kā'megu30^{dtc} wāpe'sā'kwāginⁿⁱ, ininā' wi'wāpwāwā'i'gāyāgwe wi'tāpāne'moya-gwe wi'ni'miyag^{kwē}," ā'inā^{dtc}. "Nā'ka kinwā'w ā'neni'wi'yāgwe me'cena'megu kī'A'ci'tō'pwa' cī'cī'gwānani wi'anwāwā'setō'yāgwiniⁿⁱ. Cewā'na mīgu'nā'agi kī'A'gōnāpw ina' cī'cī'gwā'eg^{ki}, pāpiwā'inō'igin'megu kī'A'ci'tō'p^{wa}," ā'inā^{dtc}. "Mā'A'gi ketō'kwāyō-35^{dtc} me'nānag ini'megu ne'ki wi'peminagamowagwāni wi'peminaga'mowā^{dtc}, wi'na'ku'gāwā^{dtc}. Ā'gwi ku'^{dtc}ci wina' man i'ce'megu inanō'kyā'yāninⁿⁱ. Mā'ye kuta'g ā'pepōg ā'ma'katā'wi'yāni' cūwā'ci'g ā'ta'sugu'niyānⁿⁱ. I'ni mā'n ā'ke'kāne'tamāni wi'ca'wi'yānⁿⁱ. Āgwi^{dtc}cā' nī'na kā'sipi' nīya'wi i'ni wi'ca'wi'yānⁿⁱ, i'cike'kāneta'-40^{dtc} māninⁿⁱ, kegime'si'megu ā'ta'ciyagwe ke'gi'kwāwe kega'penō^{te}. Kī'A'pāne'mupena ke'tena'ig^{ke}. A'pe'nāwen ā'gwi wi'ta'ci'kāgwi'yagwini ka'cki'tōyagwe ini'wi'ca'wi'yagw aiyā'pi'tcināⁱ. Kinwā'-wagā' i'citā'āyāgwe me'ce'megu pyātō'kāgo'A kāgō'ā'i wi'wa^{dtc}cā'-oyag^{kwē}. Ta'swi mā'n inug ātā'pene'nagōw aiyō' wi'ta'gwi'yāg45^{dtc} anwāwā'i'ganegi nā'inā' A'pe'nāweni pyānutāgwiwagwānⁿⁱ. Kī'ki-

had been told by his grandfather. All summer he simply lived quietly. He hesitated to begin acting in accordance with his recent blessing. "Yet I was told 'any time,' he thought. Finally it was winter again. Then in the spring he killed a buffalo and set out the buffalo-hide where he had killed the buffalo. He merely went to view it repeatedly. After it was dry he tanned it the best he could. After he had prepared it he placed it yonder, somewhere near by. And then he prepared a stick. He made a drum like the drum of the one who had blessed him in his dream. As soon as he had made it, he likewise made a rattle. After he made it he plucked the feathers off a brown woodpecker and hung them on his rattle. After he had prepared it, the next day he went and shot a deer. After he brought it carrying it on his back he summoned two men. "Well, we shall cook this deer," he said to them.

They did not know why they should begin cooking it. They cooked it there in ignorance. "Well, eventually it is cooked," they said among themselves. "Well, summon ten men and five women," he said. They were summoned. After they had all come he said, "Well, you may serve (food) on a plate." After it had been served to each one of them, they said, "That is all." Then he also said to one man, "Now cry out at the top of your voice. And this is what you are to say," he said to him, "'au', 'au', 'au', 'au', 'you will say,'" he said to him. Thereupon (the man) said, "'Au', 'au', 'au', 'au'," so he said. Thereupon they began to eat. As soon as they had finished eating, (the one blessed) said to them, "We have done an entirely different thing for the first time. Whenever you hear this drum, you must go to it; (I tell you) in case some of you did not know it. They do not tell all as they are unwilling to walk around. That verily is what you are to do. Whenever they begin cooking we are to begin beating the drum so we shall have enough dancing," he said to them. "And those of you who are men must make rattles to shake. But you must hang feathers to the rattles, and you must make the rattles small," he said to them. "These, our women, must continue to sing as long as we shall continue to sing, they must hum. I am not doing this for no reason. Last winter I fasted going eight days (without food). That is why I know what to do. Verily I do not have knowledge to do it for myself alone, (but) for all of us, including women and children. We shall depend upon it if it is so. We shall not be afflicted with disease if we are able to do it once in a while. And if any of you desire, you may bring anything for us to cook. As many of you as I have selected this day must gather here, at the drum, whenever disease shall come among us. We shall go around entering the middle of the wigwams of all, and we shall go in a circle beating the drum," he

- witcāgipiti'gāpena nāwīwīgī'yāpyānⁿⁱ, nā''ka kī'tepwāwā'i'gāpe-
n^{na}," ā''inā^{dte}i'. "Ö' mā'agigā' nyā'wi 'Nānawī'tōwag^{ki},' kī'i-
'cite'kā'nāpen^{na}. Me'cena'megu wī'kī'ckata'wāwag uwī'yā'ani
kīwikepigā'pānīte', anemo''ā'anigā'i me'cena'megu wī'ne'sāwag^{ki}.
5 I'ce'megōn ā''cimi^{dte}i kātemi'nawit^a. Kī'mī'cāte'sipena'megu nā'-
'inā''in ā'cī'tai'yagwinⁿⁱ. Kā'ta nenawāne'tagāgu ketō'ckitāga-
nwāw^{wi}. Mō'tci'megu neguta' inwāwā'i'gāyag^{kwe}, sipōwī'megu me-
'ku'ckamagwe 'ā'cī'taiyagwe'megu kī'i'cipagaiyā'co'wīpen^{na}. In
ā''cimig^{ki}. Ā'gwi nī'n ute'citā'āganī'yāninⁿⁱ, mā'ni ā'ta'cinetunā'-
10 moyānⁿⁱ," ā''inā^{dte}i'. "Me'cegā'megu ai'yā'ne'kāw i'yā'mā' ā'kow
anemipe'cigwināgata'mowāte wī'anemigitecig ini'megu wī'anemi'a'pī-
'tcānig^{ki}. Inigā'megu wī'aneminā^{dte}imo'e'tiyāg^{kwe}. Me'cena'-
'megu kīnwā'w inānemāgw u'wīyā'^a, kī'pīti'ganāp^{wa}. 'I'ni ku'^{dte}
ā''cimig^{ki}. Āgwi nī'na. Kā'sipi nā'inā'kā' nīna kāgō' ā'cawī'wa-
15 nāni pwāwī'megupemi''kamāg^{kwe}? A'pānemo''kāgō' ā'penā'weneg
u^{dte}i'," ā''inā^{dte}i'. "Kī'naga'mopen^{na}," ā''inā^{dte}i'. Ā'nana'igā'-
pāwā^{dte}i tata'gwanug^{ki}. Ā'wāpwāwā'igā^{dte} ā'wāpī'nāgā^{dte}i'. Wī-
naiyugā' ā'pwāwīwani'kā^{dte}i'megu naga'mōnanⁿⁱ. Ōn ini kākenwā-
'cī'megu negu'ti nā'gamōn ā'ta'ciwāwāwaninā'gāni^{dte}i'. Ōn ina'
20 u'^{dte}i wāp ai'yā'pī'tcina'megu i'n ā'inanō''kyāwā^{dte}i'. A'cka^{dte}ime-
gō'n ā'tcāgine'inā'gāni^{dte} inini naga'mōnanⁿⁱ. Ini'megu māme'
nwina' in ā'i'cī'tāwā^{dte}i'. A'penā^{dte}igā'megu ā'ai'yā^{dte}i'mo'ā^{dte}i'.
Ini kabō'twe nātupani'ni^{dte}i' wī'nā'gwāni^{dte}i'. Māyāwu'sā'ni-
^{dte}cin ā'nāwa'se''kāgu^{dte}i'. "Wī'kiwī'a'pāne'moyāge wī'i'cī'anemi-
25 wī'se'niyāge mā'a'gi kwīye''sā'ag^{ki}," ā''igu^{dte}i'. "Ā'gwi wīna
ne'guta' ane'ka'wagin u'ckina'wā'ag^{ki}," ā''inā^{dte}i'. "Kā'cime'ce-
mā'megōna u'wīyā'a kīwī'uwī'kā'ni'kapā'pe'e," ā''igu^{dte}i'. "Ö'
kī'wītāmenepwa ku^{dte}i wīna'megu," ā''inā^{dte}i'. Ā'ā^{dte}i'mo'ā^{dte}
ume'sōtā'na'i'. "Ā'gwi wī'naiyō'we i'n ināneme'nānini wī'i'ca'-
30 wīyanⁿⁱ, keki'ciyugā'wā'tā'sāw^{wi}, nā''ka mā'a'gi me'to'sāne'niwag
ā'pāne'mowagi kīya'w^{wi}," ā''ine^{dte}i'. "Kīna'megu wī'i'cawī'-
wanānⁿⁱ. Kanā'tcā' kemī'cā'menāni kī'kīwī'wet^u," ā''igu^{dte} ō'sa'-
nⁿⁱ. "Pāpye'tcī'yātuge kīwini'ckī'wetō'kā'^a," ā''inā^{dte}i'. "Ö'ō!
Ke'tenaku'' wīna keki'cipyā^{dte}imāma''katāw^{wi}," ā''igu^{dte}i'.
35 Ā'wī'^{dte}cāwā^{dte}i'. Cā'ck ini mene''tānī'ye u'cī'cigwan ā'a'watō-
^{dte}i'. Kā'ci kegime'si^{dte}cā'megu kata'w ā'umī'cā'mini^{dte}i'. Ānā-
gwi'niginⁿⁱ, "Anigāne wī'mawine'paiyag^{kwe}," ā''ini^{dte}i'. "Nawa'-
^{dte} ina' anemi'cī'ānō'; wī'pagō'ci-mā'agi-pe'ta'wāwag i'yā' pyai-
yāg^{ke}," ā''igu^{dte} ini'ni māyāwu'sā'ni^{dte}cinⁿⁱ. "Pāpye'tcī'yātug^{ke}.
40 Nāpiwā'na i'yā' pyaiyagw ā'pī'tcipe'ta'wāwā^{dte} nī'cī'a^a," ā''inā-
^{dte}i'. "Au'," ā'i'^{dte} in^{na}. Ā'anemitā'ā^{dte}ci'megu wī'pwāwine'-
'tōni^{dte}i kāgō'i'. I'yā' pyāyāwā^{dte} upyāni'megu ā'kīwī'cawī^{dte}i'.
'Ö'n ā'nāgwā^{dte}i', ā'cī'cā^{dte}i', nōmagā'megu ā'ne'kī^{dte}i', mā-
'kwa'n ā'pyā^{dte}cketa'ōnā^{dte}i'. "Inagā' negut apī'wa kī'cī'ne-

said to them. Oh, we shall call these four 'Camp Police.' They are to whip anyone who stands about obstructing (us), and they are to kill a dog. It is exactly what the one who bestowed a blessing upon me said to me. And we are to attire ourselves in regalia whenever we perform our ceremony. Do not be careful of your clothing. Even if we are drumming around somewhere, if we come to a river we must wade across clothed as we are. That is what I was told. This which I say is not my own idea," he said to them. "If those who will live in the future after us and in direct succession continue uprightly to follow (our practices, their lives) will continue to be the same as (ours). That is what you must continue to tell each other. If you desire you may initiate anyone. For that is what I was told. It is not my own (idea). What in the world would I do by myself at the time if you did not continue to take care of (this religion)? You might depend upon the disease," he said to them. "We must sing," he said to them. They made firm their foothold on the lawn. Then he began to beat the drum and sing. Of course he did not forget the songs. And for a long time they kept forgetting and sung one song. And from then onward they did that once in a while. Later on they knew how to sing all the songs. And occasionally they dressed up that way. He always repeatedly gave them instructions.

Now soon those on the warpath were to depart. (The one blessed) was asked by the leader to accompany them. "I and these boys wish to go about, depending upon (you) for our food," he was told. "I am not acquainted with the young men any place," he said to him. "Why, you may be friends with anyone," he was told. "At any rate I shall accompany you," he said to him. Then he informed his parents. "I had not thought of you doing so; you of course are already a warrior, and these people depend upon you," he was told. "You may do whatever you please. (But) you will at least carry about our sacred pack (with you)," he was told by his father. "It is unnecessary; I might be bothered with it if I took it along," he said to him. "Well, well! You surely have been fasting earnestly," he was told. He went along with them. He merely took that first rattle (with him). Why, nearly all had sacred packs. In the evening (the leader) said, "We are going to sleep yonder; and do you stop to hunt on the way; these (others) are to kindle a fire in advance until we arrive there," he was told by the leader. "It will not be necessary. When we come yonder I shall hunt while they are kindling a fire," he said to him. "All right," the (leader) said. He was oppressed in his mind, fearing that (the one blessed) might not kill anything. When they arrived yonder (the one blessed) went about taking his ease. Then he departed, hunted, disappeared for a short time, and came dragging into view (?) a bear. "There is

'sag^{ka}," ä''inā^{dtc}l'. "Nā'ne'ku," ä''inā^{dtc}l'. Ä'nā'nemo^{dtc}l'.
 "A'sāmi ta'swi; negu'ti ne'sa'te kwīye'n i'ni wī'menwitcāga'-
 mago^{'A}," ä''ine^{dtc}l'.

Neguti'megu ä'kiwi'uwī'kāni^{dtc}i tcāwa'pī'tci'gi^{dtc}inⁿⁱ. Pe'ki'-
 5 megu ä'a'pāne'moni^{dtc} u'wīyaw ini'ni māyāwu'sā'ni^{dtc}inⁿⁱ. Ini'-
 megu ä'i'cawī^{dtc}i pōnīwā^{dtc}ini'megu. Ä'agāwi'ne'ki^{dtc} ä'ä'tci'pī'ci'-
 megu ä'cigi'ni^{dtc}i mī^{dtc}i'pā'a' ä''ne'sā^{dtc}l'.

Kutwā'cigenw ä'anemine'pāwā^{dtc}l'. Nō'igā'nameg ä'ne'pāwā-
^{dtc}l', "Aiyō'" ini wī'ta'ci'āgwa'piyag^{kwe}. Mani'megu ä'aiyagwe
 10 me'cena'ina^{'i}," ä''ini^{dtc}l'. Ä'ke'ka'a'mini^{dtc}i nā'inā'i ä'a'wini^{dtc}i
 māwināwā'wā^{dtc}l'. "Ö' nī'wāpamāwag^{ki}," ä''inā^{dtc} u'ci'cigwan
 ä'atā'penag^{ki}. "Agwa'na'wigu'kägō'i," ä''inā^{dtc}l'. Kī'ci'agwa'-
 na'u^{dtc}l', ä'wāpwāwā'setō^{dtc} u'ci'cigwanⁿⁱ, ä'wāpī'nāgā^{dtc}l'.

15 "Necāgiwāpata, necāgiwāpata, necāgiwāpata,
 Mani mene'si."

Ä'ci'nāgā^{dtc}l'. Nōmagä'megu ä'pā'ki'nawī^{dtc}l'. "Ä'gw ina'
 awī'wā^{dtc}inⁿⁱ: matepō'n ina' a'tāwanimā'tcā'. A'wiwag^{ki}," ä'i'-
^{dtc}l', "paiyā'ki^{dtc}i menwina'megu," ä''inā^{dtc} ini'nⁿⁱ. "Nyānan-
 wigamige'siwag^{ki}," ä''inā^{dtc}l'. "Ini'megu nī'n ä'ki'ci'āgwikanā-
 20 gwa'iyānⁿⁱ: äyāyā'ne' ä'a'ce'nowā^{dtc}l', kwīye'sā'etig^{ke}," ä'i'-
 gowā^{dtc}l'. "Newanī'kā'nawe'si," ä''ini^{dtc}l'. "Kepyā^{dtc}ci'ki'sā^{dtc}i-
 we'nenep^{wa}," ä''ini^{dtc}l', ä'mai'yōni^{dtc}l'. "Kanāgwa'megu nanā'ka
 ne'guta' wī'iciki'giyānⁿⁱ, kī'ki'ke'siyān^{ne}. Nanō'ckwatu'nā-
^{'wag}^{ke}, me'kawag^{kwe}, me'cena'megu tcāgi'e'nagu'sa'. I'n
 25 ä'cikeg^{ki}. Me'tenō'megu äyā'ge ke'ten ina' ä'a'wiwā^{dtc}l', i'n
 ä'cimenwi'aiyāpami'pyāne^{dtc} äwa'ne^{dtc}ig^{ki}," ä'i'gowā^{dtc} ini'ni mā-
 yāwu'sā'ni^{dtc}inⁿⁱ. "Ä'ānawe'siyagwe māne'cigā'megu i'cigen^{wi}
 i'n ä'i'cānawe'siwā^{dtc}i nātupa'nitcig^{ki}," ä''ini^{dtc}l'. "Ka'cimā-
 ku^{dtc} a'wiwag^{ki}," ä''inā^{dtc}l'. "Kanāgwaku'megu nī'n^{na}. Ini'-
 30 megu ä'kwiyānⁿⁱ," ä''igu^{dtc}l'. "Ö' ka'cinā' itepi kī'āpen^{na}, ina-
 'tcā' a'tāna'ka wī'kwāyā'kiwīwi; i'niwī'tanapwī'iyäg^{kwe}," ä''inā^{dtc}
^{dtc}l'. "Nī'na ne'ci'k ite'p ini nī'ānuta'wāwag^{ki}," ä''inā^{dtc}l'. "Ö'
 i'ni kī'ca'wipena kīna'megu āneminowā'yaninⁿⁱ," ä''igu^{dtc}l'.

İtep in ä'āwā^{dtc}l'. Ke'tena'megu ä'cike'ka'igā^{dtc} ä'inā'ki'-
 35 winig^{ki}. "Aiyō'i," ä''inā^{dtc}l'. "Wā'pagāni māmai'ya wī'nā-
 nag^{ki}, wī'nā'teyāni mī'ce'kwaiyanⁿⁱ." Ä'nāgwā^{dtc}l'. Nōmagä'-
 'megu iyā' ä'ki'cipaga'mā'ckā^{dtc}l'. Cā'cki'megu ä'kiwipāpa".
 gamā^{dtc} ä'ta'ciwā^{dtc}i megu ta'swi. Ku^{dtc}i pe'ki'megu ä'pī'pemu-
^{dtc}l', cewā'na wānatō'ka'megu ä'kiwita'ciki'ckigwā'cigā^{dtc}l', up-
 40 yāni'megu ä'anemine'ki^{dtc}l'. Kī'cine'ki^{dtc}in ä'wāpī'pā'u^{dtc}i nōma-
 gā'megu penō^{dtc}igā' wīna'megu i'n uwī'kāna' ä'a'wini^{dtc}l'. 'Wā'na
 kwīyena'megu wā'sā'yānig ai'yāpam ä'pyā^{dtc} uwī'kāna' ä'a'wini-

one I have killed," he said to them. "Fetch him," he said to them. He was fetched. "It is too much; if you had killed exactly one, we should have eaten it all up with pleasure," he was told.

He was particularly friendly with one fellow who was the same age as he. The leader (of the war party) depended very much upon him. Whenever they camped he did the same. He barely disappeared when he killed all sorts of game animals.

Six times they continued to sleep (on their journey). When they slept for the seventh time (the leader) said, "We shall rest here. This is only a little way from our destination (?)," (the leader) said. He specified where they whom they came to see lodged. "Oh, I shall see them to-morrow," (the one blessed) said to them, taking up his rattle. "Cover me with something," he said to them. As soon as he had been covered he began to shake his rattle and sing:

"I see it all, I see it all, I see it all,
"This island."

So he sang. In a short time he uncovered himself. "They are not there; the frames of the wigwams are there. They are," he said, "in a different place, not far from here," he said to the (leader). "They live in (clusters) of five families each," he said to him. "Now I have become nothing; they have disappeared where I was going, boys," they were told by (the leader). "By forgetting I am useless (?)," he said. "I have brought you for nothing," he said and wept. "It will never again be possible for me to go anywhere if I insist on it. If I sought them blindly and found them they might possibly kill us all. That is how it is. Only if (our foes) are where we are going, are those taken (in the party) brought back safely," they were told by that leader. "It is a shame that we were unsuccessful, so it is when those on the warpath are unsuccessful," he said. "Why, there they are," (the one blessed) said to him. "It is indeed hopeless for me. That is the end for me," he was told by (the leader). "Why we shall go there; there is a valley on this side of the spot; you will wait for me there," he said to them. "I shall go to them yonder alone," he said to them. "Oh, we shall do anything you say," he was told.

Then they went thither. Surely the land was precisely as he had stated. "Here," he said to them. "Tomorrow early in the morning I shall fetch them, I shall fetch some scalps." Then he departed. In a short time he already had arrived yonder. He merely went around clubbing to death as many as there were. Although he was shot at in a lively fashion, he unconcernedly went about cutting off heads there, and very slowly went out of sight. As soon as he was out of sight he began to run for a short time, though where his friends were was far off. Behold, it was exactly daylight when he came back

dtcⁱ. Uwī'ca'n ā'kiwā'sipe'dtcānag^{ki}, "Mā'aniyā'pⁱ," ā''inā^{dtc}ⁱ. Nā'negut ā'pemipagita'mawā^{dtc} ā'ta''cini^{dtc}ⁱ. Ī'niyāne māyāwu-sā'ni^{dtc}ⁱni yō'we nī'cwi ī'na ā'pagita'mawā^{dtc}ⁱ. Wī'n ā'pwāwi-awī^{dtc}ⁱ. "Ka'cinā' kegeni wī'na me'ca'kwā'camug^{ku}"; kī'kegeni-5 nā'gwāpen^{na}, ā''ini^{dtc}ⁱ. "Nawanunā'u'nagag^{kwe}," ā''ini^{dtc}ⁱ. "Ā'gwimā' īnigi ke'kāneme'nagwin ā'a'wiwag^{kwe}," ā''inā^{dtc}ⁱ. "Ō kīnā'megōni wī'anemi'ā'wagwāni wī'wāwānāne'tamanⁿⁱ," ā''igu-^{dtc}ⁱ.

Ī'ni nā''k ā'nawa^{dtc}itāpā'patagi wī'anemi'āwā^{dtc}ⁱ. Wīnā'megu 10 ā'aneminana'ī'wetō^{dtc} uwī'yāwāwi wī'mī^{dtc}iwā^{dtc}ciyugā'. Wīnā'-megu īyā' ā'tāpā'kwimenwī'pyānā^{dtc} māyāwu-sā'ni^{dtc}ⁱni. Pe'ki'megu ā'mī'cātāne'moni^{dtc} me'to'sāne'niwani ke'gime's ā'men-wi'pyāwā^{dtc}ⁱ. "Managā' wā'^{dtc}ci kepe'tawipyaiyāg^{ke}," ā''igu^{dtc} īnini māyāwu-sā'ni^{dtc}ⁱni tāta'giyōw^{we}. "Wīnā'megu netcāgenini-15 wī'e'gunān^{na}. Pe'ki'megu nekiwipemene'gunān^{na}, ā''ine^{dtc}ⁱ.

"Aiyō' māne ta'cikwīnatawī'ca'wiwagi pwāwine'tōni^{dtc}igā' kīgō' uteneni'mwāwaⁱ," ā''ine^{dtc}ⁱ. Wāpanigimegōni nā''ka wā'natō'k ā'cī'cānuta'māgā^{dtc}ⁱ. Īni'ī wīna kutaga' āpitāmā^{dtc}ⁱci' pe'ki'megu ā'wāpināni'mini^{dtc}ⁱ. Wī'nagā' ā'cāgwā'nemu^{dtc}ci kīgō'ī wī'ī'cimai-20 yagita'negu^{dtc}ⁱ. "Ā'gwi nī'n^{na}, i'ce' ku^{dtc}ci ketā'piwītā'menep^{wa}," ā''inā^{dtc}ⁱ. Wīnagā' wīna pe'ki ā'maiyāwīwātā'sāwi^{dtc}ⁱci cewā'na' cāgwā'nemu^{dtc}ⁱ. "Ā'gwi ku^{dtc}ci i'ciwāwīnātāma'wī^{dtc}ⁱci ni yōwe ne'me'cō^{na}, ā'ci'tā'ā^{dtc}ⁱ.

Me'cena''kabo'tw ī'nigā' wīna yātu'g^{ke}, "Me'cena' āmi'ta' na-25 tawī'uwī'wiyānⁿⁱ," ā'ci'tā'ā^{dtc}ⁱ. Ō'n ā'wāpinatawā'nemā^{dtc}ci mā-nwawini'gwā'inⁿⁱ. Kenwā'ci'megu nā''k ā'pemināgatawā'nemā^{dtc}ci i'kwāwaⁱ. Pe'kigā' wīna'megu ā'agāwā'negu^{dtc}ci i'kwāwaⁱ, cewā'n ā'pwāwi'megutaci'kawā^{dtc}ⁱ. Me'cena'megu neguta'wa'īn ā'pemināgatawā'nemā^{dtc}ⁱ. Neguti'megu me'tenō' ā'ma'kwāte'sini^{dtc}ⁱ. 30 Cā'cki'megu ā'penā^{dtc}ci ā'a'ci'tōni^{dtc}ci anā''kananⁿⁱ, mā'ckimu'tā-anⁿⁱ, ā'mane'sāni^{dtc}ⁱ, māmāmai' ā'kī'ciwā^{dtc}ci'oni^{dtc}ⁱ, māne'-megu kīgō' mī^{dtc}ciwen ā'kī'cigi'tōni^{dtc}ⁱ. Ā'pwāwi'megunanā'cinā-wā^{dtc}ⁱci cā'cki'negu'ta' wī'kīwī'tāni^{dtc}ⁱ. Ā'pwāwi'meguke'kā'nemā^{dtc}ci uwī'yā'ni wī'kakanōne'tini^{dtc}ⁱ. Ōnīninⁿⁱ, "Manai'yātug^{ke}," 35 ā'ī'ci'tā'ā^{dtc}ⁱ, "ku^{dtc}ci pe'ki'megu myā'ne'siw^{wa}," ā'ci'tā'ā^{dtc}ⁱ, "ce-wā'na neme'cō^{na} 'āgwi'kīgō'ī'wā^{dtc}ci i'kwāwagi ā'wāwene'siwā^{dtc}ⁱ, ā'wāwane'ckā'iwā^{dtc}ⁱ; mā'kwā^{dtc}ci'ci'ā'megu kīwītātāna wā^{dtc}ci'ci'tā'wī'it^{na}, netena'īnā^{dtc}ci'emo'e'gwap āyā'nā'sā^{dtc}ⁱ, ā'ci'tā'ā^{dtc}ⁱ. Ōn īnin ā'wāpī'kawā^{dtc}ⁱ. Ke'tenāna kabō'twe ā'wāpika-40 kanōneti'egu^{dtc}ⁱ. A'cka^{dtc}imegōn ā'ka'ckimā^{dtc}ci ā'u'wīwī^{dtc}ci īni'nⁿⁱ. Pe'ki'megu ā'myānāneta'mini^{dtc}ci kuta'ga' i'kwā'wa'. Ā'kāki-kāta'mawu^{dtc}ci u'wīwan ā'myāne'sini^{dtc}ⁱ. Ke'tena'megu mā'kwā'^{dtc}ci ā'ta'ci'u'wīwī^{dtc}ci īni'nⁿⁱ.

where his friends were. He had skulls in a cluster around his belly. "Here these are," he said to them. He began to distribute one apiece to as many as there were. He distributed two to the former leader. He himself had none. "Why you must hurry cutting off the scalps; we shall depart soon," said (the former leader). "They might follow us," he said. "They do not know where we are," (the one blessed) said to him. "Oh, you indeed will have full control as to whenever we go on our way," he was told by (the former leader).

Then he again stopped to see from afar where they were to go on their way. He took charge of their bodies on the way and saw to it that they had wherewith to eat. He brought back the leader in safety. The people rejoiced greatly that all came in safety. "This fellow is why we all (?) come (back)," (the people) were told by the one formerly supposed to be the leader. "He made us all men," they were told. "He took very good care of us," they were told.

"Many here are in want, as their men have not killed anything," he was told. The very next day he again unconcernedly went hunting for them. The others whom he had accompanied began to have a great time dancing. He himself was unwilling for any strange performance (i. e., ceremony) to take place.¹⁸ "I shall not (participate); for I simply went with you," he said to them. He himself, to be sure, was the leading warrior, but he was unwilling. "For my grandfather did not urge me to do so," he thought.

Now it seems he soon thought, "Well, now I should desire to marry." He began to think over who might be well-behaved. And for a long time he kept on watching women. He himself was greatly desired by women, but he did not court them. Well, he kept on watching them for one year. Only one was quiet. She merely made mattings all the time, and bags, gathered firewood, had already done the cooking early in the morning, and had raised an abundance of things to eat. He never saw her merely idling any place. And he knew of no one who spoke to her (as if to court her). Then he thought, "This is probably (the right one), though she is very unattractive, but my grandfather used to say to me again and again while he was still alive, 'pretty women' are of no account, they are immoral; the woman who stays around quietly is a good one,'" so he thought. Then he began to court her. Sure enough soon she began to speak to him in response. Later on, when he won her by persuasion, he married her. The other women were very angry. He was rebuked severely because his wife was unattractive. He really had married a very good woman.

¹⁸ Free rendition.

Īniyāg A'penā^dtcī'megu aiyā'pī'^utcina' ā'kiwagamo''iwā^dtcī'.

Ne'swawa'ī'ne kī'ci' u'wī^dtc ā'pwāwī'megu unī^dtcāne''siwā^dtcī', ō'n
 īn i'kwā'w ā'agāwā'negu^dtcī wī'unī^dtcā'ne'si^dtcī', ā'mena''egu^dtcī
 nāta'winōni tcinawā'mā^dtcī'. Ke'tenān ā'a'^dtcī'kwī^dtcī'. Kwī-
 5 yena'megu wāpi'a'teigāwenī'winig ā'a'kwa'matag^{ki}'. Ā'anwinō'cā-
^dtc ā''nepeg^{ki}'. Ōn īna ne'nīw ā'eigāwī^dtcī'. Pe'ki'megu ā'ki'cāgu-
^dtcī'tā'ā^dtcī'. Mō'teī'megu nā''inā' ā'ki'cipā'nī'e^dtc ā'pwāwī'me-
 gupōnī'tā'ā^dtcī'. Apina'megu ā'pōnikiwagamo''iwā^dtcī'. 'Ōn ā'a'-
 'pa'wā^dtcī', "Pōnī'tā'an^{nu}". Kāwagiku'megu kewī^dtcā'wiwāw^{wa}'.
 10 Māma'kā^dtcī'megu kī''nāwāw^{wa}'. Nā''k u'wiyā' u'wī'wiyān^{ne}', ā'gwi
 kāgō'i wī'ī'ne'kini nā''inā' pyānutawat^e'. Wīna ku^dtc ā'yī'gi me'nwa-
 wīw^{wa}', kīna nā''k^a'. Kī'nāwutīpwa^dtcā'megu,' ā'īgu^dtcī'. Tō'ki-
^dtcī nāpi'megu ā'ci'tā'ā^dtcī'. "Īnī'megu nī'ī'caw^{wi}',' ā'ci'tā'ā^dtcī'.

Nā''inā' ā'kāki'cināgwā^dtcī'igāwā^dtcī me'to'sāne'niwag ā'a'miwā-
 15 ^dtcī nāne'sō''kāteig^{ki}'. Īnī'yātug Ōmā'a' i'yā' ā'nā'wāwāt^e'. Ōnī'-
 yātug u'wiyā's ā'ata'atāmegowāt u'ce'ki'tāgan ā'mīne'gowā^dtcī'.
 Keyā'apagā' wīna kī'ci'ā'kwamata'minit^e'. Ōn īnin ā'me'ci'e'gwi-
 wā^dtcī'. Kabō'tw ā'wāpi'ā'kwamata'mowā^dtcī'. Īnigā'megu kī-
 'kī'k ā'pe'nowā^dtcī nōta'megu āne't ā'anemita'pe'nāwā^dtcī'. Iyā'ī
 20 ā'pyāwā^dtc aiyāpa'mi nā'ta'swigā'megu ā'ki'cine'powā^dtcī'. Īnī'-
 megu nā''k ā'pagamu'sā'wā^dtcīn ā'wāpime'ce''siwā^dtc īnig^{ki}'. "Pyā-
^dtcīpi'a'penāwene''kāwag āpi nenu'sō''kāteig^{ki}',' ā'ī'yowā^dtcī'. Pā-
 pegwa'megu nōtā'tepe'kwe nā'ta'swī'megu ā'ki'cine'peni^dtcī'.

Ōn īna ne'nīwa wā'panigi māmaiya'megu ā'tō'kī^dtcīmā'megu
 25 wī'senigw ā'wāpe'ci'ag^{ki}'. Nōmagā'megu ā'ki'cipyā'ta'ci^dtcī kwī-
 ye'na tātō'kīni^dtcī me'to'sāne'niwa'ī'. Īnī'megu sā'sā''si nenīw u'wī'-
 'kāna' ā'anō''kāni^dtcī wī'wāpe''swāni^dtcī pyānā^dtcī'. Ōnī'megu ā'wā-
 pwāwā'ī'gāwā^dtcī'. "Ma'n īn ā'wuta'mawī^dtcī kātēmi'nawit^a','
 ā'inetu'nāmu^dtcī'. "Īn īnugi wī'ke'kāne'tamagwe wī'ī'cike'nugwā-
 30 nⁿⁱ'. Kāta^dtcā'megu ku'tagāg^{ku}',' ā''inā^dtcī'. Kī'citeāgi'pyāni^dtc
 ā'pī'te'se''kwāwā^dtc ā'nī'miwā^dtcī'. Kwīyena'megu ā'pe'mā'egi kī-
 'ca'pini^dtcī kī'ce'sōn ā'ki'ce'si'gāwā^dtcī'. Nānāga^dtcī'megu ā'ci'-
 megu^dtcī kātēminā'gu^dtcīn ā'ca'wiwā^dtcī'. Kī'ci'seniwā^dtcīn ā'wā-
 pwāwā'ī'gāwā^dtcī'. 'Ōn ā'wā'pu'sā^dtc ā'kiwipīti'gāwā^dtcī wīgī'yā-
 35 pyānⁿⁱ'. "Me^dtcī'wā'na i'ce'megu kī'ī'ca'wipen^{na}'. Wī'ī'ci'ku^dtcī-
 pōnime'ce'si'gwā'ig ā'citā'āyagwe me'to'sāne'niwagi wā^dtcī'ca'wi-
 yag^{kwe}',' ā''inā^dtc u'wī^dtcīkiwaga'mo'a'ī'. Kegime'si'megu ā'penā-
 wene'kā'ni^dtcī'igā' āyīgi'megu kī'citeāgipīti'gāwā^dtcī', nā''k ā'tete-
 pinā'gāwā^dtc ō'tāwenⁿⁱ'. Ke'tena'megu tepikī'ck ā'pōnī'ā'kwama-

The ones mentioned above always went about singing once in a while.

After he was married for three years, they (still) had no children, and as it was desired that that woman should have a child she was given a medicine to drink by her relatives. Sure enough she then became pregnant. She fell ill exactly in the planting season. As she could not be delivered she died. Then the man became a widower unreleased from death-ceremonies. He felt very badly. Even when he had been made a widower free from death-ceremonies, he did not cease thinking of it. They even ceased singing around. And he dreamed, "Cease thinking of it. You are really still united to her. Surely you will see her. And if you marry another she will not say anything to you when you come to her. For she also was well-behaved, and you too. Verily, you will see each other," he was told. As soon as he woke up he felt better. "I shall do that very thing," he thought.

After the people had all finished cultivating their crops the buffalo-hunters moved camp. Then it seems they saw the Omaha yonder. Then it appears they traded (their) meat and were given clothing in exchange. Now it is a fact that (the Omaha) had had an epidemic. And they (the Meskwaki) got the disease from those clothes. Soon they began to be sick. And then in spite of it they went home and some died on their way before (they arrived there). When they came back yonder several had already died. And as soon as (any of) them arrived they began to be taken (with the disease). "Those who went on the buffalo-hunt brought the disease," they said among themselves. And before the night was over several had died.

And that man woke up early the next morning and began to hunt (animals) before eating. In a little while he had brought game there exactly when the people were waking up one by one. Immediately he summoned his friends to cook what he had brought. And they began beating the drum. "This is what the one who blessed me cautioned me about," he said. "To-day we shall know how (my blessing) is. Do not be afraid of (the disease)," he said to them. As soon as all had come they danced while cooking. Exactly when the sun was up high they finished cooking. They did precisely what he had been told by the one who blessed him. As soon as they had eaten they began beating the drum. Then they began to walk, entering the wigwams as they went about. "We are not merely doing this. The reason we do this is because we think the people will in this way cease catching (the disease)," he said to his fellow members of They who go about singing. As soon as they had gone around entering the wigwams of all, including those afflicted with the disease, they also circled the town singing. Sure enough they straightway ceased being sick, and those who by chance already

ta'mini^{dte}l', ini'igä kwäyā'ciki'cime'ce'si'ni^{dte}l' ä'nänā'säni^{dte}l'.
 Ä'pōni'a'penāwene'kāwā^{dte}l'. Ä'ki'cike'kā'netagi ke'tena'megu ä'i-
 'ci'genig uketeminawe'siwenⁿⁱ. Pe'ki'megu ä'tāpwāmiga'tenig^{ki}.

A'cka^{dte}imä'megu nā'k ä'kiwagamo'iwā^{dte}l'. İninā'tcā' pe'ki-
 5 megō'n ä'ku'setāganī'wiwā^{dte}l'. Wīnagā' i'ni pe'ki'megu ä'aiyā-
^{dte}l'mo'ā^{dte}l' uwi^{dte}l'ci'kiwagamo'a'ı'. "Na'ı' inu'gi ma'n ä'ci'a'pāne'-
 moyagwe mana anwāwā'ıgan^{na}'. Ke'tena'megu i'cikenugwānⁿⁱ.
 Ma'n ä'wāwı'cāpe'nātōg uwiyāni'nawi, ä'māma'ka'tāwıg^{ki}. Nı'-
 naiyu ma'n ä'ki'cike'kāne'miyāgw ä'ci'a'semi'e'nagōw^{we}'. Neme-
 10 'cō'me'sa netāpwā'tawāw ānā^{dte}l'mo'ı^{dte}l'; tcāgi'megu nete'citāp-
 wā'tawāw^{wa} 'ma'kwā^{dte}l' māmā'ka'tāwın^{nu}'; kā'ta na'ikemōte-
 'kani kāgō' A'kwiyā'ku ki'ketemāge'si kākemō'teyan^{ne}'; nā'ka
 kā'ta me'to'sāne'nıwa kitāta'cimi'yāganⁿⁱ'; i'kwāwa kā'ta mā'si
 wāpi'kawı'yāganⁿⁱ'; nawa^{dte}l'ci'pwāpa'm i'kwāwag^{ki}'; ma'kwā^{dte}l'
 15 kiwı'tāgwāna nā'inā' pe'ki ki'cigi'wanāni ki'uwıw^{wı}'; kā'ta nō'ta
 natawānemı'yāganⁿⁱ'; nawa^{dte}l'ci'meguki'cā'wı'tōnu kiya'wı wı'ı'ci'a-
 'semi'a'watāni me'to'sā'nenıw^{wa}ı', ä'ı'ci'ı'ci^{dte}l'. A'penā^{dte}l' netā-
^{dte}l'mo'egwa. Netāpwā'tawāwa'megu. Ke'tena na'ike'nugwān
 ä'tā'pwā'cāgi nete'citā'e^{dte}l'cāpe' inug^{ki}. Ma'katā'wıwenı pe'ki'megu
 20 nā'ıgenwı. Tcāgi'megu ma'n ini nınānugi pyā^{dte}l'ci'cike'kāne'mi-
 yāgwe pyā^{dte}l'ci'ca'wıyānⁿⁱ, i'ni wāte'namāni ma'katāwıweneg^{ki}.
 Aiyıgwāmıgu^{dte}l'cā' ketapeno'e'mwāwagi wı'māma'katā'wınāg^{kwe}ı',
 ä'inā^{dte}l' uwi^{dte}l'ci'kiwaga'mo'a'ı'. "Nınaiyu' mani äyā'pwāwı'megu
 ke'kāne'tamāni keyā'apa wāpımāma'katāwı'cıgānⁿⁱ'; ä'nyānanwıpe-
 25 pō'nwāyān u^{dte}l'ci'wāpı'ı', 'ki'wāpına'ıma'katāw^{wı}ı' netegwā'pe'e yō'we
 ne'me'cō^ı'. Ägw ini nı'na ke'kāneta'mānıni, mō'te'ı'megu ku'twā-
 'cig ä'ta'swıpepō'nwāyān aiyāwa'sı', ä'gwi ke'kāneta'mānıⁿⁱ'. Mā-
 wa^{dte}l'ci mene't ä'a'ckiketeminawe'sıyāni neme'cō'a nene'ckimegw
 i'ni wı'ı'ca'wıyān ä'ciketeminawe'sıyānⁿⁱ'. Kınwāwa'megu aiyō'
 30 wāwānānemena'gāwā'ı nā'inā' wı'ne'peyāgwe na'ku'namān^{ne}ı', ä'ci-
 keteminawe'sıyānⁿⁱ'. Pwāwı'ā^{dte}l'ci'mo'age pe'ki'megu paı'yā'ki^{dte}l'
 we'tō'kā'a nıya'w^{wı}ı', nete'citā'a'pe'ı'. İnu'gi nō'ı'ga^{dte}l'cā' ta'ı'swi
 pepōnwāwāt ape'no'agi ma'katāwınet āma'kwıme'nwıkeg^{ki}, nā'ka
 negutı'megu anemi'ā^{dte}l'mo'āwāte kımō^{dte}l'ci kā'teigi'ni^{dte}l'ci'ni wı'wā-
 35 patamā'gowā^{dte}l'ci ä'ciketeminawe'sıwā^{dte}l'ci'. Nı'naiyō' in ä'ca'wı-
 yānⁿⁱı', A'penā^{dte}l'ci netā^{dte}l'mo'āwa ne'me'cō^ıı', ä'inā^{dte}l'ci'.

Pe'ki'megōn ä'māmıgwā'soni^{dte}l' ina' u^{dte}l'ci'wā'pı'. Aiyā'pı'tcina'-
 'megu kāgō' ä'pyā'tōni^{dte}l'ci wı'pagā'tōwā^{dte}l'ci'. Kabō'twe negu't
 ä'a'kwamata'mini^{dte}l' uwi^{dte}l'ci'kiwagamo'wāwanⁿⁱ'. Kabō'twan
 40 ä'ne'penı^{dte}l'ci'ı', ä'pyānu'tawu^{dte}l'ci'. "Tāni^{dte}l'cā' ma'ni wı'ı'ca'wı-
 yag^{kwe}ı'ı' ä'ıne^{dte}l'ci'. "Ö' kāgō' a'tō'ıwāte nāpō'kātci'gi wı'pagā'-
 'tōwag^{ki}'. Ö'ni wı'māwa^{dte}l'ci'yag^{kwe}ı'ı' ä'ı^{dte}l'ci'. "Kı'ā^{dte}l'mo'āp^{wa}ı',
 ä'inā^{dte}l'ci ini'ni pyā^{dte}l'ci'ı'nınā^{dte}l'mo'e'gu^{dte}l'ci'niⁿⁱ'. Nā'kān ä'pyāni-
^{dte}l'ci', "Ö wı'pagā'tōwagi pe'ki'ku'ı', ä'ıni^{dte}l'ci'. İ'tep in ä'ci'-
 45 wenā^{dte}l'ci ini'ni utanwāwā'ı'ganānⁿⁱı', ä'wāpwā'wā'wā^{dte}l'ci'. Ä'māwa'-

had caught (the disease) became well one by one. Then they ceased having the plague. Then he knew that his blessing was really true. It was very true.

And later on they went around singing. At that time they were very much feared and respected. And (the one blessed) himself kept on giving full instruction to his fellow-members of Those who go about singing. "Now this day we depend upon this drum. It surely must be so. This is what comes of making one's body terribly hungry, and fasting. You already know how I helped you. I obeyed what my grandfather told me; I obeyed him in everything when he told me, 'fast earnestly in good faith; do not be in the habit of stealing anything; if you keep on stealing you will make yourself much poorer; and do not go around saying things against the people; do not go after women too soon; stop to notice women; whenever you are full-grown you may marry one who shall have lived quietly; do not desire to have one too soon; stop first to prepare yourself to help the people,' so he used to say to me. He always gave me instructions; I indeed obeyed him. Surely obeying must be right, I have been thinking this day. Fasting is very proper. And all that you know I have been doing at this time, I obtained from fasting. Verily, be zealous in making your children fast earnestly," he said to his fellow-members of Those who go about singing. "Now it is a fact that I must have been made to fast before I knew anything; from the time I was five years old my grandfather used to say to me, 'you must begin to be in the habit of fasting.' I did not know anything then, even when I was more than six years old I did not know anything. When I was first blessed my grandfather especially forbade me to do as I had been blessed. If I had accepted it, I should have had power over you in such a way that you would die, so I was blessed. If I had not told him, I should have led myself in a very wrong way, I used to think. Now if children were made to fast when they are seven years old it would be right, and (it would be right) if they continued to tell one aged person secretly so that the manner of their blessing might be looked into by him. That is how I did, I always told my grandfather," he said to them.

They tried very hard from then on. Occasionally (someone) brought something for them to cook. Soon one of their fellow-members of They who go about singing fell sick. Shortly afterwards he died and was brought to (the one blessed). "Oh, what are we now to do?" he was told. "Oh, if those who are bereaved by the death have anything they must cook it. Then we shall gather," he said. "You must tell them," he said to the one who came to tell him at the time. When he came again he said, "Oh, they will surely cook (something)." The (one blessed) brought his drum there and

^dteini^dtc uwi^dtcikiwaga'mo'aⁱ'. Nā'inā' wāpiwe'neme^dtc inini nāpe'ni^dtcin ā'mawipita'ome^dtcin wīnwāwagā' ā'ko'wimā' ā'anemit-anwāwā'igāwā^dtcin ne'ki'megu pwāwiki'ciwīgā^dtcipīta'ome^dtc ā'ta-cinā'gāwā^dtc'. Ki'ciwīgā^dtcimatagwāme'ka'ome^dtc ā'pōninā'gā-5 wā^dtc'. Me'tō^dtcin tātag ā'pyā^dtcinō'cka'wāwā^dtc'. Ī'ni wā^dtcin-ca'wiwā^dtc'. Nā'ka' me'tō^dtc ā'ā^dtcimo'āwā^dtcin kātemināgo'wā^dtcinⁿⁱ. Cā'ckigā'megu negu'ti nā'gamōn ā'yānīwe ā'ai'yōwā^dtc'. Ōn inī'ni nā'pō'kā'ni^dtcinⁱ, "Nā'i, wī'ā^dtcimo'e'nagōwe wā^dtcin i'ca'-wiyāg^{ke}, mā'n inugi wā'nātō'k ā'kiwita'cinā'gāyāg^{ke}. Ā'gw i'ce'-10 megu kiwita'ci'upināgā'yāginⁿⁱ, māyōwī'segin inini nīnā'n ā'kiwagamo'iyāg^{ke}, mānā^dtcā' teinawāmāg^{kwa}. Kā'tu'siyāg^{kwe}, 'wāgunā'yātuge wā^dtcin nepe'g^{ki}, i'citā'āyāg^{kwe}, ki'ma'ka'tāwīp^{wa}. Mā'yōyāgwe inini wī'nagā'moyāg^{kwe}. Ki'ke'kānemāpwa'megu wā^dtcin ne'pugwānⁿⁱ, ā'inā^dtcinⁱ.

15 Negu't in i'kwā'wa wātawā'māwītānini nāpe'ni^dtcin ā'ma'ka'tā-wī^dtcinⁱ. Ī'ni'ni ā'ci'nāgā^dtcin ā'māyō^dtcinⁱ:

"Wī ye ye 'e 'e wī ye 'e 'e 'ā

Wī ye ye 'e 'e wī ye 'e 'e 'ā

Wī ye ye 'e 'e wī ye 'e 'e 'ā

20 'Ā 'e yā we."

Ā'ci'nāgā^dtcinⁱ. Ke'tena'megu kabō'tw ā'ā'pa'wā^dtcinēpō'ini^dtcinⁱ. Ā'ā^dtcimo'egu^dtcin negu'ti. "Ke'tena'megu i'cige'no'apa," ā'i^dtcin i'n i'kwā'w^{wa}. Pe'ki'megu ā'ke'tcinā'nemā^dtcin kiwaga'mo'a' i'n i'kwā'w^{wa}. Wāte'tenaginigā' ā'minā^dtcin wī'pagā'tōni^dtcinⁱ. 25 "Ki'anwāwā'igāp^{wa}," ā'inā^dtcipā'pe^e. Kegāyā'ipi inā' nenīw inini kiwagamo'i'kwāwī'āwa ā'a'sāmi'segī'kāneta'mini^dtcinⁱ. Āgwi^dtcā'megupi nanā'c ā'ce'nu^dtcin mō'tcipī'megu kāgō' ā'cike'tei-uta'me'si^dtcinⁱ: Ītepine'gup i'āwa kā'cke'ta'wā^dtcin utanwāwā'igā'-nwāwanⁿⁱ.

30 Me'cena' nā'ka kabō'tw ā'mini^dtcin ā'wī'tāmā^dtcinⁱ. Uwi'yā' si tātag ā'natawe'sini^dtcin ā'saiyaⁱ. "Nā'i' mā'n ininā'āpe' pe'ki wāwene'siwā^dtcin ā'saiyag^{ki}," ā'ini^dtcinⁱ. Ā'wī^dtcāwā^dtcin inā'nenīwa wātānwāwā'iganit^a. Mānāga'wāwā^dtcin ā'saiya' ā'nā'gwāwā^dtcinⁱ. Īyā' pyā'yāwā^dtcin ā'nagi'ckā'gowā^dtcin negu'ti. "Pe'kimegōni mā'n 35 ā'ne'pōwā^dtcinⁱ, mānegā'megu āgā'mā'eg inā'mowag^{ki}. Cewā'n i'ce'megu nā'kānigi wāpinepōg^{ki}. Atā'kwāpi'sowag^{ki}. Nānōmagā'megu ā'kwama'tamōg^{ki}, inī'megu ā'ne'pōwā^dtcinⁱ, ā'ine^dtcinⁱ. Īyā'megu pyāyā^dtcin sāsā's ā'wā'pe'sā'kwā^dtcin i'nā' wātānwāwā'iganit^a. Ā'a'semi^dtcin megu wī'cikegeniwāp'wāwā'igā^dtcinⁱ. Nō-40 magā'megu ā'ki'citcāgipyāni^dtcin ā'māmi'cāte'sini^dtcin ā'kiwinā'kapitī'gāwā^dtcin wīgī'yāpyānⁿⁱ. Nā'k āgā'mā'eg ā'āwā^dtcinⁱ, ā'a'co'-wīwā^dtcin keginī'cāte'siwenⁿⁱ. Ā'kiwipitī'gāwā^dtcin i'n āgā'mā'eg ānāmo'ni^dtcinⁱ. Ā'tetepwāwā'igāwā^dtcin ānegi'kwī'se'tōni^dtcinⁱ. Ā'ki-

began beating it. Then his fellow-members of They who go about singing gathered. At the time when the dead began to be led to be buried they themselves (They who go about singing) beat the drum on their way in the rear and sang there as long as he was not carefully buried. As soon as he had been carefully covered with earth they ceased singing. In a way it was as if they came to say farewell (to the dead). That is why they did that. And it was as if telling the one by whom they had been blessed. They used only one song in the same spot. Then (the one blessed) said to those bereaved by the death, "Well, I shall tell you why we do this, why we go about singing unconcernedly this day. We do not simply go about singing joyous songs there; these are the wailing songs for us who are members of They who go around singing and for this, your relative. If you are grieved and think, 'why, pray, did he die,' you must fast. If you weep you must sing those (songs). Then you will know why he died."

Then one woman, whose brother was the dead, fasted. She wept as she sang those songs:

(Merely syllables.)

So she sang. Sure enough she soon dreamed why he died. She was told by one (person). "I guess that must be real," that woman thought. That woman thought mightily of Those who go about singing. Whenever she had anything she gave it to them to cook. "You must beat the drum," she would say to them. It is said that that man (the one blessed) made her a member of They who go about singing, as she was in too good faith with them (?). It is said that she never was absent, even if she were greatly impeded by anything; whenever she heard their drum she went thither, it is said.

Well, when they soon moved again (the one blessed) accompanied them. They desired meat and hides, it appears. "Well, at this time hides are usually very fine," they said. The man who owned the drum went with them. They obtained many hides and departed. When they arrived yonder they were met by one. "Very many are dead, many have fled across the river. But these also are beginning to die. They have fits. They are sick (but) for a very short time and then die," they were told. As soon as the one who owned the drum arrived yonder he began to cook. He was helped to beat the drum very quickly. In a short time (the members of his society had all come, each and every one being attired in regalia, and they again went around entering the wigwams. They also went across the river, wading with their finery on them. Then they went about entering (the wigwams) of those who had fled across the river. Then

'cä'wīwā^dtcī 'īnī'megu nā''k ä'pōnī'ä'kwamata'mowā^dtcī'. 'Ö'ni
 nā''k ä'ä^dtcī'mo'ä^dtc uwī^dtcikīwiga'mo'aⁱ', "Na'i', inug A'ce'noyāne
 kī'wäpyāwīpwa'megu kägōⁱ', i'cika'cki'ägw u'wīyā' A'penāwe'ne-
 'kāt^e'. Ägwi' mani nī'na wī'anemikāgigāneniwī'yāninⁿⁱ'. Ne''ki
 5 ku^dtcī'megu ānemipe'cigwanō'kyātamowāgwāni'megu wī'anemi'A'pī-
 'tcāg^{ki}'. Kī'A'pā'nemupwagā'. Wī'anemime'to'sāneni'wītcig ai'yā-
 ne'kāwi'megu kī'anemi'īnapītiga'netīp^{wa}', ä''inā^dtcī'.

Neguta''megu' cegi''kanawe ä'ta'swipe'pōnwā^dtc ä'ne'pō'i^dtcī'.
 I'cegä''megu ä'wī'tō'kag^{ki}'.
 10 Ägwigä'' mani ke'kāneta'mānin i'cike'nugwānⁿⁱ'. Änā^dtcimugi'
 cä''ckⁱ'.

they circled the size of the village, beating the drum. When they were finished, then they again ceased being sick. Then he again gave instructions to his fellow-members of They who go about singing, "Now, (the next time) when I am not here, you must begin to form some plan of your own, if you can help (?) anyone if he is stricken with disease. For I shall not continue to exist as a man forever. As long as you continue to conduct (this ceremony) uprightly, so long will it be the same. You must depend upon it. You must continue to initiate those who shall continue to exist as mortals in the future as your successors," he said to them.

When he was about fifty years old (the one blessed) died. It was because he permitted it.

I do not know if this is so. It is merely what has been told.

LINGUISTIC NOTES ON THE INDIAN TEXT.

Elaborate linguistic notes on the Indian text contained in this paper are uncalled for since a grammatical sketch of Fox has been published in the Handbook of American Indian Languages (Bull. 40, B. A. E.), and from time to time I have supplemented this in easily accessible periodicals and publications of the Bureau. See also this volume, p. 282 et seq., p. 345 et seq., p. 493 et seq., p. 538 et seq. Moreover, it has become abundantly clear that the above-mentioned sketch needs a thorough overhauling and that sooner or later a new and (let us hope) a more accurate grammar of Fox must be published. Nevertheless the following notes are added as an aid to the comprehension of the Indian text. When paragraph numbers are given, they refer to the above-mentioned sketch.

§ 21. Double instrumental particles are very uncommon; an example may be seen in *ä'wäpikakanōneti'egu^dteⁱ* (602.40).

§ 28. At 572.12 there is an anomalous form of the future of the independent mode. I do not know whether it is purely an error or whether it is induced by the particle *māⁱ*.

§ 29. The following remarks apply not only to the Indian texts contained in this volume but others as well: (a) when *ä-* or *wi-* is not used and there is no "change" the conjunctive syntactically is equivalent to the present subjunctive; (b) when *ä-* or *wi-* is not used and there is "change" a "when" clause of actual or immediate past occurrence is meant (*pyäyā-* appearing for *pyä-*); (c) when a negative is not used but final *-ni* is added, a "whenever" clause is the meaning. [This note is a slight modification of rules kindly furnished by Prof. Leonard Bloomfield.]

§ 30. The termination *-kani* (prohibitive) is used with the force of a potential at 582.21 and a few other times. Similarly, Kickapoo.

§ 32. Note the peculiar syntactical use of the future conjunctive of the interrogative mode in *wi'apwi'eti'gwä'igi* (582.6) why, they may wait for each other. A rare obviative of a participial of the interrogative mode is to be seen in *wäwīwiwā'nä'inⁿⁱ* (572.13) whom-ever you may marry. Note the obviative pl. *-nigwāni* at 566.18.

§ 35.3. It may be noted that *kanāgwa* (short for *āgwi kanāgwa*) is construed with the conjunctive but without the expected addition of *-ni*. See 594.8, 600.22.

§ 35.4. Present subjunctive with *ä-*, having the force of the independent mode, instead of *ä-* and the past subjunctive. A couple of examples are to be found at 604.15, 604.16.

§ 35.4. Present subjunctive (without *ä-* or *wi-*) construed with *keyä'apa*, instead of past subjunctive (with *ä- [?]*, *wi-*). An example

is to be found at 604.17: *keyä'apagä' wīna kī'ci'ā'kwamata'minit'* now it is a fact that they had been sick.

§ 41. There are a number of passive formations that may be noted.

(a) *-gu'si- -gwat-*: 576.28, 576.31, 580.33.

(b) *-ganiwi-*: 606.5.

(c) Negative of conjunctive mode of the indefinite passive. That such forms should occur, of course, is not unexpected; an example of the second person singular (*-negini*) is to be found at 564.29.

(d) *-īnamegi*: 560.25.

(e) *-īgāni*: 606.24.

(f) *-we^dtcī: ā'nema'tōwe^dtcī'*, 578.17 (showing that the explanation given by me formerly [Bull. 72, B. A. E., p. 71] is incorrect).

(g) Extremely indefinite passive; *-pi* in the third person singular of the independent mode, and *-gi* correspondingly in conjunctive mode. Owing to the extremely few forms I have collected of this formation (see also above, p. 347), the exact relation of this series to that in *-āpi* remains dubious; in some cases French *on* with the impersonal construction closely approximates the meaning. Examples are to be found at 560.20, 560.21, 560.22, 570.43, 572.3, 584.19. When a "whenever" clause is used, *-ni* is added to *-gi* as in the ordinary conjunctive. See 560.21. Apparently no nominal subject or agent can be used with this construction.

§ 45. The indefinite possessive pronoun *u—ninawi* (for the inanimate singular), which I have noted above (pp. 347, 348), occurs a couple of times in the Indian text, namely, *uwīyāni'naw^{wi'}* (554.22) and *uwīyāni'nawī* (606.8).

§ 50. The novel cardinal number *ke'cāgane'sīwe* nineteen, is to be found at 586.40.

§ 51. The novel ordinal *ā'cō'nameg^{ki'}* the first time, occurs at 576.23.

Modernization.—Throughout the Indian text a number of verbal forms with *ī'*- instead of ancient *wī'*- will be found.

Anticipatory sentences involving realization.—The Indian text in this volume contains a number of anticipatory sentences involving realization. Unfortunately the forms met are confined to the third person singular and plural. These are *-gwe* and *-wāgwe*, respectively. The obviative is *-nigwe*. Obviously the *wā* of the last is the same as in *-wāte*, *-wā'sa*, etc. Examples are: *pītigāmigatenig^{kwe'}* before it goes in (558.7), *māgeginenigwe* before they are grown up (570.17), *metāpāne'monig^{kwe'}* before they were completely satisfied in their mind (580.10–11), *wī'senigw(e)* before he ate (604.25), *unī^dtcāne'si-wāgwe* before they had children (558.14). An isolated transitive form clearly belongs here, namely, *ute'tāpa'tamugw(e)* before he saw it sufficiently to recognize it (568.13).

Conditional sentences.—There are a number of novel constructions that occur in the Indian text contained in this paper that are not treated in the Algonquian sketch of the Handbook of American

Indian Languages (Bull. 40, B. A. E.); and we must further note that in some cases either novel constructions must be assumed or that the table containing the pronominal terminations of the potential subjunctive (§ 30) is faulty. On a couple of other occasions I have pointed out that this table needs to be corrected or supplemented: see Bull. 72, B. A. E., pp. 68, 69, and above, pp. 284, 345, 346. Furthermore, in some forms the potential and potential subjunctive coincide. For the purposes of discussion it will be assumed that the pronominal forms in the table are correct and that the syntactic points are the novelties. Paragraph 35 of the above-mentioned sketch should be consulted.

(a) Condition contrary to fact, past time: present subjunctive [not past] in protasis, and potential subjunctive in the apodosis.

Examples: *nī'cenwī wī'na pe'mite awi'ta^e ne'ckina'wā'i's^a* (574.-31-32) now if he had shot at me twice, he would not have angered me; *kī'ci'ne'ci's īn A'cā'A pwāwina'ima'katā'wīyān^{no}* (580.18-19) that Sioux would have killed me if I had not been in the habit of fasting; *wāwānānemena'gāwā'i . . . na'ku'namān^{no}* (606.30) I should have had power over you . . . if I had accepted it; *pwāwi'ā^dtei'mo'Age pe'ki'megu pai'yā'ki^dtei we'tō'kā'A nīya'w^{wi}* (606.31-32) if I had not told him, I should have led myself in a very wrong way.

(b) Condition contrary to fact, past time: present subjunctive [not past] in the protasis, and potential [not potential subjunctive] in the apodosis.

Examples: *kī'cā'wīyān^{no} . . . awitāni kī'ci'cita'cikutagi'tō-kap^a* (564.11) if you had finished . . . you would have suffered; *kāgō' me'tenō' i'cikegye'tenāmiwani'tōyāgwe pyānuta'wiyāgwe menwawi'kāgo^a* (586.26-27) you would have done rightly only if you had really lost something and had come to me.

(c) Condition contrary to fact, past time: present subjunctive in protasis [not past subjunctive], and *wī-* with the past subjunctive [not potential subjunctive] in the apodosis.

Example: *negu'ti ne'sa'te kwīye'n ī'ni wī'menwītāga'mago^a* (600.2-3) if you had killed exactly one, we should have eaten him all up with pleasure.

(d) Condition contrary to fact, indefinite time: present subjunctive in the protasis (negative *āgwi*, not *pwāwi-*), conjunctive in apodosis (negative *āgwi* and *-ni*, not *pwāwi-*).

Example: *ā'gwi mō'tei pigwā'ge pemi'ci'saiyāne ke'tcipe'no-yān^{no}*, *ā'gwi nagi'^dteināninⁿⁱ* (568.18-19) if I run, not even if there is a forest, if I go at full speed, do I halt in my flight.

(e) Simple condition, indefinite time, permissive potentiality: present subjunctive in protasis, and potential in apodosis.

Example: *i'citā'āyāgwe . . . pyātō'kāgo'A* (596.43) if you desire, you may bring it.

(f) Simple condition, future tense in both clauses: present subjunctive with *wi-* in the protasis, and independent future in apodosis.

Example: *wi'nata'we'site . . . ki'ute'tena'megu* (572.5, 6) if he shall desire it . . . you will get it back.

(g) "Less vivid future" condition of Greek grammarians: present subjunctive in the protasis, potential subjunctive in the apodosis.

Example: *pe'mwiyane awi'ta^e nanā'ci me'cwi'kap^A* (564.27-28) if you should shoot at me you would never hit me. Notice that from the Fox point of view this kind of a conditional sentence is exactly the same as that of a condition contrary to fact, past time, treated under (a).

Clauses with "as soon as" and the future perfect of the independent mode.—There are a few sentences in the Indian text contained in this volume which from the English point of view should be translated "as soon as" with the future perfect indicative. In Fox the case is naturally different. The Fox terminations of the entire series is not known, though it is likely such a series must have existed. The termination for the third person intransitive animate plural is *-wātāni*; that for thou . . . him, her, them (an.) in the transitive forms is *-atāni*. Clearly these forms approach the present subjunctive in formation, but also the conjunctive of the interrogative mode. An entirely satisfactory solution can not be given on the basis of the forms available. Examples will be found at 576.44, 588.21, 588.23, 588.28.

The word *ä'ki'ce'si'gāwā'tcⁱ* (604.32) they finished cooking, is peculiar though the formation is clear; the stem is *kī'ci-* "completion;" *-s-* an instrumental particle meaning done by heat; *-igā-* is naturally the animate auxiliary. This explanation, though no doubt correct, has some anomalies.

A pair of peculiar compounds are *ke'gi'kwāwe* and *kega'penō^{te}* (both at 596.40), meaning "including women" and "including children," respectively. Obviously *kegi-* is the same as the verbal stem *kegi-* "have with one." The terminal *e* is the same as in the case of adverbs and is attached to the nominal stems.

The word *ä'u'ke'kyāmig^{ki}* (572.11) "our elders" apparently is anomalous in formation, but in reality it is not; the *u* and *m* are as in ordinary possessives; *i* is the animate auxiliary; *ä—gi* as in indefinite third persons in the conjunctive.

A wholly anomalous third person inanimate singular with potential or probable force is to be seen in *i'cige'no'apa* (608.22) it must be so, I guess. There are formations in Kickapoo and other Algonquian languages which are evidently related to this type, but the form is too isolated at present to be definitely solved.

If the text is correct, we have morphological and syntactical peculiarities at 580.23-24.

A breach of concordance apparently is to be seen at 606.42-43 unless one plural is the plural of majestatis.

LIST OF STEMS.

The following is a practically exhaustive list of all verbal stems which occur in the preceding texts. As a matter of course I have included what must be regarded as verbal stems from the Fox point of view, whether or not they are from the English standpoint. A few nominal stems are included for convenience. The reader should be familiar with Fox phonetic shifts before attempting to use this list for a stem is ordinarily only given in its original form so far as this can be determined.¹

In some cases the material contained in the Indian texts of this volume is not sufficient to do this. In such cases I have relied on my general knowledge of Fox, some grammatical notes on the texts obtained almost exclusively from Harry Lincoln (see pp. 27, 295,

¹ I herewith give succinctly (not in detail) the most important phonetic shifts which are not in the grammatical sketch of Fox contained in the Handbook of American Indian Languages (Bull. 40, B. A. E.). Among the following are some important additions to those given by me, p. 72 of Bull. 72, B. A. E., as well as some modifications of those rules: the initial *A* of *A'ckutāwi* "fire" becomes *ō* when combined with the possessive pronouns; the same is true of a few other words: in the case of *A'ki* "earth, land," when the possessive pronouns are used forms with both *A* and *ō* occur but with a slightly different meaning; the forms with *ō* refer to a bigger plot of ground; *i* becomes *e* if the preceding syllable of a different morphological unit contains *e*; it becomes *e* if the following syllable of a different morphological unit contains *ā*; it becomes *e* if the preceding or following syllable of a different morphological unit contains *ā*; it becomes *e* when immediately followed by the instrumental particles *-n* "by the hand," *-ckaw* *-ck* "by the foot," *-cw* *-c* "with something sharp," *-sw* *-s* "by heat," even when they are conventional in meaning; as well as when immediately preceding the copula *-si*; *i* becomes *ī* when accented and immediately followed by *y* or *w* as well as on the penult when followed by *w*; it also becomes *ī* when immediately followed by the instrumental particle *-kaw* *-k*; it seems to become *e* before the instrumental particle *-taw* *-t*; the combination *-iwā*, where the *ā* is not in the same unit as the *i*, and where the *w* and *ā* are in the same unit, becomes *-owā*; the combination *-wi* between consonants becomes *-u* (*ō* also) under the conditions whereby *i* normally becomes *e*; *i* apparently becomes *A* as the effect of vocalic harmony in some cases, though the exact conditions can not at present be definitely stated; it becomes *A* before the instrumental particle *-w* *-*; it also becomes *a* apparently by dissimilation in a few cases; before the inanimate copula *-ā*, *-gi* becomes *-gy*; *-pi* *-py*; *-si* *-siy*, while *-tci* loses its *i*; *e* becomes *u* before *-gw* if the *e* is not on the penult; *o* becomes *u* before an immediately following *-pw*, *-gw*, *-tci*, *-tA*, *-tA*; *o* becomes *ō* before *-wA* or *-A*; the *u* of *ugimāwA* "chief" appears as *ō* when possessive pronouns are used; before *-m* of the possessives, *-w* and *-y* disappear; *u* becomes *o* before *-m* under ill-defined conditions; *-wA* between consonants becomes *ō* for the most part; *-wi* becomes *-i*; *-w* after consonants and immediately followed by *u* or *ō* is lost; the numerals *nī'cwi* "two," *ne'swi* "three," *nyānawī* "five," and *tA'swi* "number" in iteratives (that is combined with *-en*), and when they are made into animate intransitive verbs; moreover, in the last case *tA'swi* appears as *tA'ci*; the combination *-aw* becomes *-ō* before an immediately following *n*, *y*, *w*, *tci*, *t* (in final syllables), *-ā* before immediately following *g* and *t* (normally), terminally *-u*; in the combination of stems *-ā ā* becomes *-ā*; similarly *-ā ō* becomes *-āyō*; *-ā A* under these conditions becomes *-ā*; *-ā e* under like conditions apparently becomes *-e*; *-yA* between consonants becomes *-yā*; *n* becomes *c* before *i*, which is a new morphological unit; under like conditions *t* and *s* become *tci* and *c*, respectively; the combination *ny* when not in the same unit becomes *n*; nouns lose part of their word-forming elements before the suffixes of the locative (singular and plural), and vocative plural; this applies to possessed nouns as well. There is at present evidence that many of the shifts given above likewise occur in several Algonquian languages; and in some cases are undoubtedly proto-Algonquian. See also below, pp. 617, 618.

378, 501), though also from Oliver Lincoln and Thomas Scott, the evidence contained in the Fox text previously published by me (Bulletin 72 of the Bureau of American Ethnology) and grammatical notes on them, as well as the evidence contained in Jones' Fox Texts, and the published Cree, Ojibwa, and Algonkin material. In a few instances I have used the facts shown by my unpublished Sauk, Shawnee, Cree, Ottawa, Potawatomi, etc., texts and grammatical notes. In one or two cases the Kickapoo tales collected by William Jones and translated with comments by myself (Vol. ix, Publications of the American Ethnological Society) have been of value, but the rather inadequate phonetics have prevented me from using them systematically. As a whole, it may be stated that the number of uncertain stems has been reduced to a minimum. In every case where possible a few references are given to the texts by page and line to further facilitate its study. Where no such references are given, it is to be understood that such stems were abstracted from the grammatical notes on them (*vide supra*) or from my unpublished Fox texts.

Stems which can not occur in initial positions are given with a hyphen before and after them. The list shows how much more numerous the stems which occur in initial positions are than those which can not. A word may be here said about certain stems which are given with an alternate terminal *ā ā*, e. g., *nepā-*, *nepā-*. This means that the first and second persons singular of the independent mode end in *-a'*, that *ā* is used in all persons of all subordinate modes, changing to *ai* when immediately followed by such suffixed pronouns as begin with *y* (not taking into account cases where an auxiliary occurs between the stem and suffixed pronoun), that *ā* is used in the first person plural exclusive and inclusive as well as second person plural—all of the independent mode; but that *ä* is used in the third person animate and inanimate (where this occurs), singular and plural, of the independent mode. Stems given with terminal *ä* change this to *-e'* when the *ä* occurs at the end of a word, but retain the *ä* otherwise throughout save in the third person animate singular and plural of the participial mode, in which cases *ā* is substituted for it; also this *ä* appears as *ā* before *g*. Broadly speaking, stems with *ä* are noninitial, while those with *ā ā* are initial. There are, however, some exceptions to this rule, e. g., *kīwä-*, return. There is evidence to show that this dual classification is not confined to Fox but likewise occurs in a number of Algonquian languages (for example, Shawnee and Peoria).

It will be noticed that many auxiliaries and copulas are given with final *t* or *n*, but variants without these are also given. Up to the present time it has not been possible to formulate laws governing this

usage. I therefore give the rules known to me, and it will be seen that these apply in the vast majority of cases, even if not absolutely exhaustive: (1) Final *t* of *-at-*, *-gat-*, *-migat-* is retained before *-ni-*, *-wi-*, *-sa*, *e* being inserted in cases where consonantic clusters would ensue which are foreign to Fox; (2) final *t* of *-at-*, *-gat-*, *-migat-* is lost before *-gi*, *-ge*, *-ge'e* and negatives in *-gini* (such are the true forms), and these then are converted into *-'ki*, etc.; (3) *-et-* apparently behaves the same in retaining final *t* under the conditions given above, but also before *-gi*, etc., *e* being inserted to prevent the combination *-tg-*; (4) the final *n* of *-an-*, *-gen-*, *-cin-*, *-sen-* is retained terminally (*-e* being added), before *-y-* (which then disappears), *-wa*, *-wagi* (which then appears as *-ōgi*), *-wā^dtci* (*o* inserted), *-wi*, *-wani* (which then appears as *-ōni*), *-gwāni* (*u* inserted), and the obscure *-o'apa*; naturally all these combinations can not occur with all the stems listed; (5) the final *n* of *-an-*, *-gen-*, *-cin-*, *-sen-* disappears in case the stems occur before *-ga*, *-gi*, *-ge*, *-ge'e* (and the *g* in all cases is retained, in sharp contrast with rule 2), *-sa* (in contrast with rule 1), *-ti-*, *-ni-*, *-n-*, *-m-*; (6) *-an-* in the combination *wigan-* retains the *n* before the negative suffix *-gini*, *e* being inserted to prevent the cluster *-ng-* which is foreign to Fox. There is evidence to show that the same or similar rules obtain in several other Algonquian languages.

Copulas (auxiliaries) can not be used indifferently with any given verbal stem, but, on the contrary, are restricted in use. I have therefore indicated under the main stem what copula or copulas goes with it when it or they are known. Similarly, it is important to know what instrumental particle or particles are used with any given verbal stem, for in Fox every transitive, middle, or passive verb (with a very few exceptions) requires an instrumental particle, whether these have retained their original meanings or have become purely conventional in use. Accordingly, where possible with the present means at my disposal, I have indicated the instrumental particle or particles that are combined with verbal stems. It will be remembered that for the most part it is a matter of convention as to which particle(s) go(es) with any given verbal stem; and there is good evidence to show that phonetic correspondents to the same instrumental particles occur in many other Central Algonquian languages, and that in these other languages the correspondents are attached to the same verbal stems. So that this list should be of considerable use to the student of Algonquian languages in general

and not only to those of Fox.² Similarly, it is highly desirable to know what postverbal extensions (see Bull. 72, B. A. E., p. 74) go with any given verb stem, even if the precise use and significance of them is not yet known. These extensions run in sets: -t-, -^dtci-; -'t-, -'tci-; -n-, -'ci-. Apparently these extensions are elided before secondary stems beginning with p or 's; in such cases p becomes 'p. It may be noted that these extensions seem only to occur with stems which can occur in the initial position. Where I have been able, I have indicated what set goes with each verbal stem. In so far as it appears that phonetic correspondents to these occur in several

² For convenience I give here the principal Fox instrumental particles; the meanings are indicated when the particles have not become conventional in use:

<i>With logical animate object.</i>	<i>With logical inanimate object.</i>
'	'tō
m with the mouth	t
m	t
w	t
'w	'
'pw with the teeth	'pu
n with the hand	n
n	t
n	tō
'cw with something sharp	c
'sw by heat	's
'ckaw with the foot	'ck
'ckaw	'ck
naw	n
taw	t
'taw	't
'kaw	'k
gaw	'g
's	't
's	'tō

The inanimate instrumentals tō and 'tō do not take the ordinary transitive construction but are combined with the simple intransitive pronouns. There is a clear parallelism between kepyätawipwa you (pl.) bring to me, kepyätōnepena you (pl.) bring to us, nepyätägōgi they bring it to me, on the one hand, and pyätōwa he, she brings it, pyätōte if he, she brings it; etc. [Not to obscure the issue with complex symbols, the above words have all been given with full sounding terminal vowels: see p. 44.] It may be suggested that taw 'taw may be rather parallel to amaw (see Michelson, *International Journal of American Linguistics*, 1:301). Now this last is a clear compound of am (which occurs so frequently as the inanimate objective pronoun) and aw; so taw and 'taw are probably compounds of t and 't and aw. Yet there are some cases where ō in tō and 'tō is not strictly comparable in use to aw of amaw, e. g., ne 'tōwa uwiyawī he kills himself (literally, he kills his body). At the same time this very example is additional proof of the compounded character of 'tō. For the stem ne- (kill) takes the instrumental 's with animate objects, e. g., ne'sāwa he, she kills, him, her. Now the instrumental 's (with animate objects) in the majority of cases is replaced by 't (with transitive construction) when the object(s) is (are) inanimate, thus, ku'sāwa he, she fears him, her, but ku'tamwa he, she fears it. Similarly, the pair n t tends to show the tō in the pair n tō is a compound; but as a matter of convenience they are given as tō and 'tō.

It may be well to state that there is a correlation between the instrumentals t 't and the postverbal extensions t 't, respectively (on these latter, see p. 619). So it can be predicted with certainty that if a given stem has a postverbal extension, if it has a t-like instrumental with inanimate object, it will be t, not 't, and vice versa. In a like manner there is a correlation between the instrumental gaw and the auxiliary gā.

Whether the instrumental particles 'cw, 'sw, 'pw should be given rather as 'cu, 'su, 'pu, respectively, is a difficult question to answer with absolute certainty.

Algonquian languages, and that in these other languages they occur united with precisely the same corresponding stems and are used in an analogous manner, it is felt their citation will be of value not only to the Fox specialist but also to the general student of Algonquian languages.

It has been a matter of difficulty to assign the meanings given the stems on account of their weak, almost colorless meanings by themselves. It is only when stems are combined with each other or instrumental particles and according to the context of the sentence that very definite senses can be assigned to whole combinations. A few homonyms occur.

A few stems given wrongly by me previously have been corrected.

The following alphabet order has been adopted: a, ā, A, â, ä, e, i, ī, o, ō, u, ai, ^A, ^e, ⁱ, ^u, ^ε, ^ʔ, k, 'k, g, g^k, y, ^v, c, 'c, tc, 'tc, ^dtc, t, 't, d, s, 's, n, ⁿ, p, 'p, b, m, ^m, w, ^w. For a tabular view of the phonetic elements of Fox as I conceive them, see page 44.

-a'ō- drag (-n- -tō- instr.); ride (passive construction). ¹ 398.19, 598.44.	-awā- be related to (with -m- instr.). 392.26.
-a'ō- (-n- instr.). Exact meaning ? Combined with myā-, make sorrowful; obtain mercy from. 510.37.	awi- be (not the copula); behave; with -' instr. lend; combined with sāgi-menstruate (idiomatically); combined with wī- "with," dwell with, be married to (-w- instr. when transitive, but absent in certain forms). 54.17, 56.16, 64.38, 78.38, 96.8, 98.32, 114.21, 114.22, 252.40, 302.16, 302.17, 310.37, 310.37-38, 312.16, 320.3, 388.12, 388.13, 388.30, 404.31, 414.27, 422.10, 440.28, 454.22, 456.18, 506.29, 508.3, 510.8, 518.23, 552.25, 554.9, 554.25 (twice), 572.9, 572.20, 574.35, 602.4.
-awa'ī- year. 408.16, 410.37-38, 442.1.	awo- curse, imprecate evil upon. 180.38.
awa- carry, carry off, take (-n- -tō- instr.). 48.14, 48.21, 78.1, 122.5, 314.8, 314.15, 314.21, 318.9-10, 382.34, 392.31, 394.44, 396.2 (twice), 398.39, 416.44, 418.21 (twice), 418.26, 418.38, 466.13, 508.26, 534.23, 534.41, 584.16, 592.28, 600.26.	ā- use (with -w- -t- instr.). 90.15, 90.16, 398.20.
awa- hand (with postverbal -t-; -n- "by the hand" instr.); combined with -ā'ku- dedicate, consecrate. ² 390.11, 400.24, 506.16, 510.12, 510.40, 524.41.	
awa- warm one's self (middle voice [-'so-]; initial or secondary stem ?). 578.33.	

¹ This list was revised in the field. I express my thanks to Harry Lincoln and George Young Bear for their assistance. Where stems in this list differ from those in the texts the former are to be preferred. August, 1925.

² On page 619 I have explained that the postverbal extensions run in the three sets -t- -d'tci-, -t- -'tci-, -n- -'ci-, and that precise rules governing their usage are not known. However, it may be stated that -t- -t- -n- do not occur before consonants save before such stems as reject a preceding i: see -wāgi-, -wāwā-wāwāgi-. Before vowels both sets occur, but in such cases -d'tci- -'tci- -'ci- lose their i exactly as the terminal i of stems normally disappears in composition before vowels. Such rules as can be given are: -t- -t- -n- occur before ā, A, ä, e, o; -d'tci- -'tci- -'ci- before a, i, u. This suggests that -d'tci- -'tci- -'ci- really stand for earlier -t-+i-, -t-+i-, -n-+i- (which would be in conformity with phonetic law: see p. 616). See also under -wā- and -wāgi-. Note especially that where i phonetically shifts to e (or o) t 't n occur; in short, we start with -t-+i- -t-+i- -n-+i-, and these combinations alter subsequently. Before the instrumentals -'kaw- -'k- i appears as i exactly as in the case of final i of verbal stems. It may be added that the above line of reasoning applies to the postverbal extensions in several other Algonquian languages. Allied to this is the problem as to whether the final i of so many stems may not be really a morphological element: see p. 704 of Bulletin 40 of the Bureau, Part 1. If we assume it is, it would nicely account for such doublets as ne's- ne'ci-; we should then start out with such forms as ne's-+i- which would then subsequently alter in conformity to phonetic law. Unfortunately a residuum exists which can not be accounted for in the manner suggested.

- ā- imitate (with -naw- -n- instr.). 382.6, 468.19.
 -ā- blow, be blown (of wind; with -'cin- -sen- and their derivatives). 186.40, 188.3, 188.4, 188.7, 188.8, 188.33, 194.5, 562.15, 594.29.
 -ā- flee (always middle voice). 58.40, 62.15, 398.45, 574.33, 574.35, 594.5, 608.35.
 -ā- boil; with -'sw- -'s- instr.; -tā- copula; stem perhaps nā-. 248.8, 248.9 (twice), 254.17, 254.25.
 -ā- an inanimate copula; corresponds to animate -'si-. 64.8, 70.26, 74.20, 82.16, 84.37, 118.40, 296.38, 300.12, 302.39, 380.23, 386.27, 392.29, 408.29, 412.34, 412.35, 484.31, 486.27, 508.22, 528.27, 554.21, 562.15, 562.27 (twice), 588.16, 594.2, 594.15.
 ā-, ā- go; combined with wīt- (see wī- with) and -m- instr., accompany; with inan. copula -migat-. 48.8, 48.12, 48.17, 50.1, 52.43, 54.30, 56.10, 56.15, 56.19, 56.21, 60.10, 116.28, 178.1, 296.30, 306.24, 310.16, 314.4, 330.29, 384.28, 404.33, 448.36, 474.14, 486.38, 522.5, 522.7, 568.16, 600.30, 600.32.
 -ā'ka- (middle voice, -'so- -tā-) dry, burn. 268.19, 556.18, 582.13-14, 596.7.
 -ā'ka- throw at (-'w- instr.); phonetic (?) modification of a stem -ā'kā- throw. 168.25, 428.39.
 -ā'kā- throw. 220.36, 268.34, 272.33.
 -ā'ki- land, earth. 576.9, 600.31, 600.34.
 -ā'ko- shut. 326.25.
 ā'kowi- rear (of space), ago (of time). 146.28, 258.14, 328.10, 330.40, 330.41, 550.14, 554.26-27, 560.4, 570.23.
 ā'ku- plainly, clearly; stem probably really ā'kwi-; -'taw- -'t- instr. 72.30, 72.31, 72.33, 72.34.
 -ā'ku- determine, regulate (-n- -n- instr.); combined with awa- hand, dedicate, consecrate. 74.18, 80.12, 236.21, 244.14, 408.23-24, 464.9, 510.19, 510.40, 524.41, 524.42.
 -ā'ku- paint; derived from wā'ku-. 224.3, 224.3-4.
 -ā'ku- meaning? 62.37.
 ā'kw- more, most. 52.36.
 -ā'kwā- wood (correctly analyzed?). 48.17.
 ā'kwama- be sick; in Fox a transitive verb with inanimate object; -t- instr. Evidently a compound in origin: see -ama-, and cf. Ojibwa ā'ku-si- be sick. 46.11, 50.12, 70.24, 316.39, 416.37, 506.7-8, 506.10, 552.35-36, 564.1.
 ā'kwamā- watch closely. 48.7.
 ā'kwā- be angry. 58.35, 90.31, 320.18, 556.42, 572.19.
 ā'kwi- dangerous; often, a weapon. 454.22.
 ā'kwi- exact meaning? used in combination with cō'eki- straight. 234.12, 234.26.
 -ā'kwi- hard matter at rest; often means wood, tree, forest; combined with me't- (see me-), bare ground, nothing at all; combined with this and followed by natunā- (see natu-, -nā-), search the bare ground for food; copulas -'si- -at-; also -ā-; rarely -'ckā- -'ckā- and -'tci-. 318.31, 318.32, 318.39, 330.44, 556.17, 576.39.
 ā'kwipōgw- sour. 306.5.
 -āgā- fly; a rare, sacrosanct stem. 466.12.
 -āgi- exact meaning? (with -' - -tō- instr.) used in combination with ketemi-piteous; and similarly in Sauk, Kickapoo, Cree, Montagnais, Ojibwa, and Algonkin, and hence probably also in other Central Algonquian languages. 48.24, 56.25, 300.28, 300.32, 390.32, 390.40.
 -āgō- be related to (with -m- -t- instr.). 94.11, 158.37, 184.29, 380.30, 396.20, 510.29, 522.12, 536.22.
 -āgō- appraise a person's ways; with menwi- to like a person's ways; with myā- to dislike a person's ways. 302.35-36, 328.25, 328.37.
 āgwa- pile (-n- -tō- instrumentals; -'so- -tā- middle); combined with kiwi-, be stretched out (often of a dead person); with -pi-, sit in a clump, rest. 46.40, 58.34, 58.37, 86.4, 118.2, 304.16, 410.17, 436.4, 460.1, 534.27, 536.14-15, 536.15, 600.9.

- āgwikanāgwa'i- become nothing (animate); derived from āgwikanāgwa and the auxiliary -i-. 600.19-20.
- ā'ci- teach, advise, permit (secondarily) (with -m- instr.); get a person to be as they themselves are (-' instr.). 270.18, 312.19, 312.21, 322.22, 412.30, 416.9.
- ā'ci'cimō- have a stillborn child (with -'kā- auxiliary). 462.22, 488.32, 490.3.
- ā'citami- in turn, in return. 570.44.
- ā'cowī- cross (of space), the next page (of paper). 46.29, 180.19, 180.22, 180.33, 196.26, 388.16, 514.15, 522.35, 598.8.
- ā'ckā, ā'ckā- fall, go rapidly. 46.34, 54.8, 70.12, 74.36, 114.43, 148.39-40, 406.9-10, 468.22, 476.15, 558.5, 568.13, 568.14.
- ā^dtcī- tell, tell of (with -m- instr.); middle voice when intransitive; quasi-root ā^dtcimo-. 46.5, 48.24, 52.29, 60.33, 68.44, 300.5, 302.24, 308.7, 314.31, 324.44, 390.36, 392.19, 508.15, 512.8, 550.4, 558.20.
- ā^dtcī- afresh, anew; with -' -'tō- instr. The evidence of Cree and Ojibwa shows the true stem is ā- with post-verbal -t- -^dtcī-. At present I have not positive evidence from Fox itself to prove that this is the case. 154.20, 236.12, 390.40, 430.22, 468.11, 508.2, 560.21.
- ā^dtcī'ka- lean against (-tō- instr.) A compound in origin: see ā^dtcīpi- and -'ka- leave. 578.20, 578.37-38, 580.9.
- ā^dtcīpanagi^dtcī- all sorts of ways. 64.13-14, 304.44, 382.41-42.
- ā^dtcītwā- speak convincingly; fossilized compound: see -wā-. 90.26.
- ā^dtcīpi- lean against; obviously a compound in origin: see ā^dki'ka- and -pi-, sit. 230.4.
- āt- de novo, again? If so, cf. ā^dtcī-afresh, anew. 474.39, 474.40, 474.43.
- ātawī- anew, afresh. Perhaps a compound in origin: see ā^dtcī, afresh, anew; and awī; yet this violates the ordinary Fox rules of phonetic combinations. 208.32.
- āta'kyā- plant (-'w' -' instr.); combined with -'se-, place another foundation. 506.39.
- ātage- power; probably for ātagi- in accordance with phonetic law. 64.42, 154.37.
- ātapi- move to a new location; perhaps a compound in origin: see ātawī- etc., and api-. 146.22, 174.5, 182.42, 184.1.
- āte- live (with copula -'si-). 46.11, 52.1, 318.27, 380.31, 386.1, 550.12.
- āte'ci- exclusive. 564.16.
- āte's- separately; goes with āte'ci-. 212.33.
- āto- relate, tell of, call (with -t- instr. for inan. object). 66.42, 74.17, 296.1, 382.2, 512.15.
- ātowā-, ātowā- speak a (different) language; speak to. 126.41, 312.33.
- ā'te- blame (-n- instr.). 448.34.
- ā'sami- facing. 70.16, 72.22, 74.10, 126.38.
- ā'se- a subsidiary form of -ā'sen-. 408.6.
- ā'sen- blow (of wind); a compound in origin: see -ā- blow.
- ā'sī- climb. 118.40, 476.1.
- ā'si- shine. 408.35, 416.25.
- ā'siyānā- use like a breechcloth; derived from ā'siyānⁿⁱ breechcloth. 306.41.
- ānawī- sneak upon (-n- -t- instr.). 382.13.
- ānawī- unable (with -m- instr., fail to coax; with -'tō- [inan.], be unable; with copula -'si-, unable to obtain it). 46.33, 318.7, 406.14, 448.11.
- ānā'kwā- place on knitting sticks. 302.8.
- ānā'kwī'sa- string a bow (-' instr.). 382.27.
- āna'kw- sky; combined with negwī- cloudy (-at- copula); the evidence of Ojibwa shows this historically is an initial stem in Fox, but I have not material at hand to actually establish it as such. 62.29, 62.32, 380.27, 392.43, 594.28.
- ānagi- cavity; combined with -igwā- eye. 134.2, 316.6, 474.28, 474.29.
- ānagi- customary. 162.23(?), 272.4, 276.27.

- āne- meaning ? 328.42.
 -āne- hole; derived from wān(e)-. 172.30.
 āne'kō- in order, succession. 126.1, 138.8.
 āne'kō- lengthen. 166.10.
 āne'kwi- futurity, succession; related to āne'kō-. 316.21.
 ānem- be windy; when used without a preceding initial stem, ānemānem- (not ānem-) alone occurs; with inan. copula -at- and its derivative -a-; probably unrelated to -ā- blow. 120.3, 122.1 (twice), 138.5, 186.39.
 ānemi- overpower (-'i- instr.), endanger; with copula -'si- be in adversity, be sicker (secondary meaning). 160.1, 160.9, 328.40, 576.19, 598.41.
 ānowā- fail to obtain permission; probably a fossilized compound of ānwi- and -wā-. 414.36, 414.37.
 -ānowā- tail (so when incorporated in verbs). 58.27-28, 58.28, 60.11-12.
 ānō- be unable (-m- instr.). Related in some way to ānwi- 94.6, 142.21 (if -ō- -ō- contract to -ō-), 148.32, 322.32.
 ānwā- disbelieve, refuse [secondarily] (with -'taw- -'t- instr.). 56.8, 56.27, 60.37, 280.16, 298.37, 400.37, 576.7.
 ānwi- fail, be unable (-'kaw- instr.); combined with -āne- reproach, disbelieve. 82.37, 126.4, 194.25, 322.44, 604.5.
 -āpa- (with -m- -t- instr.) see, look at; derived from wāpa-. 118.32, 118.39, 190.37, 298.31, 316.5, 380.23, 508.5.
 -āpa- dawn; derived from -wāpa-. 330.42-43, 524.24.
 -āpe'ki- anything hard, of stone, metal; -at- copula. 136.43, 204.37.
 āpe- come back to life; -'si- copula; hence the stem presumably is āpi-. 400.2.
 āpe'tawi- half. 138.44-140.1, 210.19.
 āpi- untie; for āpi'cku- which is derived from āpi'ckwi-, see Bull. 72, B. A. E., p. 78. 156.13, 518.3, 518.4, 518.15.
 āpi- precise meaning ? immediate past time and motion are implied. 54.19, 156.18, 170.18, 266.33.
 -āpi- look, see; in some way related to -āpa-, etc.; goes with wāpi-. 46.27, 46.28, 304.8, 316.7, 408.34.
 āpiwitā- make up a party ? the exact difference in the meaning between this compound and witā- (see wi- with; ā-, ā-) is unknown to me, unless to express past time: see āpi-. 602.20.
 āpitā- a shortened form of āpiwitā-. 602.18.
 -āpō- fluid; combined with tagwi- and the instrumental -'kaw-, mix with soup. 236.33, 248.27, 532.26.
 -āpō- boil (possibly an initial stem; -'s- instr.). 156.35, 156.36, 158.9.
 āpōt- upside down; with -n- -n- instr., hold upside down. 194.19 (?), 512.17.
 -āpyā- extend; with -ā- copula; with pemi- flow (of water). 58.42, 66.34, 144.26, 296.23, 400.15, 528.27.
 -āpyāgi- piece, division, slice; usually in symbolic language. 514.10 (twice), 550.34.
 ā'pa'wā-, ā'pa'wā- dream. 48.14, 70.1, 330.26, 404.10, 550.5.
 ā'pe- (with -t-, -'tci-) forever, always. 148.1, 152.21, 296.23, 310.43, 384.2, 390.35.
 ā'pe'se'kā- strangle to death. 156.34.
 ā'penā- take vengeance on. 94.1.
 ā'penā- not take care of, starve (-tō- instr. for inan. obj.). 438.9, 440.32-33.
 -ā'penā- be afflicted with disease (no auxiliary); obviously related to ā'penā- be afflicted with a disease (-'kā- auxiliary); Cree has an exact phonetic equivalent. Correct the previously given stem to -ā'penā- and ā'penā-. 552.21.
 ā'penāwi- alike; related to ā'pene alike. 230.9.
 -ā'pō- boil (medicine). 318.12.
 āmanowi- lustful; exact form of the posterior portion uncertain. 222.17, 248.29.
 -āme'ka-, -āme'ka-, phonetic transformations of -āme'ki-. 410.16, 410.18, 410.23, 608.4.
 āmā- know; combined with -nāgwi- pay attention. 306.13.
 -āme'ki- earth; an apparent doublet of -āme'kwi-: see Bull. 72, B. A. E., p. 74, under -āme'ki-. 204.43, 254.42.

- āme'kwi- earth; solid body, and so, sky. 144.16 (twice), 144.21, 380.24, 392.42, 532.36, 532.39.
- ami- contrive to. 50.34, 304.36, 386.19, 512.5, 552.33.
- amī- move (camp). 56.13, 62.13, 572.36.
- āwa'si- more. 62.42, 66.7, 296.3, 308.9, 556.9.
- āwāwi- a little bit. 262.35.
- āwe- promise (-m- instr.). 190.40.
- A- place, own (-'s- -'tō- instr.); be placed (inanimate copula -'tā-); at times, practically a copula. 60.22, 60.26, 60.27, 78.23, 82.22, 314.9 (twice), 318.41, 384.7, 388.25, 406.41, 512.28, 554.26.
- A- eat, bite (with -m- -t- instr.); middle voice when intransitive. 88.39, 88.41, 128.7 (twice), 202.37, 298.14, 600.2.
- A- an inanimate copula derived from -at-. 56.38, 114.8, 316.25, 316.27, 406.16, 466.33.
- A- an inanimate copula derived from -an-. 138.41, 140.30, 142.18, 298.15, 330.44, 484.12.
- A'ka- burn (-'sw- -'s- instr.; -'so- -'tā- middle). 90.17, 204.40, 278.36, 314.36, 556.20.
- A'ka- watch; apparently only occurs when combined with wāpa-. 62.8, 314.28, 462.20.
- A'kawi- pursue (-'i- instr.). 576.20.
- A'kamigi- land, earth (substantial); -at- copula. 56.1, 392.34, 396.18, 468.9, 474.10, 512.20.
- A'kiwi- "have doings" in slang sense. 310.39, 314.28, 330.29, 416.2-3.
- A'kōwā- the last. 532.3, 532.16.
- A'kō'ckānawā- wear out (of clothing). 64.26.
- A'ku- as far as; clearly derived from A'kwi-; but by what phonetic process is unknown in the cases cited below. 164.32, 164.33 (twice).
- A'kyā- earth. 470.9, 514.12.
- A'kwāwi- fill. 62.39, 314.20.
- A'kwā- course (of sun); with nāwi- noon; combined with this and wā^dtei (see u-), idiomatically south. 48.13, 296.34, 382.17, 508.20, 550.4.
- A'kwi- extend; with -'ck- instr. in proportion as one wears out (clothing, etc.); with -'c- instr., cut off as far as. 46.26-27, 58.42, 66.34 (twice), 68.37, 140.1, 316.20, 384.27, 384.36, 444.10, 506.38, 556.18.
- A'kwi- exhaustion. 46.32.
- A'kwi- (with postverbal -t- -^dtei-) surface. 392.40, 400.27.
- A'kwiyā^dtei- worse, more so. 414.11-12, 440.28.
- agām- the other side of. 388.14-15.
- agāwā- (with -n- -t- instr.) desire, want. 86.36, 310.34, 382.19-20, 560.35.
- agāwi- barely. 52.3-4, 600.6.
- AGA- sing (-mo- middle); derived from nAGA-. 594.26, 608.23, 608.25.
- Age- a subsidiary form of Agen-. 414.7.
- agen- disappear (evidently a fossilized compound with -gen- as the posterior member; or Agi- compounded with -en-).
- agi- disappear, lose (-'i- -'tō- instr.; -'so- -'tā- middle). 48.28-29, 144.12, 144.13, 474.37, 562.19.
- Agi- pay. 58.26, 58.27.
- agō- hang up (-n- -tō- instr.; -^dtein- and -tā- auxiliaries when intransitive). 66.39, 122.34, 124.1, 144.35, 314.37, 392.9, 392.43.
- agōni- snowy; in origin a compound. 550.29.
- agu'si- play the bowl and dice game.
- agwā- motion out of the water.
- agwana- cover (precise meaning ? -'w- -'i- instr.); a compound of agwi-, but the posterior element is obscure: Cree and Ojibwa have exact phonetic equivalents of the compound. 582.27, 600.12, 600.12-13.
- agwapi- fasten; with reduplication, agwagwapi-; though in origin surely a compound of agwi- cover and -api- tie. 578.19.
- agwi- cover (-'i- instr.); the exact meaning of the compound agwana- (-'w- -'i- instr.) is not clear, though both Cree and Ojibwa have exact phonetic equivalents. 436.3, 444.18.
- agwi- be in water. 162.22.
- A'ca- feed (-m- instr.; -t- when a double object construction is used). 48.21, 296.34, 572.9.

- A'cat- repay (used only of repaying the goods and clothing given an adopted person at the time of an adoption-feast). 384.30.
- A'ce'ki- adopt (-' instr.); the modern form of u'ce'ki-. 482.5.
- A'ceno- disappear, die (euphemism), be absent. 54.6, 60.39, 300.37.
- A'ci- make, get one in the habit of (rarely with postverbal -'tei-; -'tō- instr. with inanimate objects); build (with auxiliary -gā-); build for some one (-gaw- instr.); frighten out of the brush (of animals; -'kaw- instr.). 52.44, 296.5, 296.31, 410.40, 442.26, 454.23.
- A'ci- near, against (with postverbal -t-'dtei-). 488.36, 488.39, 488.40.
- A'ci'ckiwi- mud. 560.12, 562.11, 564.20.
- A'cita'i sufficiently? 414.9.
- A'citōni- trade (with the auxiliary -gā-, but in this case the whole combination must be given as A'citōnigā-, A'citōnigā- [see p. 617]); trade with (with the instr. -gaw-). 58.24, 60.18, 60.20-21.
- A'ckā- dry up (with -'sā-, -'sā-; with copula -'tā- if caused by action of the sun). 484.27-28.
- A'cka- be weary, tired (with postverbal -'dtei-). 302.41, 398.30.
- A'cka'dtei- later on; -wi- copula. 580.15.
- A'ckepyā- drown. 58.18, 58.19, 144.17-18, 316.7.
- A'cki- first, fresh, new. 46.9, 302.23, 386.1, 452.3, 506.34.
- A'cki- weary, tired. 172.6-7, 222.29.
- A'cki- worry (combined with -itā- and -āne-); perhaps same as A'cki- weary, tired. 142.32 (twice).
- A'ckipagi- green. 54.36, 380.26, 392.43, 399.23.
- A'ckwā- last, final; with -ā- for copula. 90.22.
- A'ckwā- belong to a society (not in common use). 514.25, 514.26, 516.14.
- A'ckwi- save (-' instr. for logical animate objects; -n- in double-object constructions). 56.18, 62.21, 80.14, 86.31.
- A'ckwī- stay, remain. 56.13, 56.14, 86.31.
- A'tci- plant (with -gā- auxiliary). 402.37, 484.36, 558.23.
- A'dtei'kwi- become pregnant. 46.7, 316.12.
- A'dteigā-, -A'dteigā- flow, leak. 306.43.
- A'tci- against. 436.26, 436.27.
- At- an inanimate copula; corresponds to -'si-, an animate copula. 54.21, 58.2, 62.29, 82.14, 316.15, 526.36, 528.1.
- Ata- (perhaps Ataw-) round about. 330.32.
- Atā- trade with (-m- instr.); "to trade" is Atāwā-, with -wā- nearly as in mī'ciwā- make a giving; Cree has phonetic equivalents of both of these. 604.16.
- Atā'kwāpi- have fits (middle voice). 608.36.
- Atā'p- pick up, select (secondarily; -n- instr.; probably Atā'pi- is the original form of the stem, though this has not been shown conclusively). 118.21, 118.27, 318.1, 414.7, 508.26, 558.16, 592.20.
- Atāwā- trade; a compound in origin; see Atā-. 60.20.
- Ata- strike down (-'w- instr.); combined with ki'cki-, whip. 90.33, 296.26, 382.12, 510.9, 576.25.
- Ata'ugu- carry a load on the back. 170.17.
- Atamā-, Atamā- smoke. 80.13, 86.7, 208.18, 386.11.
- Atenāwi- less. 68.25, 88.8, 206.25-26.
- Ato- ask, summon (-m- instr.). 458.10-11, 458.11.
- Atu- seek (combined with -nā-); derived from natu- (combined with -nā-). 600.23.
- A'tawā- be on one's back. 382.28.
- A'sāmi- too much; with instrumentals -'tō-, -'kaw- -'k-, -'sw- -'s-. 54.21, 78.34, 334.21, 424.13, 608.26.
- A'sāwi- yellow; in combination with -āgi- hide and the instrumental -'sw- tan; literally, make hides yellow. 456.5 (twice).
- A'sā- tan (with auxiliary -'kā-). 456.5, 456.11.

- A'semi- help (-' instr.). 92.36, 118.16, 298.1.
- A'sipi- all, in a cluster, from all sides. 50.9, 166.43, 204.5, 566.6, 566.8, 578.7.
- AN- cut a pattern; -'e- instr. 302.5.
- AN- rot, decay; -et- copula. 90.41, 114.39.
- AN- meaning? Combined with -āpō- boil. 156.35, 158.9.
- AN- an inanimate copula. 138.37, 330.44.
- ANā'ō- fill (of a drum); -n- -tō- instr. 74.27-28, 78.13, 96.15, 124.3.
- ANawi- go hunting. 166.6.
- ANā- wrestle. 48.40, 48.41, 142.29.
- ANāmō- breathe; Cree establishes the stem. 156.43.
- ANā'ka- spread; -'w- (?) -' instr. 144.23, 316.42.
- ANāgwi- evening. 52.8, 130.15-16, 304.12.
- ANā'pō- boil; probable mishearing for ANāpō-: see AN- and -āpō- [boil]. 318.11-12.
- ANA- meaning? : see AGWANA-. 582.27, 600.12, 600.12-13.
- ANA'ki- precise meaning? high? combined with A'kwi- means "end" (of a tail, stick, tree); with the inanimate copula -at-. 464.19, 466.33, 554.5, 576.40.
- ANagwi- fat. 196.41.
- ANA'tagi- make string, rope, by twisting. 306.2.
- ANA'sita'i- sole of foot; a rhetorical form of -ANA'sitā-. 398.26.
- ANA'sitā- sole of foot; as shown by other Algonquian languages this is a fossilized compound; for Fox, however, it must be given as a unit. 224.5, 224.6, 242.2, 256.38.
- ANA'pi- clothe in finery. 170.29-30, 170.30.
- ANā- meaning? . 278.42.
- ANE- be fond of, associate with, be acquainted with; -'kaw- instr. 168.9, 168.19, 172.1, 310.29, 408.12.
- ANE'kā^dtei- associate with (-' instr.); obviously a compound in origin: see ANe-; the posterior portion is at present obscure. 50.8.
- ANE'kī'i- few, little. 52.7, 52.12, 302.9, 386.33.
- ANE'ckāne^dtei- fill a pipe. 246.11-12.
- ANENwī- swim, bathe. 62.37, 84.3, 2-3 296.22, 296.23, 436.42.
- ANEpyā- draw, write (with the auxiliary -igā-; -' instr. for inan. object); write to (as if from ANEPYā'i-; -gaw- instr.); obviously a compound in origin: see -pyā-; the prior member of the compound is not clear. 482.1, 514.28, 520.5, 522.35.
- ANEME- say farewell (-'kaw- instr.). 466.26.
- ANEME'kwi- upside down. 58.37.
- ANEMI- continue; not combined with instrumental particles so far as is known. 48.23, 48.24, 52.15, 298.1, 380.24, 380.26, 506.17, 550.15.
- ANI- win (-' -'tō- instr.). 384.19, 384.20, 384.21, 384.22.
- ANIwāwi- nevertheless. 198.22.
- ANIwi- surpass, excel; -'kaw- -'k- instr. 88.1, 138.33, 140.8, 240.5, 330.30.
- ANO- lie, tell a falsehood. 192.17.
- ANOWā- cheeks. 116.13.
- ANō- hard substance, stone, metal. 198.33 (twice), 204.41.
- ANō'kā- order, employ, send on an errand (-n- instr.). 50.22, 52.26, 300.28, 408.17, 518.22, 554.41.
- ANō'kyā- do, perform; almost invariably a non-initial stem; very rarely, apparently, an initial stem. 134.27, 134.34, 164.5, 240.28, 406.22, 454.31.
- ANWā- willing (with postverbal -t-^dtei-). 68.35, 184.15, 298.9, 594.9.
- ANWāwā- a fossilized compound of -wāwā-; cause to resound; beat (of a drum -'w- -' instr.); blow (of a flute -'t- instr.); combined with -'se-, shake, make resound (of rattles); with auxiliary -igā- when intransitive. 72.32, 90.21, 96.16, 102.13, 468.2, 520.15, 582.28, 584.18-19, 588.27.
- ANwi- meaning? mouth? 132.12.
- APā'se- be sunshine (with the copula -tā-; hence the probable original form of the stem is APā'si-). 568.11.
- APANāni- laugh. 170.34, 170.36, 184.26, 308.6, 436.26; the following apparent irregular cases are due to haplology: 166.20, 214.23, 214.25.
- API- sit, be (not the copula), stay, set (of sun); with -'sw- instr., be warm;

- combined with *kegi-*, grant gifts (virtually). 46.26, 48.19, 56.4, 58.33 (twice), 314.5-6, 314.6, 382.39, 398.22, 478.39, 604.32.
- api-* tie (-*n-* -*tō-* instr.). 48.15, 118.41, 122.13, 168.34, 300.5.
- apaiyā-* upper leg. 318.38.
- apwā-* broil, roast. 142.19.
- apwi-* wait for (-' -*tō-* instr.). 148.28, 148.31, 446.8.
- A'penā-* to use for a purpose (-*tō-* instr.). 582.36.
- A'penā-* be afflicted with disease. Correct previously given stem to *A'penā-* and -*ā'penā-*. 592.27, 592.39, 592.40, 594.5, 594.6, 596.45.
- A'penā-* make hungry, starve (-*tō-* with the reflexive pronoun as object). 76.15, 84.20, 592.30.
- A'pi-* prosperous, with good cheer; the last reference is important. 380.31, 396.27, 426.23, 466.25.
- A'pi-* upon; combined with -*āne-* depend upon. 64.37, 138.24, 144.23, 318.32, 470.17.
- A'pi-* extent, duration (with post-verbal -*t-* -*'tci-*; -*ā-* copula). 48.16, 50.9, 66.37 (twice), 304.25, 402.34, 510.17, 550.35.
- Am-* eat (-*w-* instr.; animate objects only). 196.29, 198.12 (twice), 422.5 (twice).
- ama-* have pain; in Fox a transitive verb with -*t-* instr.; see also *ā'kwama-*. 198.13, 318.1, 318.2, 318.3, 318.25, 318.26.
- amā-* go away in fear. 588.33.
- ā-* go; apparently only occurs in the compound *wī^dtcā-* which means, go and stay with; see *wī-* with. This stem is not the same as *ā-*, *ā-* which has the same meaning; -*wā-* as in *mī'ciwā-*, etc. 58.24, 588.3, 598.35.
- ā-* meaning ? the following *y* is a glide before *ā*. 48.18.
- ā'kyā-* earth. 394.6.
- ā'kwā-* upright (of posture). 204.10.
- āgi-* hide (nominal); final *i* of the stem is not converted to *e* before the instrumental -*'sw-*. 456.5 (twice).
- ā'ckami-* increasingly. 88.44, 134.40, 148.44, 318.2.
- āt(e)-* be absent. 54.32, 168.21, 174.33.
- āne-* know, mental operation (-*m-* -*t-* instr.). 46.2, 46.13, 52.36, 52.36-37, 296.2, 386.5-6, 506.17.
- ānigi-* funny; combined with -*āne-*, laugh at; combined with *igwā-*, smile. 60.20, 62.26, 166.18, 310.23.
- āno-* play with (combined with *wī^dtc-* [see *wī-* with] and -*m-* -*t-* instrumentals); colloquially -*āna-*. 50.3, 50.4 (twice), 296.5-6, 296.37, 296.39, 298.10, 384.9, 572.14.
- āwī-* do, complete plans. 80.36, 144.22, 296.13, 314.17, 386.18.
- e-* an inanimate copula derived from -*et-*. 64.32, 490.7, 552.7.
- e-* an inanimate copula derived from -*en-*. 120.4, 138.4, 490.16, 592.44.
- e'kā-*, -*e'kā-* make tracks; combined with *pemi-* (q. v.), walk along. 122.16, 156.9, 302.35, 382.21-22, 574.16.
- e'kuno-* eat; possibly the stem is -*e'ku-*. 130.7.
- egā-*, -*egā-* dance. 88.24 (twice), 88.25, 220.30, 224.5, 382.6, 526.1, 576.41.
- e'ci-* meaning ? impel to a course of action ? with -*'w-* instr. 308.39, 322.18, 322.36.
- et-* an inanimate copula corresponding to the animate -*'si-*. 54.11, 56.27, 68.14, 86.2, 90.41, 302.25, 550.19.
- en-* an inanimate auxiliary, used in iterative numerals especially. 46.10, 46.31, 58.27, 70.8, 74.36, 120.7, 158.14, 304.5.
- e'pō-* snow (verb); perhaps true stem -*'pō-*; clearly derived from *me'pō-* snow. 408.8.
- i-* say, say to; when transitive uses -*n-* -*t-* instr. (a few forms lack this); a few intransitive forms are replaced by a stem *si-*. 48.11, 50.32, 50.36, 52.19, 52.27, 52.41, 56.12, 58.26, 70.34, 74.43, 84.31, 116.21, 118.11, 122.22, 296.15, 296.34, 298.3, 298.15, 312.7, 314.32, 380.6, 380.14, 404.21, 512.38, 560.27, 560.29.
- i-* thither; though *i'ci-* thither and inthither, strictly are *i-* with post-verbal -*'ci-* -*n-*, for convenience, references to these are given separately. 56.10, 116.28, 566.7.

- i- thus. It is probable that i'ci- thus, and in- thus, both are really nothing but i- with postverbal -'ci- and -n-; but it should be noted that i'ci- occasionally has postverbal -'tci-; for convenience i'ci- and in- are listed separately. 116.16, 426.40.
- i- an animate auxiliary. 48.30, 48.31, 48.33, 56.33, 60.5, 62.23, 300.26, 304.17, 312.1, 380.18, 382.20, 384.5.
- i'keto- say; a Sauk stem occasionally used by Foxes. 380.18, 380.22, 382.32, 506.14.
- igä- an animate auxiliary. 60.19, 90.21, 104.41 (twice), 106.8, 108.24, 124.7, 142.20, 254.17, 258.2, 298.27, 302.41, 382.12, 452.33, 458.14, 588.28.
- i'cawi- do, happen to. Perhaps a compound of i'ci- thus, and awi-. 46.1, 46.35, 56.15, 60.38, 62.15, 66.9, 76.17, 296.1, 304.2 (twice), 316.22, 382.18, 506.1, 508.26, 512.30.
- i'cāwa'se- take away from (-'k- instr.). 480.1.
- i'ci- thither; true stem i- which see and in-, thither; given separately for convenience. 46.29, 54.9, 58.42, 60.4, 68.16, 312.29, 388.17, 508.18, 562.1.
- i'ci- thus; see i- thus, and in- thus; occasionally has postverbal -'tci- with the auxiliaries -gä- or -igä-; combined with -gen-, it is so, it is a rule; combined with -m- instr., speak thus to. 46.10, 46.10-11, 46.30, 56.6 (twice), 58.5, 114.11 (twice), 296.9, 380.2, 384.5, 388.27, 390.29, 394.35, 394.35-36, 506.22, 550.1.
- i'ci'su- cough; in Fox a transitive verb with -t- instr. 156.33.
- i'ciwāpe'si- to act in such a manner (? a fossilized compound of i'ci- thus; the meaning assigned is given on the strength of the evidence afforded by Ojibwa and Algonkin). 574.33.
- i'cī- clothe (with -'tō- instr.). 302.4.
- it- happened to a person (intransitive); see also itō-. 156.42, 416.34, 416.35, 416.42.
- itā- feel (mentally); with -'ä- auxiliary. 46.22, 46.23, 50.14, 56.29, 118.43, 180.35, 260.12, 298.18, 386.32, 508.27, 554.19.
- itā'A- overpower (-m- instr.). 386.19, 386.20, 472.29, 472.31-32.
- itō- happen to; related to it-; with copula -migat-, ceremonial, not in common use. 392.29, 396.22, 296.44, 476.33.
- i'so- be named; combined with i'ci- thus, be so named, belong to such a gens. 382.9, 382.35, 398.15, 420.23-24, 514.37, 514.38, 516.1, 516.3, 516.14, 516.17, 550.1.
- in- thither, toward; see i- thither; also i'ci- thither. 56.9, 74.36, 316.8, 534.6, 552.2.
- in- thus; see i- thus, also i'ci- thus; with instr. -'kaw- (?) -'k- [a generalized meaning]; with instr. -'taw- -'t-, hear in such a manner; with instr. -'sw- -'s-, cook thus; with instr. -n-n- give. 48.14, 52.7, 54.22, 58.26, 58.27, 60.37, 62.16, 64.25, 68.21, 124.36, 126.36, 166.33, 198.8, 298.18, 304.18, 314.31, 330.18, 380.33, 550.5.
- inā'kiwi- hold festivities (-'tō- instr.); a compound in origin. 580.3.
- inā'sami- facing; a fossilized compound. 406.8, 410.20, 534.30, 534.37.
- inegi'kwi- such a size; a compound of in- thus; with copula -ā-; apparently not with -'si-. 80.42, 82.2, 124.18-19, 134.8, 156.25, 180.31, 180.32, 470.6, 470.9, 470.10, 556.17, 584.9, 584.15.
- inegin- such a size; a compound in origin: see in- thus, and -gin- size; Ojibwa and Cree have exact equivalents. 560.11-12.
- inowā- tell, say, boast (in origin a compound of ini- and -wā-: see in- thus, and -wā- sound; also Bull. 72, B. A. E. p. 74, footnote 3; also the footnote under awa- hand, supra). 510.28, 526.39.
- i'pi- tie; cf. -api- ? -n- instr. with an obj. 118.41, 160.33, 534.32.
- ig- dwell; a virtual stem is formed by combining the possessive u- and the animate auxiliary -i- with this, thus, uwigi-. 50.1-2, 58.11, 62.2-3, 62.3, 72.4, 410.2, 574.5.
- igwā- eye (nominal) [very rarely -igwā-; under what conditions not determined]; face, head (secondarily); sometimes combined with an obscure preceding n. 162.23, 174.2-3, 380.35, 382.14, 382.15, 388.2, 398.1,

- 438.1, 444.18, 474.28, 474.29, 512.10, 514.11, 550.1, 552.20, 556.20, 600.39.
- itā- go with; only an apparent stem-compound of i-t-ā-; -i- bears the same relation to wī- with, as -āpa- to wāpa-; see wī- and ā-, ä-. 312.45.
- i'tā- do, perform, hold a performance. 168.30, 170.40, 170.41, 186.14, 298.8 (twice), 308.10, 532.18.
- i'tā-, -i'tā- dress, clothe, prepare; -i- instr.; with nana'i-, get ready, dress up. 172.24, 212.5, 256.38, 382.42, 424.34, 426.3, 426.13, 588.1, 598.6.
- ināgwā⁴tcī- cultivate crops. 604.14.
- inwiyā- umbilical cord. 318.33, 318.35.
- iw- wife; combined with possessive u- and the animate auxiliary -i- (uwiwi-) forms a pseudoverbal stem, "take a wife unto one's self," "marry" (of a man only). 48.10, 314.33, 320.12, 436.8, 506.4, 506.5.
- o- discuss; combined with na'i-, and in middle voice, say. 80.10, 88.27, 464.21, 464.22, 468.35.
- owe- meaning ? combined with myā- and -si- be poorly (of health). 330.17.
- ō- carry on the back (-m- -t- instr.); idiomatically the passive means, ride horseback; derived from nō-. 46.12, 48.23, 122.5, 300.4, 562.35, 564.38.
- ō- plan (-t- instr.; -ātā- passive). 210.34, 232.23, 270.42, 272.1.
- ōtā- crawl; combined with myā-, menstruate; combined with kī-, serpent; but in this case -ōtā- behaves as an ā ā stem (see p. 617). 48.37, 118.40, 140.5, 140.11, 154.12, 160.29, 228.5, 306.42, 314.34, 382.13, 486.5, 488.33, 490.5, 570.7.
- ō'pena- get, get the better of, obtain possession of (-n- instr. with animate object; no information available when the object is inanimate); related to nā'pena- (same meaning) in some way. 560.23.
- u- from, whence (with postverbal -t-⁴tcī-; -n- -n- instr.; rarely -i-); attack from (-'taw- instr.). 46.19, 48.25, 60.26, 60.40, 62.11, 62.19, 62.31, 92.43, 94.2, 130.6, 138.4, 296.16, 298.29, 300.27, 306.27, 382.16, 384.5, 386.13, 394.12, 394.13, 508.13, 508.18, 508.43, 508.44, 510.44, 524.42, 550.16, 552.19, 562.1.
- u- meaning ? combined with ka'cki-, obtain permission. 468.30.
- u'ce'kī- adopt (-i- instr.); the old form of a'ce'kī-. 320.28, 332.22, 384.29, 384.35, 396.11, 396.15, 410.33 (twice).
- u'ce'kī- wear (of clothing); -t- instr.; see also -'ce'kī-. 306.44, 306.44-308.1, 330.4.
- ut- meaning ? possibly u-. 76.15.
- utami-, bother, hinder; with -'si- be busy; -i- -m- instr. 298.36, 318.41, 318.44, 330.34-35, 558.20.
- utā- move (camp). 56.9, 146.32, 150.7, 150.23, 154.30-31, 578.5.
- ute- (with postverbal -'t- -'tcī-). Exact meaning ? with -n- "by the hand," get, obtain; with -i- bother; combined with -āne- worry over; with -itā- be worried over; with -āpa- recognize by seeing (?). 152.1, 152.2, 174.31, 312.25, 328.4, 394.4, 400.31, 448.19, 486.19, 560.32, 568.13, 570.39, 608.24.
- utenawā- fast; implies not eating the entire day and night, and perhaps the following day; ma'katāwī- (q. v.) does not imply this: eating at 10 o'clock or any fixed hour is permitted. 424.7, 550.30, 560.2, 560.6, 562.7, 564.18, 564.19, 566.34, 582.14.
- utōtā-, utōtā- have a town; a pseudo-stem: the true stem is ōtā-, ōtā-; u and t as in possessives. 574.23.
- u'sa- walk (transitive only); phonetic (?) or rhetorical (?) modification of -u'sā-. 426.21, 458.22.
- u's- from a certain distance. 118.39, 184.40-41.
- u'sā- walk; rarely transitive (-i- instr.). 46.21, 48.16, 48.37, 62.26, 80.38, 96.10, 118.20, 310.43, 330.42, 330.43, 380.28, 388.17, 390.32 (twice), 426.17, 474.21, 508.17, 522.6, 562.17, 564.38, 588.40.
- u'se'kawā-, u'se'kawā- come from such a direction; obviously a compound in origin: see u's-; the posterior member is not clear. 462.12.
- unāpāmi- a pseudoverbal stem; take a husband, marry (of a woman only); a compound of nāpā- male (not used

- independently in Fox, though corresponding phonetic equivalents of this occur in Cree and certain other Algonquian languages), u- possessive, the possessive suffix -m-, and the animate auxiliary -i-. 558.29-30, 558.34.
- upā'ci- be raised by wind; Cree and Ojibwa have phonetic equivalents; the combined evidence of Cree, Ojibwa, and Fox shows that in origin this is a compound of upi-, -ā-, and -'ci- (all of which see). 562.15.
- upi- direction upward (primary meaning; the terminal i is added in accordance with the evidence afforded by both Cree and Ojibwa; accidentally resembles English up). 562.15.
- upi- happy (with copulas -'si- -ā-). 236.26, 404.36, 412.34, 414.41, 608.10.
- upi'ckwā- swell. 316.28.
- upyāni- slow (-'si- copula). 82.26, 82.27 (twice), 82.28, 304.7, 334.40, 554.24.
- upwi- make merry over; -' instr. (used also before reciprocal -tī-). 82.9.
- uwān- pick one's choice (combined with -āne-). 482.9.
- uwī'kāni- a pseudoverbal stem meaning "have a friend"; in reality u is to denote possession; -w- is a glide; -ī'kān- is the stem "friend," which must be combined with a possessive pronoun; i is the animate auxiliary; the reciprocal is uwī'kāneti- (so!). 564.45.
- aiyā-, aiyā- go. 150.9, 174.34, 380.10, 384.31, 414.22 [text correct], 424.17, 436.23, 448.25, 456.25.
- aiyā^dtcī^dtcī- very. 128.36, 270.26-27, 280.4.
- aiyātawī- differently (a rare stem). 480.2, 532.35.
- aiyāne'ci- separate? combined with awi-, branch off; see aiyāne's-. 468.38.
- aiyāne's- separate? combined with -āne- avoid, dodge (an issue). 470.23.
- aiyāpami- back. 82.12, 150.27, 194.32, 384.2, 534.24, 574.6.
- aiyāwi- separately. 94.18, 144.27, 280.20, 514.26.
- aiyani- contest; stem not certain; presumably reduplication of ani-; -'w- -' [?] instr. 124.18.
- aiyā- still, yet; with postverbal -'ci- -n-. 142.9, 178.41, 204.6, 574.15-16, 578.38, 580.6.
- aiyā'i- while; related in some way to aiyā-. 518.23.
- aiyā^dtcī- easily. 570.39.
- aiyi'kwi- be tired; -' instr. 142.33, 222.13, 236.31, 242.21, 474.28, 568.38.
- aiyigwāmī- do one's best; -'si- copula when used (in which case the final i appears as e). 62.8, 84.27, 168.13, 234.41, 322.35, 468.38, 554.5-6, 554.7.
- aiyi'ci- keep on, continue. 314.23.
- aiyit- meaning? (combined with -āne), dedicate to. 482.14.
- aiyinegwāme- remain asleep, pass away in sleep; as shown by Cree and Ojibwa, a fossilized compound. 572.34.
- aiyō- use (with no instrumental particle; employs the ordinary intransitive verbal pronouns); use against (postverbal -t- and instrumental -n- unless the form is to be associated with ā'sa'ka'amōtene^dtcī' on which see Bull. 72, B. A. E., p. 71, last paragraph). 54.3, 56.5, 98.33, 108.31, 218.17, 304.23, 318.28, 444.13, 506.27 (twice), 530.14, 552.19.
- 'ā- an animate auxiliary; apparently occurs only with -itā-. 46.22, 46.23, 50.14, 56.16, 56.29, 118.43, 306.16, 388.19, 510.6, 554.27, 564.30.
- kawi- march. 46.28, 142.7.
- kā'kā'ke- become scorched; -'so- -tā- middle; hence true stem probably kā'kā'ki-. 224.44, 224.45, 254.20.
- kā'kami- straightway. 58.6, 58.7, 62.27, 318.35, 556.40.
- kā'ki- dry (so far as known only with the instrumentals -'sw- -'s- before which the final i must appear as e). 556.18, 564.18, 566.33.
- kāgigāwi- forever; appears as kāgigā- before neniwi- which is derived from a nominal stem. 236.13, 272.10-11, 298.30, 424.12, 610.4.
- kā'ckana- whisper; postverbal -^dtcī-. 136.15.
- kā'cki- discover (with -' instr.); discover by the sound, hear (-'taw- -'t instr.). 114.25, 120.3, 184.37, 388.11, 454.7, 596.26.

- kā^dtcī- start (of a song); compare kātā-; true stem probably kā- with postverbal -t- -^dtcī-; see too kā^dtcīpi- 530.14, 530.33.
- kā^dtcī- joke, jest with. 388.39, 476.43.
- kā^dtcīpi- start (of a song); see kā^dtcī-; -pi- at present is obscure; -tō- instr. 124.19, 274.38, 530.17.
- kātā- start (of a song; -' [inan.] instr.); true stem surely is kā-; postverbal -t- -^dtcī-; see kā^dtcī-; *ti becomes tā before -' inan. instr.: see p. 616. 464.12, 468.16, 522.41, 528.33.
- kātō- urge, direct (apparently always reduplicated; -n- instr.). 512.29, 530.3.
- kā'twi- sorrow, grieve, with the copula -'si-. 328.38, 328.43, 330.12, 334.20, 434.14, 434.17.
- kā'sī- wipe. 254.41, 254.42, 256.30.
- kānwā'ci- a very long time; related in some way to kānwi-; and kenwā'ci- a long time. 226.7.
- kānwi- long; related in some way to kenwi- (same meaning). 114.36, 114.40, 276.38.
- kakama^dtcī- downcast (of feelings). 478.11, 478.17, 480.17.
- ka'ki- conceal; -'so- middle; -n- -tō- instr. 62.1, 130.36, 302.31, 438.22, 438.23, 570.29, 582.22, 582.33.
- ka'ki'sōwi- demand from one (-m- instr.). 552.31.
- kagā- jest, joke with; with -t-, -^dtcī-; -m- instr. 68.11, 228.24-25, 266.9.
- kagā^dtcī^dtcī- maliciously, to one's detriment. 594.6.
- ka'cki- ability; buy (-' -tō- instr.); persuade (-m- instr.); combined with -wā- sound, obtain permission. 62.10, 72.6, 86.38, 92.26, 296.14, 296.25, 296.28, 384.20, 526.39, 556.1-2.
- katāwi- nearly; does not combine directly with instrumental particles. 48.16, 300.10, 398.46, 554.34.
- katō- have one do something; -n- instr. 300.24.
- kanaw- speak (-i- auxiliary; rarely -'kyā-, speak to (-n- -t- instr.); is the sense of (with copula -migat- and its derivative -miga-; instr. before the sign of the reciprocal). 50.39, 52.14, 52.22, 58.17, 58.21, 70.9, 76.45 (twice), 78.3, 308.40, 310.2, 386.12, 400.43, 510.26, 526.33, 552.4.
- kanā- bone.
- kakatā- place (of tobacco only). 506.15.
- kā'tā- die (of plants, trees; with auxiliary -gen- and its derivative -ge-). 436.28, 436.29, 490.12.
- ke- a dissimilated form of -ge- q. v. 64.35, 86.41, 164.18, 306.34, 312.34, 510.34, 516.15, 554.37.
- ke- intensity (with postverbal -'t- -'tcī-); with copula -'si-, be big, important, venerable; with -n- instr., hold firmly. 46.16, 46.33, 54.15, 126.19, 128.35, 218.28, 296.6, 296.28, 322.38, 386.28, 510.30, 586.21.
- ke- come to view, sight; come where there is a view, sight (always with postverbal -t- -^dtcī-); rise (of sun, stars); final i in ke^dtcī- is lengthened under unknown conditions. 46.18, 94.28, 118.28, 136.36, 154.31, 382.24, 388.7, 568.14, 582.25, 598.44.
- ke'egwi- get away, escape. 160.19, 248.12.
- kekye'ckataw- be jealous of. 334.30.
- ke'ka- select, call, instruct (with -'w- -' instr.); surely derived from ke'ki- in accordance with phonetic law; appears as ke'ka'igā- when combined with the auxiliary -igā-. 60.19, 62.19, 72.16, 86.10, 122.24, 164.25, 300.9-10, 310.28, 392.26, 508.18, 524.31, 552.17.
- ke'ki- know (combined with -āne-). 46.2, 46.13, 56.1-2, 56.4, 296.2, 298.32, 380.2, 380.14, 506.17, 550.23.
- ke'ki- instruct (-m- instr.; always reduplicated kegye'ki-); same as ke'ki-know (?). 304.22, 304.29, 308.42, 322.1, 412.31, 558.8.
- ke'ki- start, begin to make; -tō- instr. 84.12, 302.9.
- ke'kinawā- represent, be well-known (postverbal -t- -^dtcī-). 514.27, 514.40, 516.15, 556.41, 558.2, 558.19.
- ke'kinawāpa- learn by observation, imitate; ultimately a compound in origin, containing either -āpa- or wāpa-, the prior member not being entirely clear. Cree, Ojibwa, and

- Algonkin have exact phonetic equivalents of ke'kinawâpa-. 304.41, 566.36, 588.12.
- ke'kinō- learn by observation (-'so- middle); teach (-'w- -'i- instr.); obviously a compound in origin. 114.20, 114.23.
- ke'kyā-, ke'kyā- be very old. 132.43, 172.43, 304.33, 304.36, 392.36, 550.7, 554.8.
- kegeni- in a hurry (-'si- copula). 94.26, 126.7, 144.17, 312.19, 414.11.
- kegi- have with one (usually an intransitive verb in Fox); can be combined with the instrumental -'ek- if the object or objects are not known or seen to be with one—the complex kiwawī- is used if they are; with -'ckaw-, rarely; combined with api-, grant gifts (practically); at times seems redundant. 46.31, 58.19, 70.19, 266.12, 390.20, 398.40, 426.21, 550.1, 552.10.
- kegōnagi- inside (of a canoe, boat, auto, train; apparently not of a house, where pitige is used). 58.33.
- kegyā'ckataw-. Exact meaning? combined with -āne-, be stingy toward, become jealous over; a fossilized reduplication. 94.1-2, 194.38, 262.39, 320.11.
- kegyāni- hold, support; -n- instr. 202.8, 202.30, 202.40, 318.13, 318.22.
- kegyāpi- lose natural functions; combined with -igwā- (eye), be blind; combined with -'cā- (ear), be deaf. 174.2, 552.20.
- ke'cawā- loosen; -'w- instr. 316.11.
- ke'cā- gentle, kind (with postverbal -t- -'tci-). 152.36, 172.7, 306.33, 326.20, 402.26.
- ke'cāwi- stir fire. 258.2.
- ke'cigī- keep going. 148.42-43, 150.33, 152.34-35.
- ke'cipi- itch (with -'si- copula), scratch another (-n- instr.), scratch one's self (with -no- middle). 436.15 (twice).
- ket- motion out. 54.8, 154.12.
- ket- take off (-n- instr. for inanimate objects). 200.25, 306.38 (twice), 332.24-25.
- ket- motion upward, come up to the surface of. 388.20, 476.1, 476.20.
- ketā'kyā- still, in fixed position; -n- instr. 202.31, 202.32, 508.43, 510.3, 510.37, 514.38.
- ketagi- spotted, striped. 58.27, 58.28, 512.16.
- kete'ckī escape, escape from (-'i- instr.). 132.12, 132.13, 442.30.
- ketemi- have pity upon, bless (with -naw-'i- instr.); combined with -āgi- (which has -'si- -ā- as copulas; -'i- -'tō- as instrumentals), wretched. 46.1, 52.23, 54.14, 54.15, 56.25, 72.7, 76.41, 188.23, 300.23, 380.5, 390.23, 390.40, 412.35, 506.32, 550.6.
- ke'ta- former. 326.18.
- ke'tena'i- be true; derived from ke'tena surely. 572.32.
- ke'tenāmi really, truly; kegye'tenāmi- when reduplicated; fossilized compound. 312.37, 430.22, 586.26-27.
- ke'tena- truly, surely; kegye'tena- when reduplicated; -m- instr.
- ke'twāwe- be a successful hunter; -'si- copula. 186.13.
- ke's- how many times; the final -'s- probably is not a part of the stem, though it is difficult to prove this rigorously. 326.4.
- ke'si- cold (of weather; with -ā- copula; with wā'tci- [see u-] and -ā-, idiomatically, north). 76.1, 116.30, 386.27, 510.1, 550.29.
- ke'si- wipe, wash. 258.27, 258.28, 258.31, 262.13, 332.26, 438.1.
- ken- a dissimilated form of -gen-. 130.10, 204.32, 506.17, 522.13, 604.29, 606.7.
- kenā- slowly, softly (with postverbal -t- -'tci-); -'tō- instr. 126.12, 138.34, 220.39, 408.4.
- kenwi- long. 118.13, 528.34.
- kepe'tawi- exact meaning? 602.13.
- kepi- block, obstruct (-'ckaw- -'ck- instr.); often combined with an obscure -u-: so also Cree and Algonkin, and so presumably in other Central Algonquian languages; with the auxiliary -'sen-. 58.6, 156.43, 304.15, 434.11, 558.8.
- kemi- rain (with the inanimate copula -ā-). 138.40 (twice), 138.43, 484.30, 588.33.
- kemōte- steal, steal from (-m- instr.). 80.18, 80.19, 80.20, 306.29 (twice), 570.25.

-kigi- go, move. 600.23.

kī-, a derived form of kīwi-, q. v. If we assume the following phonetic shifts, namely -iŵō- becomes -īyō- and -iwu- becomes -īyu-, a number of cases are readily explained; hapology will also explain some cases. In addition it appears that kī- is used in place of kīwi- before the stems kegi-, tan-, ta'ci-, pāmi- either exclusively or nearly so. 46.12, 58.12, 140.5, 266.7, 382.13, 386.28, 484.13, 510.36, 514.11, 522.6, 576.7, 586.29.

kī'- a collateral form of kī'ci-; combined with pyā'tei- (see pyā-, pyā-) seems to intensify the notion of past time. 396.13, 510.31.

kī'kā- rebuke, blackguard (-m- -t- instr.). 572.40, 602.41-42.

kī'kā- head off. 382.22.

kī'ki- move (of a dwelling); lives on farther (idiomatically); -gaw- instr.; -gā- auxiliary. 90.28, 134.20, 178.26, 178.40, 210.21.

kī'kī'ki- contrary, nevertheless; with -'si-, be perverse; with -nu-, defy; with -m- instr., insist, contradict. 56.24, 62.24-25, 66.8, 298.42, 322.14, 322.16, 414.24, 550.26.

kī'kīt- cry, wail; be a cry-baby; onomatopoeitic in origin. 318.43, 556.41-42.

kīgāno- celebrate a gens festival, make an offering in a gens festival. 70.12, 82.4, 82.5-6, 420.25, 420.26, 514.30, 556.32.

kīgānwi- hold a gens festival for; evidently bears the same relation to kīgāno- as ā'tcimwi- does to ā'tcimo-, even if these last are strictly not true stems (see ā'tci-tell). 396.40.

kīgi- strong, well (-'i- instr., -'si- copula). 148.4, 152.17, 204.35, 262.10, 278.39, 278.42.

kī'cāgu (always with postverbal -t- -'dtei-) as much as possible; with the copula -'si-. 46.11, 46.36, 94.16, 300.18, 406.19, 508.5.

kī'ci- completion (-'i- -'tō- instr.), promise (-m- instr.), earn (-'kaw- -'k- instr.), have ([-'ckaw-?] -'ck- instr.), cut (-'cw- -'c- instr.), cut

with ax (-'i- instr. with inan. obj. [the corresponding -'w- is not used]), cook (-'sw- -'s- instr.), take up (-n- with inanimate object only); with inanimate auxiliary -tā-. 46.6, 46.18, 46.29, 48.15, 54.5, 76.12, 80.23, 80.34, 84.44, 88.15, 296.35, 300.4, 382.28, 386.6, 400.34 (combined with i-say), 408.4, 506.14, 508.17, 512.32, 558.11, 564.11 (twice), 566.36.

kī'cowā-, agree upon (transitive only; -n- instr.); obviously a compound of kī'ci- and -wā- (q. v.), but the terminal ā is quite certain; cf. wani'kā- and wani'kā-. 80.35, 80.39.

kī'cōwi- warm. 588.1 (twice).

-kī'ck- line (?). 58.37, 58.38.

kī'cka- suddenly. 200.26.

kī'cki- cut off (-'cw- -'c-, -'w- [-?] -'i- instr.); combined with -ata-, whip. 78.32, 78.33, 296.25-26, 382.12, 382.14, 486.27, 566.32, 576.22, 576.39, 578.10.

kītānego- fool around; a compound of kī- (a derived form of kīwi-) and tanego-. 586.29.

kī'sā- difficult, hard for one (-'si- copula); in vain; restrain by words, interfere with (-m- instr.). 146.36, 332.38, 332.40, 600.21.

kīnāgwi- freely, confidently. 190.41, 192.7.

kīni- sharp. 58.39, 252.9.

kīpi- motion downward. 318.13.

kī'pu- fill. 128.43, 140.32, 246.7, 414.3, 414.10.

kīmi- secretly; with the instrumental -'i- (before which the terminal i appears as a), surprise; with -n-, -'ckaw- used in obscene senses; with -'kaw- used mostly in an obscene sense; frequently combines with a stem -ō- (with postverbal -t-, -'dtei-); becomes kīmī- before -'dtei- and a few other cases. 50.38, 60.19, 62.12, 86.5, 138.33, 170.16, 242.1, 296.25, 550.27.

kīwā- (with postverbal -t- -'dtei-) lonely, sad; -'si- -ā- copulas. 68.16, 80.1, 124.5, 132.3, 328.3, 412.32.

kīwānī- be lost. 46.13, 13032, 442.24.

kīwā- return. 48.2, 150.4, 398.36.

kīwi- indefinite motion, go about (-'kaw- instr.); appears as kīy- before -u'sā- (kīyu'sā-), and forms a

- pseudoroot (whence the peculiar reduplication *kiyukiyu'sä-*); see *kī-*; combined with *i'cawi-*, loaf around. 48.22, 52.25, 62.2, 68.43, 296.33, 300.34, 380.34, 510.9, 552.10, 562.3, 592.26-27.
- kiwītā-*, *kiwītā-* dwell, stay around, loaf. 50.1, 88.12, 96.6, 152.21, 306.17, 306.21, 312.16, 380.29, 394.26, 526.39, 554.11.
- kō'kā-* upset, overturn. 58.15, 58.36.
- kōgī-* mire, wash (with *-n-* *-n-* instr.; e takes the place of *i*). 62.37, 244.31, 244.33, 248.24, 298.23, 318.30.
- kōnanō'i-* play the women's double ball game. 384.11.
- ku-* fear (*-s-* *-t-* instr.); an intransitive compound of this occurs (*ku-tā^dtei-*), and both Cree and Ojibwa (and possibly other Algonquian languages also) have exact phonetic equivalents of this; at times a double instrument is found, made up of *-s-*, and *-taw-* *-t-*; thus, *-setaw-* *-set-*. 46.27, 78.37, 128.22, 140.19, 202.5, 230.18, 266.7, 304.26, 306.6, 316.17, 316.19 (twice), 414.24, 420.2, 444.27, 574.7, 576.35, 586.35, 594.24, 604.30.
- ku-* try (with postverbal *-t-* *-d^dtei-*); with *-n-* *-n-* instr., feel; with *-sw-* *-s-* instr., try to cook; with *-t-* *-tō-* instr., make something; combined with *awi-*, try. 140.16, 296.32, 296.33, 298.14, 302.9, 302.10, 318.3, 398.21.
- kuku-* die suddenly [?] (with *-si-* copula). 462.18.
- ku'ki* turn, change; *-w-* *-t-*, *-n-* (?) *-n-* instr.; occasionally with the auxiliary *-ckā-*, *-ckā-*. 116.40, 124.42, 252.10, 258.1, 332.1, 524.37, 530.15.
- ku'ku'kī'kā^dtei-* blow the flute (with auxiliary *-gā-*); an onomatopoetic and archaic stem.
- kugwā-* (with postverbal *-t-* *-d^dtei-*) practice. 124.19, 276.22, 296.12.
- kugwā'ki-* change (especially of seasons), turn. 380.24, 390.4, 392.41, 418.23-24, 592.27.
- kugwi-* thrust aside, jerk. 242.37, 278.32.
- ku'ckw-* dangerous. 330.25.
- kutawepyā-* push in deeper ? (*-w-* instr.). 586.7, 586.24.
- kutagi-* suffer, make suffer (*-t-* *-tō-* instr.). 84.20, 140.1, 304.10, 306.43, 414.14, 564.11.
- kutwā'ciga* six; short for *negutwā'ciga*. 556.30 (as a virtual stem).
- ku'si-* play the Indian bowl and dice game (with auxiliary *-gā-*); a shortened form of regular *Agu'si-*; the shortened form can occur only in certain persons and modes. 384.10, 384.11.
- kunagwī-* get through. 46.22, 46.23, 58.22.
- kyā-* conceal, hide (transitive; *-n-* *-t-* instr.). 166.37, 406.35.
- kyāwa-* be jealous of (*-m-* instr.); see *kyāwā-*.
- kyāwā-* be jealous. 310.6, 322.28, 428.33.
- kwāgō'ō-* cry out at the top of one's voice, address loudly (*-m-* *-t-* instr.). 46.14, 200.17, 420.24, 518.24-25, 566.2.
- kwā'ckwi-* motion downward. 88.31, 128.7, 256.9.
- kwā'ckwi-* motion upward [?]; the compound *kwā'ckwinā'sigā-* means, he makes it boil: see p. 538. 512.3-4.
- kwāpi-* scatter. 58.34, 142.30.
- kwā'kwiti-* lift up (*-n-* *-n-* instr.). 468.18.
- kwāpa-* dip (water); true stem probably *kwāpi-* (*kwāpi-*) but not quite certain. 180.15, 258.24.
- kwā'kwā-* surely, entirely. 80.12.
- kwī-* surely, certainly. 584.26, 586.11.
- kwīyena'i-* do exactly right; derived from *kwīyen^{na}'*, exactly; compound of *kwīyen^{na}'* and *-i-*. 310.33.
- kwīnatawi-* be in want; be discouraged, sorrowful; be perplexed; *-si-* copula. 140.11, 194.16, 320.20, 322.5, 392.37, 452.20, 560.16.
- kwīno-* long for. 50.27-28, 94.8, 328.17.
- kwaiyā-* already; with postverbal *-n-*, *-ci-*. 56.12, 150.8, 240.28, 240.30, 310.29, 324.12, 396.23, 428.21, 510.14.
- kwaiyā'kw-* be over a thing, be cured. 304.3.
- kawā-* make tracks. 398.25.
- kā-* pretend (*-so-* middle), act [in pantomime, usually] (*-no-* middle). 296.9 (twice), 382.13, 524.32, 584.27.

- 'kā**- an animate auxiliary; nouns lose a part of their noun-forming elements before this. It should be especially noted that when combined with **A'penāweni** (disease), the **'kā** of **A'penāwene'kā**- behaves very differently, falling in part with the **ā ā** stems mentioned on page 617. Full rules are not known; but in this case **'kā** appears before **y** of subordinate moods as **'kai** and as **'kā** before **w** of subordinate moods, and yet remains **'kā** before **'s** of subordinate moods. On account of the importance of this distinction from a practical point of view two entries of **'kā** are given, the first being the normal case.
(a) 52.20, 300.20, 310.11, 388.40, 392.6, 456.5, 456.11, 604.15, 604.22;
(b) 88.11, 156.33, 592.39, 592.40, 604.22.
- 'ka**- seek; -**taw**- instr. 62.5, 62.8.
- 'ka**- leave (with -**n**- -**t**- instr.). 150.43, 176.21, 380.31, 392.35, 396.20.
- 'ka**- meaning? 124.24.
- 'kamā**-, -**'kamā**- smoke. 80.17, 222.15, 246.12.
- 'ki**- ground; clearly derived from **A'ki**- ground. 550.29.
- 'kunā**- blanket. 380.31, 390.28, 392.37, 394.5, 400.32, 426.24.
- 'kyā**- an animate auxiliary. 72.21, 76.3, 78.3, 148.9, 574.35.
- 'kwā**- head, hair. 46.39, 48.4, 114.40, 154.6, 304.13, 406.7, 514.2, 582.27.
- 'kwāwā**- woman (so; not as in the grammatical sketch in the Handbook of American Indian Languages); see **mī'keme'kwāwā**-. 440.2, 446.34, 448.5.
- gawi**- drops (of water), combined with **pagi**-, -**tō**- instr. 258.20.
- gawi**- motion. 526.35-36, 526.37.
- gā**- foot. 46.38, 314.40, 408.26, 512.19, 512.20.
- gāpawi**- stand (transitive; -**'**- instr.); stand toward (-**'taw**- instr.); related in some way to -**gāpā**-. 400.37, 488.36, 508.14, 570.24.
- gāpā**- stand (intrans.). 118.37, 242.2, 380.31-32, 390.28, 464.19, 508.13.
- gāpi**- foot; related in some way to -**gā**-. 228.28 (twice), 230.27, 238.25.
- ga**- an inanimate copula derived from -**gat**-. 54.6, 140.32, 296.3, 308.3, 486.33, 486.39.
- ga**- meaning? Obviously related to the auxiliary -**gā**-, and the instrumental -**gaw**- -**g**-; see **pīti**-. 70.10, 160.29.
- ga**- speak badly of, contradict. 168.13.
- ga'cā**- hoof (of animals), finger-nails. 132.35, 228.3, 390.5, 478.10.
- gat**- an inanimate copula. 54.10, 54.27, 64.7, 296.35, 386.23, 388.37, 514.10, 560.5.
- gamigi**- family, dwelling. 62.30, 154.34, 476.38, 600.19.
- gā**- an inanimate auxiliary. 50.4, 50.24, 54.9, 60.4, 84.1, 92.8, 114.11(?), 118.16, 308.4, (twice), 316.34 (twice), 384.10, 396.4, 510.40, 514.32, 518.5, 550.7, 550.8, 558.7.
- ge**- an inanimate auxiliary derived from -**gen**-. 58.8, 60.23, 64.14, 508.13, 508.39, 514.8, 554.5, 576.41.
- gen**- an inanimate copula; goes with animate -**gi**-. 58.5, 70.21, 298.24, 382.41, 392.18, 600.27, 608.22.
- gi**- grow, mature; sort, kind; at times simply a copula; -**'**- -**tō**- -**n**- -**n**- (? rarely, if at all) instr. 46.9, 50.9, 68.27, 80.3, 80.5, 116.40, 140.3, 168.14, 270.36, 276.2, 296.32, 298.13, 304.2, 304.42, 386.27, 512.18, 516.7, 566.17, 600.7.
- gin**- size; preceding **i** is converted to **e** before this. 198.8, 226.4, 386.16, 386.18, 560.12, 570.17.
- gō**- hang; derived from **Agō**-. 62.29.
- guna**- day; a secondary form of -**guni**-. 54.6, 64.7, 296.35, 318.35, 398.21.
- guni**- day; lengthens to -**gunī**- before -**ṭe'**; becomes -**guna**- under unknown conditions (apparently by vocalic harmony; many other Algonquian languages show the corresponding doublets). 54.5, 304.44, 304.46, 382.1-2, 392.10, 550.30 (twice), 560.2.
- gumā**- projection out from a base; point; nose. 252.9.
- gwā**- sew (intransitive; middle voice). 296.12, 296.16, 296.17 (twice), 296.20, 298.38.
- gwām**- sleep. 90.39, 90.42, 94.16, 114.40.

-gwetani- meaning ?. 122.19.
 -yā- smell; -m- instr., often with -gu- (passive sign) combined with the copulas -'si- -at-. 84.41, 84.43, 84.44 (twice), 90.16, 156.45, 198.44.
 cāgwi- unwilling, combined with -āne-. 58.16, 92.17, 298.7, 402.12, 558.36-37.
 cāpwā'ci- apart, separate. 380.34-35.
 cāpwi- motion through. 526.19.
 cāwi- be hungry; -'si- copula. 130.10.
 ca- put food in one's mouth (symbolically and actually); with -'k- instr.; when reduplicated takes in part of the instr. particle and pronominal object; related to A'ca- in some way. 458.16.
 ca'kwi- weak; -'si- -ā- copulas. 90.42, 114.40, 126.15, 154.9, 490.14.
 ca'ki- soft, kind. 242.37.
 ca'cawī- rub down (to make limber); -n- instr. 238.2-3, 240.12.
 cā'cā'ku- generous (probably -'kwi- is the true termination; this would be the termination in accord with what is known of Algonquian philology). 306.31, 572.4.
 cegi- repose, lie (with -'cin- and -'sen-). 46.32, 46.37 (twice), 302.39, 316.36-37, 382.23.
 cegwi- crush. 132.27.
 cimōge- smoke (noun; of tobacco); probably an English loan-word. 246.5.
 cī'kawi- moisten. 318.32.
 cīgāwi- be a widow, widower unreleased from death-ceremonies; denominative formed from cīgāwa and the animate auxiliary -i-. 330.28, 332.5, 332.14, title 434, 442.14.
 cīg- nought, useless, of no account. 448.17.
 cīgwa- remain, left over (of bones); possibly a compound of cīg- and -A- [eat]. 256.5, 262.21, 262.28, 536.14.
 cīgwi- wear out (-'ek- instr.; of clothes). 456.16.
 cī'cā-, cī'cā- hunt (never combined with instrumentals; intransitive except in combinations). 52.20, 118.19, 328.30 (twice), 424.25.
 cī'cī'ki- rub down. 236.34, 236.36.
 cipi- tough, hard.
 cō'cki- straight. 144.26, 234.11, 238.25, 318.39.

cō'ckwi- slip, glide (of birds in the air); with -'ckaw- instr.; combined with this and auxiliary -gā-, not only the usual phonetic shifts take place, but haplology also; cō'ckwi-'ckaw-gā- becomes cō'cku'ckāgā- in accordance with the ordinary shifts, whence cō'ckāgā-; similarly when combined with -'ckā- -'ekā-; combined with -'cin-, slip and fall; uses copulas -'si- -ā-. 68.4, 464.27, 468.17.
 -'cawā- fire (verbal); converts preceding -i- to -e-. 254.25.
 -'cā- ear; combined with in- (thus), hear. 54.32, 120.5, 120.8, 130.18, 130.21, 134.2, 396.33, 558.3.
 -'cā- blaze. 178.20.
 -'ce'kī- be clad, wear (of clothing) (-t- instr.); see also u'ce'kī-. 332.28, 434.32, 442.16 (twice).
 -'ci- place, put to rest, lay down; sometimes, a copula (when trans. has animate objects only; -m- instr.); derived from -'cin-. 46.32, 46.37, 82.21, 142.36, 144.23, 172.21, 318.3, 382.36, 388.32, 408.26 (twice), 488.19, 516.8, 562.15.
 -'ci- gradually. 272.14.
 -'ci- hunt for (-'i- instr. with inanimate object); converts preceding i to e. 458.3, 604.25.
 -'cin- (animate only) lie down, sometimes almost a mere copula; combined with pagi-, set (of sun), alight (of birds); corresponds to inanimate -'sen-. 46.15, 46.39, 116.43, 142.36, 144.18, 186.40, 302.39, 304.18, 382.24, 394.19, 536.13.
 -'cī'i- a rhetorical form of -'si- (q. v.); regularly with tēgi-. 142.25, 428.38, 488.26, 556.42.
 -'cī'ā'i- animate copula; a rhetorical diminutive of -'si-. 302.8.
 -'ekā-, -'ekā- an auxiliary; terminal i of a preceding stem changes to e before this. 56.9, 134.3, 172.17, 306.4, 306.6, 388.19, 438.41, 474.29, 530.15.
 -'ckenā- be crowded (of persons); preceding wi apparently changes to ō. 278.6, 466.1.
 -'cki- sort, kind; preceding i before this becomes e. 52.14, 52.23, 62.2, 114.36, 508.41, 552.2.

- ^hckō- feel (-^hso- -tā- middle); preceding i is converted to e before this. 426.25, 480.21 (twice).
- ^hckō- meaning? 532.33, 536.2.
- ^hckwā- head; ordinarily -a^hckwā-; both the syllabic text and the phonetic restoration support -^hckwā- in the passage cited, but perhaps both are at fault. 154.7.
- ^hckwi- meaning? used with āpi-untie; correspondents of the same combination are found in other Algonquian languages. 188.12.
- tcāgi- all; with -^h instr., kill all; with -^hck- instr., wear all out (of clothing, etc.); -^hckā- -^hckā- auxiliary. 54.17, 56.5, 56.17, 60.22, 62.25, 72.20, 90.30, 302.40, 306.4, 388.5, 392.8, 444.8, 480.22, 506.15, 552.20.
- tcā^hkwī- short. 80.12, 402.14, 464.31.
- tcagi- small, little; with the copula -^hci-^h, rarely -^hci^hā^h-^h. 76.20, 298.5, 300.17, 428.38, 556.42.
- tcātcatapi- in succession. 52.6.
- tcapōgi- motion into water. 52.4 (twice), 304.5, 306.39, 586.5.
- tcā^htcāge- cry out. 488.16, 488.40 (dissimilated), 490.2 (same), 490.4, 506.14.
- tcāwi- alike, equally, both; related in some way to tcāwi^hewi-. 50.9, 56.13, 168.43, 186.27, 324.2.
- tcāwi^hci- alike; derived from tcāwi^hewi- both. 62.42, 530.25.
- tcāwi^hewi- both, alike. 78.24.
- tcīgi- hold upward (-n- instr.). 154.7, 382.14.
- tcīgi- edge. 60.9.
- tcit- down? used only with api- sit. 70.14, 314.5, 508.44 (twice), 568.44.
- tcīnawā- (-m- instr.) be related to; apparently a fossilized compound (see -awā-). 198.29, 304.38, 314.18, 380.22-23, 554.11.
- tcīpe^hku^hkwā- hold a ghost-feast; a fossilized compound. 454.39, 456.35, 482.6.
- ^htcā- belly, body. 128.43, 130.5, 140.32, 188.8, 316.28, 414.3, 520.39, 562.11.
- ^htcā^hcka- meaning? Compound of -^htcā-? 160.4-5.
- ^htcī- derived from -^htcīn-. 534.19.
- ^htcīn- an animate copula. 330.44, 568.19.
- ^htcīgwan- knee; the text in the syllabary, the phonetic restoration, and grammatical notes all support this form as well as -^htcīgwanā-. 318.4.
- ^htcīgwanā- knee (substantival). 318.22, 386.10, 472.19.
- t- an inanimate copula, derived from -at- by contraction. 82.27.
- tawi- be open, bespace (-ā- copula); the combination, tawenigā- (formed like kōgenigā-: see kōgi-) means clear, remove encumbrances. 46.40, 172.3, 172.4, 188.40, 204.24, 304.17, 568.19-20.
- taw- meaning? frequently combined with -āne-: see nāga- (follow), nāgatawāne-, āne-, -tō-. 74.40, 94.2, 194.38, 208.12, 262.39.
- tāge- touch (-^hckaw- instr.; also -n- -n-). 484.23, 486.11.
- tāni- precise meaning? always preceded by wāpa- or its derivative -āpa- (-āpa-). 118.32, 118.34, 118.36, 140.43, 190.37, 388.9, 474.39, 474.43, 480.31, 534.6.
- tāwi- sort, kind? -^hsi- copula. 208.14, 262.1.
- ta^hkā^hkw- be shade (-ā- copula), cast a shadow (-^hck- instr.). 568.12, 568.18, 568.22.
- ta^hki- cool, with -^hsen- as copula; also -ā-. 234.17, 250.24, 254.38.
- tage- touch (-^hckaw- instr.); not a graphic variant of tāge-, though some connection must exist with this. 490.13.
- tago- there is something, be numerous, be in clumps (with the copula -migat- and its derivative -miga-). 516.9, 560.36.
- tagwāgi- be fall. 522.25, 562.4, 564.9.
- tagwi- together. Combines with at least one instrumental particle, namely, -^hsw-. 68.33, 72.35, 124.9, 154.40, 328.34, 390.19, 508.42, 556.3.
- ta- where, there; with postverbal -n-, -^hci-. For practical convenience ta^hci- and tan- are listed separately.
- ta^hci there, where; goes with tan-; -^hkaw- -^hk- instr., also -^h, and -m-. 46.16 (twice), 46.38, 50.39, 54.13,

82.38, 296.39, 306.28, 314.31, 316.1, 324.24, 384.32, 388.18, 506.30, 558.24.
 ta'ci- number; in some way connected with ta'swi-. 76.43, 518.16.
 -ta'ci- get game; it is certain that the form should not be given as -a'ci-. 572.40, 574.4, 574.6, 604.25.
 tatago- hoe (verb). 298.4, 298.5.
 ta's- as many as; derived from ta'swi-. 58.27, 58.28, 70.8, 490.16, 574.30.
 ta'swi- number; besides the derived form ta's-, another secondary form also occurs, namely, ta'ci-. Cree (and perhaps other Algonquian languages) has an exact phonetic equivalent. As shown by numerals, ta'swi really is a compound of ta-. 56.13, 62.30, 76.27, 88.46, 120.2, 296.2, 390.25, 508.15, 550.3.
 tan- there, where; goes with ta'ci-; reduplicated tātan-; also ta'itan-; be there (-'si- copula); with the instrumentals -'sw- -'s-; perhaps with others. 46.38, 74.14, 90.39, 144.10, 144.43, 178.20, 248.7, 302.39, 310.35, 512.16, 552.21, 576.7, 578.7.
 tan- activity; note that idiomatically this may mean gamble; observe that no instrumental is used before the sign of the reciprocal; hence not the same as tan- fight. 254.25.
 tan- fight; with -n- instr. which is retained before the sign of the reciprocal; possibly the same as tan- there, where. 566.9.
 tana'kamige'si- have big doings (slang sense); a fossilized compound evidently containing the elements tan-, a'kamigi-, -'si-; in Ojibwa the corresponding compound occurs in the sense of doing something in a certain place, play somewhere.
 tana'ki- "have doings" (slang sense); fossilized compound of tan-, -a'ki-. 326.34.
 tanego- work, be active; combined with ki- loaf, fool around, dance around. 248.10, 586.29, 602.20.
 tanenego- loaf, be idle, fool around; often combined kiwi-; not the same as tanego-. 296.33, 298.34.
 ta'p- through. 304.16.

ta'penä- die at a certain place; obviously a compound in origin: see -nä- die; the evidence of Ojibwa favors tā'penä-, but that of Cree ta'penä-; as do my grammatical notes. 118.2, 152.38, 604.19.
 -tä- an inanimate copula; also occurs in the middle voice corresponding to animate -'so-; and similarly in the passive -ātä- which corresponds to animate -ā'so-. 46.15, 48.28, 54.26, 54.40, 58.38, 58.39, 62.29, 88.13, 154.40, 236.12, 296.38, 304.16, 394.37, 556.19.
 täyāpi- be successful in plans (-in- instr.); with animate copula -'si- be benefited. 380.33.
 täp- meaning ? distance ? compare Cree tēpi- with this meaning; combined with -āpa-, see from such a distance (literally and metaphorically); similarly Ojibwa. 562.41, 602.9.
 täpa'kwi- reach, attain, last through. Though no doubt a compound in origin as shown by the evidence of Fox itself and Cree, nevertheless it has come to be felt as a unit; often with the instrumental particle -'ck-. 66.33, 74.18, 76.16, 88.2, 126.28, 234.41-42, 244.17, 298.32, 304.35, 310.34, 382.3, 406.16, 556.20.
 täpi- reach, attain. 132.42, 134.25, 464.10, 560.5.
 täpi- please, satisfy (with -' -'tō- instr.; -'si- copula; sometimes when combined with -'si- forms a quasi-root and takes -nutaw-). 52.31, 66.9, 70.8, 72.8, 116.19, 302.11, 394.19, 396.45, 554.17 (twice), 564.38.
 täpwä- speak the truth, be true (inanimate copula -migat-, and its derivative -miga-); with the instrumentals -'taw- -'t-, also -', believe. 56.8, 58.7 (twice), 70.33, 72.40, 74.37, 80.23-24, 304.31, 306.20, 308.32, 312.6, 396.9, 562.21.
 -te'kā- call, name (besides the ordinary indefinite passive, one in -ā'so- -ātä- exists; when transitive employs the instrumentals -n- -t-). The exact form of this stem is not quite certain; the same difficulties exist in many

- other Algonquian languages. With the assumption that pan-Algonquian $\bar{a} + \bar{a}$ yield \bar{a} - except in the combination of two verbal stems, when \bar{a} - results, the difficulties vanish. So far as known there is no further evidence for or against this assumption. [See $p\bar{a}'t\bar{a}$ -, $p\bar{a}n\bar{a}$ -, and $m\bar{a}t\bar{a}$ -, below.] 54.26, 54.29, 56.2, 74.29, 74.38, 80.16, 392.4, 404.32, 406.4-5, 556.16.
- $te'ki$ - place in a cradle; -n- instr. 318.30 (twice), 318.37, 318.40.
- $-te'ci$ - run from ? -t- instr. 156.3.
- $tetepi$ - circle; $-ckaw$ - $-ck$ - instr. 76.33, 80.38, 160.4, 318.20, 426.27, 518.17, 522.23, 574.4, 594.3, 594.8.
- tep - exact meaning ? combined with $\bar{a}ne$ - own, be master of. 82.2, 82.3, 82.8, 94.4, 146.38, 164.31, 446.30, 508.36, 552.11.
- $tepa$ - (with $-w$ - instr.) pay. 308.17, 308.25.
- $tep\bar{a}$ - be fond of (-n- -t- instr.). 50.9, 50.10, 62.40, 300.33, 384.32, 508.6 (twice), 552.38.
- $-tep\bar{a}$ - head (substantival). 70.17, 74.11, 392.21, 398.12, 552.2.
- $tepi$ - council (combined with $-w\bar{a}$ -, making $tepow\bar{a}$ -), council over (-m- instr.). 386.4 (twice), 508.4.
- $tepi$ - exact meaning ? with instr. $-ckaw$ -, take the place of the dead. 458.22, 482.10.
- $tepi$ - row, line. 58.37, 386.10, 472.19.
- $t\bar{o}$ - treat (with $-taw$ - -t- instr.); combined with $nan\bar{a}'kawi$ -, play a prank on; combined with $ka'ci$ -, pay no attention to. 64.2, 76.12, 230.25, 298.33 (twice), 300.27, 388.34, 392.39, 406.16, 550.16.
- $t\bar{o}'ki$ - wake up (intransitive and transitive; with -n- instr., but final \bar{i} appears as e in this case; with -m- instr. rarely; perhaps the true stem is $t\bar{o}'ki$ - and appears as $t\bar{o}'ki$ - secondarily: cf. $-guni$ -; a reduplicated form $t\bar{a}t\bar{o}'ki$ - occurs. 46.18, 46.19, 48.5, 72.38, 298.40 (twice), 404.11, 420.33, 508.31, 552.24.
- $t\bar{o}gi$ - apart; when combined with $-cin$ -, used in an obscene sense.
- $-t\bar{o}$ - meaning ? phonetic transformation of $-taw$ - q. v., and see also $n\bar{a}ga$ - follow.
- $-tu$ - a collateral form of $-tun$ -, mouth. 398.15.
- $-tun\bar{a}$ - mouth; make a speech, talk (always middle voice). 58.16, 74.14, 182.30, 320.19, 330.30, 386.25, 510.29, 598.9.
- $-t\bar{a}$ - flow; derived from $-t\bar{a}n$ -. 60.3 (twice), 60.7, 60.8, 140.8, 184.7.
- $-t\bar{a}n$ - flow. 54.12, 54.40, 60.3.
- $-t\bar{a}$ - an inanimate copula; sometimes merely to make a verb passive. 80.19, 80.20, 82.22, 220.1, 250.17, 314.9, 336.1, 384.7, 388.25, 512.19, 554.26.
- $-t\bar{a}pen\bar{a}$ - starve ($-t\bar{o}$ - instr. with reflexive pronoun as object). 472.12.
- $s\bar{a}'kw\bar{a}$ - be restricted by religion, rule; always reduplicated. 58.30, 60.12-13, 60.14, 94.25, 436.42.
- $s\bar{a}gi$ - come forth, grow (idiomatically), be exposed to view, mingle (idiomatically); when combined with awi - refers to the retirement of women during menstruation. Postverbal $-t\bar{a}tci$ - often used in combination with the stem. 140.30, 142.18, 156.9, 192.42, 230.6, 302.16, 390.5, 516.7, 572.27.
- $s\bar{a}gi$ - be clean with, careful with; $-t\bar{o}$ - instr.; apparently always reduplicated $s\bar{a}'s\bar{a}gi$ -. 160.30, 278.35.
- $s\bar{a}'ki$ - reach; \bar{i} restored in accordance with the principles of Algonquian philology. 74.8.
- $s\bar{a}'ka$ - make a (burnt) offering (of tobacco) to; the evidence of Cree and Ojibwa shows that the true stem is $s\bar{a}'ki$ -. 156.6, 156.6-7, 220.22, 268.33, 394.17, 506.19.
- $s\bar{a}gapi$ - fasten by tying; a compound of $s\bar{a}gi$ - (seize) and $-api$ - (tie); a reduplicated form $s\bar{a}ga's\bar{a}gapi$ - occurs: cf. $k\bar{i}yu'k\bar{i}yu's\bar{a}$ - under $k\bar{i}wi$ -. 582.24, 584.26, 584.28, 584.42.
- $s\bar{a}gi$ - hold fast, seize (-n- -n- instr.); with $-api$ -, tie fast; the compound $s\bar{a}g\bar{a}py\bar{a}nig\bar{a}$ -, to lead a horse, is a denominative verb from $s\bar{a}g\bar{a}py\bar{a}nig\bar{a}n^{pi}$ -, a leading rope, halter, bridle; bite ($-pw$ - instr.). 58.42, 60.11,

- 132.11, 202.32, 382.22, 398.39, 488.16, 582.24.
- sagwi- slanting; apparently always reduplicated. 316.5.
- sagwi- thick, dense. 46.40.
- sa'sagi- thicket, brush (with inan. copula -an- and its derivative -a-). 330.43-44, 330.44, 332.10, 438.20, 484.13.
- sanagi- difficult (copulas -'si- -at- [-a- secondarily]); incorrigible (copula -'si-); have a hard time (-'tō- instr.). 56.26, 56.37-38, 80.28, 232.30, 300.26, 304.4, 314.45, 316.25, 412.38, 560.36.
- sāgi- frighten (-' instr., also -m- "by the mouth"); be frightened (-'si-). 46.20, 78.40, 116.41 (twice), 302.36, 302.40, 440.36, 574.24.
- sā'sā'si- in a hurry. 204.40, 436.18.
- se'kwā- spit upon (-n- -t- instr.). 78.19 (twice), 278.34.
- se'kwi- to spit. 128.21, 242.40, 242.41.
- segi'ki- more so. 70.23.
- segi'k(i)- be in good faith with ? (combined with -āne-). 608.26.
- se'swā- spit upon; -m- instr. 318.14.
- si- say; replaces i- in first person sing., exclusive and inclusive first person plural, second person singular and plural—all of the intransitive independent mood. 316.38, 430.25.
- sinigā^dtei- blow the flute (with the auxiliary -gā-). 522.23.
- siḡā^dtei- freeze. 562.28-29.
- siḡā- there is a corner (with auxiliary -gen- and its derivatives). 516.11, 516.16.
- sigi- overflow, pour, serve (food); observe that with the auxiliary -igā- the combination appears as siḡā'igā-. 104.41, 108.24, 126.33, 198.36, 200.4, 200.16, 202.20, 248.8, 248.9, 252.31, 254.17, 254.25, 262.18, 262.28, 458.14, 596.20.
- sī'sī'si- pinch (used also of a cold day). 116.30.
- sōgi- hold (-n- -n- instr.); bind (-' -'tō- instr.). 60.10, 136.31, 160.33, 262.25, 308.37, 396.16, 426.14, 426.15, 508.27, 578.39.
- 'sa- sudden; appears as -'sa- before 't, etc. 58.15, 58.36, 132.12, 188.12, 194.19, 224.17, 242.37, 252.32, 260.25.
- 'sa'o- jump, leap, sudden motion; not -isahō- as given in the sketch. 122.4, 304.5, 306.39, 472.35.
- 'sā-, -'sā- rapid motion through the air; run; fly (of birds); at times, an auxiliary; combined with pyā- (plus post-verbal -^dtei-) and in the intransitive inanimate, the time will come; sometimes refers to coming of night and morning. 46.31, 58.42, 90.30, 128.14, 138.13, 138.30 (with two copulas), 148.40, 154.6, 222.2, 230.2, 250.13 (twice), 302.16, 316.30, 318.13, 388.7, 388.9, 468.10, 484.28, 564.43.
- 'sā'kwi- free. 188.31.
- 'sapeñā- be hungry; obviously related in some way to wi'cāpenā-, and -a'penā-; cf. also -'tāpenā-; at 510.36 -'sā'penā- occurs, which presumably should be corrected. 70.5, 74.4, 76.5, 78.6.
- 'sā'kwā- cook; converts preceding i- to e. 262.8, 278.16, 278.19, 298.16, 458.36, 588.24, 596.30.
- 'sāwā- a stem of very weak meaning. 144.6.
- 'se- set, place (-n- -tō- instr.); combined with pagi- (q. v.), release, set free (similarly Cree), replace, permit, dedicate (-n- instr. with double-object construction). 90.12, 96.5, 100.25, 318.31, 318.32, 318.44, 322.39, 380.26, 390.6, 390.8, 390.19, 394.23, 506.39, 510.15, 556.34, 558.13.
- 'se- derived from -'sen-; with inanimate subject only; lie, be placed; at times a mere copula; of course connected with the preceding -'se-. 114.10, 118.37, 120.5, 188.7, 188.8, 274.29 (twice), 392.3, 420.25, 518.15, 518.34 (twice), 526.9, 528.34, 558.8.
- 'se'kā-, -'se'kā- motion. 132.19.
- 'sen- (with inanimate subject[s] only); lie, be placed; at times simply an inanimate copula; corresponds to animate -'cin-. 126.2, 138.33, 148.1, 194.5, 536.18, 576.40.
- 'seni- eat; related to wi'seni-, wi'senyā-, and -'senyā-, but how is not clear. 332.24, 474.7, 562.23.
- 'senyā- eat; related in some way to wi'seni-, wi'senyā-, and -'seni-. 128.1, 332.23, 438.15, 526.2, 590.6.

- 'si-* an animate copula; commonly corresponds to *-ā-* (inanimate); less frequently to *-at-* (inanimate) and *-et-* (inanimate); converts preceding *i* to *e*. 46.11, 48.39, 52.3, 56.32, 58.1, 60.31, 62.24, 62.30, 62.31, 122.14, 298.32, 298.36, 306.30, 310.1, 314.43, 314.45, 326.31, 326.34, 384.13, 384.16, 412.20, 412.34, 414.11, 506.8, 506.21, 508.40, 550.18, 550.34, 552.10, 556.25, 572.5, 588.22, 606.1.
- 'sigiwā-* back (substantival). 318.38.
- 'si'i-* rhetorical for *-si-*. 550.18, 550.20.
- na'awi-* be a fine day, warm weather. 304.3, 572.28.
- na'i-* know how, have power of, be in the habit of; combined with *-gen-* and its derivatives, be proper, suitable; with *-kaw-* instr., support; with *-tō-* instr., know how to make; with *-n-* instr., hand properly, suitably; at times seems redundant; combined with *-nawā-*, cheer. 48.37 (twice), 48.39, 48.40 (twice), 50.1, 80.9, 100.25, 108.24, 128.39, 152.16, 186.14, 196.34, 204.9, 204.10, 296.14, 298.17, 300.37, 306.29 (twice), 314.39, 318.10, 422.17, 422.18, 428.29, 456.23, 456.38, 554.35, 562.40, 566.34-35, 568.30, 576.9, 592.32, 606.18.
- na'iw-* have the habit of doing (with *-si-* copula); be smart; related in some way to *na'i-*. 314.32, 384.16.
- nawa-* (always with postverbal *-t-⁴tei-*) stop to do something (*-n-* *-n-* instr.); sometimes very vague in meaning. 84.2, 96.16, 158.9, 380.8, 384.17, 386.35, 444.37, 512.2, 526.3, 554.24.
- nawa-* overtake (*-sw-* instr.). 568.16.
- nawanunā-* follow (*-w-* *-i-* instrumental); evidently a compound of *-nā-*. 174.39, 602.5.
- nawā-* thereby. 52.10, 52.37, 88.21, 88.46, 324.13, 404.36, 514.7, 574.30.
- nawāni-* handsome, pretty; not as intensive as *wāweni-*; can not be used with copulas. 50.2, 118.17, 552.4-5, 554.1.
- nawi-* visit (*-i-* instr.). 62.30, 448.36, 456.42.
- nawi-* meaning ?. 474.7.
- nawī-* meaning ?. 126.39.
- nawi'sa-* loose flesh; the exact form of the stem is not certain. 330.20.
- nā-* fetch (*-n-* *-t-* instr.; the forms with *-t-* are somewhat irregular, and these same irregularities occur in Ojibwa and Cree and so presumably in other Algonquian languages). 50.38, 54.19, 54.20, 54.22 (twice), 56.28, 146.13, 198.9, 298.40, 302.34, 304.12, 382.19, 508.13, 556.16.
- nā'ka-* run ?. 156.3.
- nā'kani-* all; a doublet of *ne'kani-*. 562.8.
- nāgatawāne-* watch over; a compound containing *nāga-* (q. v.) and *-āne-* (q. v.); the medial portion is at present obscure; both Cree and Ojibwa (and so presumably other Algonquian languages also) have exact phonetic equivalents of *nāgatawāne-*, and in both phonetic correspondents to *nāgataw-* occur in at least one additional case. 74.40, 208.12, 302.23, 556.35, 556.40, 602.26.
- nāga'sawāpa-* exact meaning ? watch ? obviously a compound containing *nāga-* and *wāpa-*; the medial portion is at present obscure. 594.27-28.
- nāgā-* sing. 90.12, 96.16, 318.16 (twice), 398.4, 506.22, 582.28, 582.28-29.
- nāgwā-*, *nāgwā-* depart. 48.6, 48.12, 48.23, 50.23, 56.10, 302.34, 322.24, 384.1, 510.21, 564.37.
- nāgwi-* appear (with copulas *-si-* *-at-*; with *-tō-* instr. when there is an inanimate object). 54.21, 80.32, 106.5, 168.32, 298.32, 326.33, 392.41, 532.35, 552.42.
- nā'ci-* stroke, caress. 70.17, 70.18, 72.23, 74.12.
- nā⁴tcinā-* buy (*-w-* *-i-* instr.). 452.33, 452.34.
- nātawi-* doctor; cf. *nātawinōn^{ni'}* medicine. 158.32.
- nātā'kwā-* dependent on; a rhetorical expression. 206.3.
- nātu-* ask (*-taw-* *-t-* instr.); combined with *-cā-* (ear), seek, investigate; the stem is always reduplicated, thus, *nanātu-*. 54.31-32, 92.13, 324.39, 404.8, 430.2, 458.12, 566.17, 576.8, 584.11.

- nā'ta'swi- several. 296.35, 386.23, 580.6.
- nā'se- go toward (-'kaw- -'k- instr.); go toward a sound (-'taw- -'t- [?] instr.). 94.38, 426.18, 596.27.
- nāna'iwane- strap (verb); -'kaw- instr. 300.4.
- nānāgi- exactly. 536.27, 536.31.
- nāna'wa^dtei- secretly once in a while; clearly reduplicated; the -^dtei- is surely postverbal. 454.25-26.
- nānatawi- separately. 242.15.
- nānīgi- lazy (in Fox used with -'tō- instr.; apparently always reduplicated). 310.40, 320.34, 334.39.
- nāpā'ku'kwaw- give in return; dedicate; evidently a fossilized compound consisting of a verbal stem and instrumental particle. 512.13, 514.9-10, 532.28, 534.2.
- nāpi- take the place of (-'ek- instr. and double object construction; i remains); nāpapi't-, a compound of this, is obscure in the medial portion; the -'t- is the instrumental requiring an inanimate construction; the compound is a rhetorical form for nāpi'ek-. 424.14, 482.5, 514.39, 516.5, 516.6.
- nāpi- rebuild, with the auxiliary -gā-; perhaps the same as nāpi-, take the place of. 118.14.
- nāpi- wear around the neck. 534.36.
- nā'pena- get the better of (-n- instr. when obj. is animate); with i- thus, threaten, have it happen to. 132.14, 382.1, 426.39, 426.40, 428.20-21.
- nā'pi- repeat. 174.40, 476.43, 478.14.
- nāwa'se- (with -'kaw- instr.) ask to accompany. 310.16, 598.24.
- nāmi- under. 56.1.
- nāwi- middle; combined with -a'kwā- (course of sun), noon; combined with this and preceded by wā^dtei- (see u-), idiomatically, south. 46.18, 48.12, 68.16, 146.14, 146.16, 296.34, 302.39, 386.28, 550.4.
- na- attack (-n- instr.). 62.20, 62.23, 62.25, 132.27 (?), 382.19, 574.19.
- na'kami- exact meaning? combined with -gi- and copula -'si-, get along, fare. 464.22.
- na'ku- favorable; with -m- -t- instr. answer favorably; with -n- -n- instr. accept. 84.26, 92.17, 92.33, 130.30, 152.7-8, 188.10, 248.15, 248.17, 386.12 (twice), 440.39, 440.40, 452.32, 552.41, 606.30.
- na'ku- sing with, hum; when intransitive with the auxiliary -gā-. 128.28, 208.24, 208.25, 214.13, 218.31, 514.28, 592.38.
- naga- leave (-n- -t- instr.). 148.28, 156.5, 280.2, 394.28, 536.28, 566.38.
- naga- sing (-mo- middle). 92.29, 398.7, 424.3, 518.5, 526.5, 584.34.
- naga- (with postverbal -t-, -^dtei-) be accustomed to. 302.15.
- nagape'kwāpi- bow one's head; a compound of nagapi-, -'kwā-, -pi-. 154.5-6, 230.2, 586.33.
- nagapi- drop (of parts of the body). 154.4-6, 230.2, 586.33.
- nagi- halt; nagi- before -^dtei'. 118.37, 140.6, 148.43, 388.10, 388.15, 568.19.
- nagi- meet (-'ekaw- -'ek- [?] instr.; final i- retained). 64.18, 148.37, 152.8, 398.26, 578.9, 608.34.
- na^dtei- help (-' instr.; apparently must always be preceded by mawigo). 466.2.
- natawāpa- look for, search for (-m- -t- instr.); obviously a compound in origin, though the exact composition is not entirely clear; the evidence of Algonkin favors a stem nata- endeavor, combined with wapa-; Cree, Ojibwa, and Algonkin have exact phonetic equivalents of the compound. 582.25-26, 584.22, 586.14-15.
- natawi- wish, desire; seek (with the copula -'si-); at times seems redundant. 58.17, 60.32, 70.27, 84.5, 130.13, 300.39, 304.8, 418.19, 524.33, 550.12, 552.7, 564.30, 572.5, 588.21-22.
- nato- summon, ask (-m- -t-); ask from (with -tā'sw-, -tā's-); see p. 495. For convenience the last is listed separately. (a) 52.25, 52.26, 70.30, 108.26, 190.35, 314.4, 316.40, 332.21, 380.21, 386.13, 588.29, 596.14, 596.18; (b) 64.17, 74.26, 86.11, 86.21, 86.22, 86.28, 108.28, 190.34, 192.4, 192.11,

- 192.14, 192.23, 390.24, 408.1, 478.28, 478.29, 478.31, 512.11, 514.17, 534.43, 536.1, 536.3.
- nato^dtcā- burn out (-'sw- instr.); probably a compound of nato- and -^dtcā- 534.25.
- natunā- seek (-'w- -' instr.); evidently a compound in origin. 48.9, 54.2, 64.23, 302.42, 390.23, 584.26.
- natupani- go to war. 62.5, 62.8, 154.27, 510.6, 588.2-3.
- na'sā'ko- broil on spits. 142.20.
- na'satawi- startling, cross, ill-natured, wild, fierce (of animals). 60.23, 134.7, 190.34, 242.30-31, 242.36, 306.32, 438.34.
- nana'i- comfortably, suitably; with -'kaw- -'k- instr., attend to, and idiomatically release by holding an adoption feast; with -'ckaw- -'ck- instr., fit well, put on (of clothing); with -'sw- -'s- instr. cook properly; with -n- (an. obj.), attend to by an adoption feast; with -m- instr., be boss over; nana'i- is probably rhetorical for nanā'i-. 46.15, 164.4, 166.44, 248.32, 248.33, 314.6, 316.43, 318.8, 318.34, 332.26, 382.10, 382.32, 410.8, 446.2, 518.3, 510.27, 554.22.
- nanawi- useless. 180.42 (meaning?), 248.10, 270.2.
- nanā'kawi- make sport of; combined with tō-, play a prank on. 388.34.
- nanā'ku- oppose; -m- instr. 140.41.
- nanō- (with -t-, -^dtcī-) foolishly; at times this meaning is unsuitable; in such case the meaning is vague. 132.27, 206.35, 210.21, 574.16-17, 324.7, 324.41.
- nanō'ckwi- blindly, ignorantly. 180.5, 184.5, 600.23.
- name'ckā- skin (substantival). 200.24, 244.31, 404.17.
- nā- see (-w- -t- instr.). 46.29, 48.13, 50.32, 54.41, 56.28, 300.25, 398.33, 508.21, 510.7, 552.3.
- nā- breathe (middle voice always). 52.2, 52.6, 78.23, 82.37, 452.35.
- nā- die. 88.9 (twice), 118.2, 198.17, 198.25 (a rhetorical form), 334.45, 380.7, 380.16, 380.17.
- nā- fan (of fire); perhaps same as nā- breathe. 90.17.
- nā- (-'w- -' instr.). Exact meaning? combined with natu- (and -atu-), seek. 48.9, 54.2, 64.23, 302.42, 390.23, 584.26, 586.11, 600.23.
- nā- (with -'w- instr.) meaning? combined with wani- cheat. 312.1.
- nā'kwā'pe- eat for. 532.41-42.
- nāg- exact meaning? with wāpi- look out of a corner of the eye. 240.19.
- nāgwi- restricted in action, quiet. 438.42.
- nāyāpi- again, a second time. 72.25.
- nā'tawi- separately. 242.16, 248.3.
- nā'sā- be cured, be alive, cure (-' instr.; -'ckaw- instr. when followed by -gwi-, which transitivizes a verb with an inanimate subject and animate object; the verbal pronouns are the ordinary one appropriate to an intransitive verb with an animate subject—in this case the logical object; a sort of passive construction is at the base of it). 46.23, 48.36, 52.9, 58.19, 82.38, 310.34, 452.24, 552.36, 562.42.
- ne- slay (-'s- instr.; when used with a reflexive pronoun, or any inanimate pronoun, even if only implied, -'tō- is used; when a possessed noun is involved, a double object construction is used with -'t-; latter is also used before -amā- combined with -gā-); when combined with na'i-, means beat; when reduplicated also frequently means beat; also when combined with ke- (-'tcī-). 46.27, 48.1, 48.25, 154.28, 178.24, 266.16, 268.2, 310.37, 326.1, 382.7, 536.1, 552.34, 560.23, 566.18, 566.19 (twice).
- ne- recognize (-naw- -n- instr.). 52.14, 118.25, 136.20 (twice), 136.35, 574.25.
- ne- pursue (-'kaw- -'k- instr.); combined with pemi-, and with an inanimate construction, strive for. 48.1, 58.40, 60.4, 130.37, 218.18, 224.9, 236.20, 398.44, 568.21.
- ne'k(i)- shove in entirely. 52.5.
- ne'kani- all (of time). 138.38, 304.23, 560.6.
- ne'kā- hand. 148.21, 200.32, 238.26.
- ne'ke- meaning? fire? 390.10, 478.20.
- ne'ke- meaning? hold? (-'w- instr.). 262.3.

- ne'ki- set (of sun); disappear, vanish out of sight. 46.30, 142.9-10, 390.13, 404.30, 410.28, 416.25, 594.29.
- ne'ku- meaning ? combined with -wä- shorten one's cries. 388.16, 476.16.
- ne'kwāpe- receive and eat. 182.7, 426.35.
- negapi- be nervous, tremble. 308.38.
- negi- melt (the final i is given solely by general considerations of Algonquian philology; the Fox examples which I have on hand all have e but in positions where i would phonetically become e; to judge from the evidence afforded by Cree, Ojibwa, and Algonkin the instrumentals -'sw- -'s-, and the middle voice (-'so- -tā-) go with this stem; perhaps also other instrumentals and copulas). 562.19.
- nego- see -nenego-; not an error. 444.20.
- neguti- one; changes to negutu- before -guni-. 550.30, 554.25.
- negwā^dtei- cultivate, hoe. 302.41.
- negwā- arm (substantival). 398.22.
- negwi- cover; combined with -āna'kw- + -at-, be cloudy. 62.29, 408.6, 410.12.
- ne'ci- alone; cf. ne's-. 172.45, 224.35, 300.6, 380.34, 436.6.
- ne'ciwanā- (always with postverbal -t- -dtei-) ruin (primary meaning); with instr. -' -tō-, ruin in general; with -'kaw-, ruin by getting a person drunk, etc., spoil one's reputation, ruin a man's wife [the corresponding inanimate -'k- is not combined with this stem]; with -'ckaw- -'ck-, ruin by tramping on it (of a horse on corn or beans which are grammatically animate), not fit (of shoes, trousers, coat which are grammatically inanimate); with -'ew- -'c-, ruin by cutting (animate object: cutting hair on man, dog, horse; inanimate object: cutting cloth); with -'sw- -'s- ruin by heat (animate object: burn by cooking [beans, corn, potatoes, meat]; inanimate object: scorching or dyeing cloth); -'w- -' ruin by a blow (grammatically animate objects such as beans on a pole, kettle, drum, buggy wheel); with -n- -n-, ruin, get out of order by taking it up (grammatically animate objects such as a watch); with -'taw- -'t-, dislike to hear; with -m- speak evilly against; with the copulas -'si- -ā-, be ruined, destroyed; combined with -nāgwi-, look ugly; the instrumentals -n- -t-, -'pw- can not be combined with this stem. 68.38, 132.4, 136.25, 302.24, 380.12, 380.13 (twice), 510.11.
- ne'ciwi- dangerous (with the copulas -'si- -ā-); stormy (of weather; with the copula -at-; the copula -at- rarely otherwise is found in combination with this stem). 60.8, 140.17, 192.13-14, 198.43, 490.12, 526.36, 562.15, 576.34.
- ne'cki- hate (-naw- -n- instr.); scold, forbid (-m- instr.). 66.8, 84.42, 92.43-94.1, 118.7, 142.31, 168.9, 296.24, 296.28, 302.26, 310.7, 320.14, 402.29, 436.34, 436.38, 550.26.
- ne'cki-spread open. 118.36-37, 136.44.
- ne^dtcā- take care of (-m- -t- instr.). 182.4, 380.9, 382.32-33, 426.41, 512.43, 532.31.
- ne^dtcā- palm of the hand (substantival). 86.26-27, 204.17, 254.41, 254.42-43, 426.21.
- ne'tō- together. 180.13.
- ne'tom- solemn. 76.30.
- ne's- alone; compare ne'ci-. 318.42, 568.44.
- ne'se'ki- grow dark; with copula -ā-. 478.9.
- ne'swāpitagi- thirty (a few verbalized numerals are in this list). 554.34.
- ne'swi- three. 560.2 (twice; with phonetic change).
- nenaw(i)- be easy on, spare, not be careful with (combined -āne-). 588.31, 588.41, 594.25, 598.6.
- nene'ki- bear in mind, think of so far as known; never combined directly with instrumental particles, except -m-. 52.37, 52.38, 60.40, 80.5, 228.12, 302.28, 312.23, 390.43, 392.1, 530.4.
- nene'ku- speak of, mention. 152.14.
- nenegi- shake, tremble. 476.19 (twice).
- nenego- flit around idly, "bum," flirt with girls; see also tanenego- and -nego-. 446.5-6, 446.26, 446.27.

- neno- hear, understand (-'taw- -'t-instr.); pay attention (combined with -'cā-); though the principles of Algonquian philology would seem to indicate nenu-, or rather nenwi-, is the true stem, yet I have not altered neno- in the face of these texts as well as others (both mine and William Jones'). 78.37, 90.6, 172.14, 296.26, 296.29.
 nenyā'ckwi- different directions. 188.33.
 nenyā'pi- nervous, crippled. 82.21, 238.3-4, 238.4-5, 240.5, 240.8.
 nenwāpi- have sight; a compound that can not be resolved into its component elements with absolute certainty. 210.22.
 nep- die; frequently combined with an element -ō'i-, which also appears in conjunction with other verbal stems, for the most part for purely rhetorical reasons; the exact rules governing the use and nonuse of this in combination with nep- are not known; ordinary participial nāpega or nāpō'ita. 50.20, 50.30, 116.15, 316.2, 316.3, 320.21, 320.35, 380.2, 396.41, 506.11, 554.10 (twice), 608.36.
 nepā-, nepā- sleep; sleep with (-w-instr.). 46.17, 48.5, 50.8, 72.37, 296.36, 308.35-36, 458.25, 508.31, 560.13.
 nepā'ci- carry a bundle on the back. 314.10.
 nepa- (-'tci-) be cool, chilled. 154.35, 200.2, 304.4, 578.33.
 nepi water; used at times as a verbal stem; combined with -'ckā- -'ekā-, used in an obscene sense. 248.5, 254.22.
 nepwā'kā-, nepwā'kā- be intelligent, smart. 300.34-35, 306.24, 416.9, 550.7.
 ne'p- (-n-instr.) have a stepfather, stepmother. 268.22 (twice), 268.25.
 nema- stand up (middle voice); hang up (of a kettle; -tō- instr.); stand up (transitive -n- -tō- instr.). 78.4, 98.30, 250.18, 250.26, 252.6, 420.38, 508.22, 510.23, 522.26, 578.18.
 -nemi- come upon (of night, day). 50.31, 94.25, 296.38.
 nīgi- divide, distribute; with -n- -n-, -w- -'- instrumentals, with the usual phonetic shifts. 162.3, 330.2, 434.28, 434.30.
 nīgāñi- ahead, in front, most important; i before other verbal stems; with the copula -'si- before which the final ĩ appears as e. 72.36, 76.26, 78.2, 392.32, 394.21, 508.8, 516.12, 518.4, 524.42, 536.17, 536.18, 576.38.
 nīgi- be born. 314.42, 314.44-45, 558.1-2.
 nī'ci- a secondary form of nī'ewi-, two, a pair. 438.28.
 nī'cki- encumber, inconvenience, be in the way; with -'si- copula, -'ckaw-instr. 64.18, 230.17, 598.33.
 nī'si- downward (-n- -n-instr.). 82.12, 98.32, 122.4, 122.34, 468.21, 468.22, 478.19.
 nīnawi- weak. 92.35, 248.11, 440.10.
 nīpen- be Indian harvest (nearly in the middle of our summer); nīpe- is a derived form. 302.40, 522.27 (twice), 564.17, 568.43.
 nīpenā- in a row, in order; -'sen- (-'se-) copula. 126.2, 126.3, 138.6 (peculiar reduplication).
 nīpenōwi- be harvest time; an extended form of nīpen-. 562.34.
 nīpi- braid; -'tō- instr. 300.9, 300.17.
 nībā- exact meaning? combined with -'ci-, sit up with the dead, hold a death wake. 398.7, 420.24.
 nīma'cka- fasten in the hair (-'w- -'i-instr.). Correct the form given p. 80, Bull. 72, B. A. E. 212.1, 212.3, 220.11, 252.15, 576.36-37.
 nīmā- motion upward. 272.32-33.
 nīmi- dance; make dance (-'i- instr.; even before the sign of the reciprocal); dance for (-'kaw- instr.); give a dance (with postverbal -'tci- and the auxiliary -gā-). 68.9, 68.10 (twice), 88.17, 88.18 (twice), 100.28-29, 110.28, 110.28-29, 110.29 (twice), 306.12, 308.15, 326.8, 384.23, 398.13, 508.38, 510.5, 512.34, 576.37, 576.38, 576.44.
 nīmī- meaning? 246.12.
 nowi- meaning? 132.10, 220.30.
 -nowi- kill. 58.2.
 nowī- motion out. 60.5, 76.6-7, 114.42, 202.36 (haplology), 318.15, 386.22, 518.24.

- nō- hear (-taw- -t- instr.; auxiliary -gā-). 118.12, 130.34, 184.32, 326.4, 384.36, 512.21.
- nō- smoke, fumigate (-'sw- -'s- instr.). 90.15 (twice), 258.31, 518.19 (twice).
- nō- carry on the back (-m- -t- instr.); the passive idiomatically means ride horseback; and the active, horse; -ō- is derived from this. 114.29, 180.3, 382.12, 382.19.
- nō- suckle (transitive); the analysis is not clear; with the stem nō- we have a verb with an animate obj. with t as instrumental particle which requires an inan. object; if we assume the stem to be nōt- we have a transitive verb with no instr. particle; the cognate languages and Fox itself show a stem nō- "suckle" [trans.] is old Algonquian; see Jones, Fox Texts 68.18, 104.8, 104.9, 106.11, 106.12, 106.14, 108.9, 108.18, 108.23, 196.13; how this nō- is related to nōn- "suckle" [intrans.] is unknown; the same difficulty occurs in cognate languages, which shows we probably have to deal with a proto-Algonquian affair. 46.16, 46.25, 48.4, 318.36.
- nō- say farewell to (-'ekaw- instr.). 608.5.
- nō- by observation; probably stands for -naw-; as ke'ki- precedes, some connection with ke'kinawā- and ke'kinawāpi- (both of which see) must be assumed. 94.37, 114.8, 114.9, 128.32, 202.19.
- nō'ka- do something, perform a ceremony, do for (-taw- -t- instr.; used also before the sign of the reciprocal). 68.35, 182.31, 306.32-33, 534.8, 594.9.
- nō'katawā- have wings; a rare, holy stem. 466.12.
- nō'ke- shoot (naw- instr.). 382.30.
- nō'ki- soft, weak, fresh (idiomatically of earth). 88.9, 144.16 (twice), 144.21, 204.43, 254.42.
- nō'kī- easily kill (-' -tō- instr.). 382.30, 560.35.
- nō'cā- give birth to; in Shawnee the exact phonetic equivalent is used only of animals, not human beings. 46.8, 46.10, 316.2, 316.22, 408.14-15, 604.5.
- nō'ckā- exact meaning? combined with -'sā- -'sā-, sift through; idiomatically (in the same combination), perish (of the soul). 468.10.
- nō'ckwā- lick; -'t- instr.; not used with -'taw-. 202.40.
- nōt- wind (-en- copula). 90.18, 120.4.
- nōt- previous. 304.37.
- nōtā-, -nōtā- meaning? Combined with wa^dtcā- (q. v.), give a feast. 162.33, 176.26, 176.29.
- nōta before, unseasonably; related in some way to nōt-, previous. 74.19.
- nōte'ku- precise meaning? with the instrumental -'taw-, fail to hear; combined with ā'pa'wā-, ā'pa'wā-, dream, dream incompletely. 192.1, 512.6, 590.13.
- nōn- suckle, intrans.; see nō- suckle (trans.). 46.16, 204.11, 318.41.
- nōno- fan; middle voice. 210.38, 210.40.
- nu- (-taw- -t- instr.) reach, attain; sometimes, in behalf of. 62.13, 82.24, 116.28, 178.1, 308.41, 310.14, 326.25, 394.19, 556.6.
- nyānanwi- five; included as it occurs as a practically initial stem; logically numerals in Fox are stems; a few are included in this list as a matter of convenience. 550.34.
- pa- run from; -' -instr.; related in some way to pa'o-. 332.9.
- pa'o- run; with -n- instr. and -'gwi- passive, ride horseback; when inanimate employs the copula -tā- (of a train, etc.). 46.31, 58.41, 382.22, 382.23, 454.24, 568.12.
- pā'wā'i- hold a powwow. 432.23.
- pā'ki- uncover, open (-n- -n- instr.; with inanimate copula -'sen-). 134.2, 172.33, 172.34, 172.35, 206.11, 390.1, 518.11.
- pā'kinawī- uncover one's self; obviously a compound in origin; see pā'ki- and peninawī- take off clothing. 582.32.
- pāga'atowā- play lacrosse, baseball. 384.16, 384.18, 428.2.
- pā'ckāw- crack from dryness. 436.31.
- pā'tā- wound, wound fatally (-ā'so- passive contracted with the stem; see under -te'kā-). 566.3.

- pā'sigā- split, crack. 194.5.
 pānā^dtcī- walk down a hill. 46.29.
 pāne'ckapi- straddle; -' instr. with inan. obj. 382.11-12.
 pānī- be a widow, widower released from death ceremonies; -' instr. 324.35, 430.28, 446.9 (twice), 604.7.
 pāpagi- stumble; true stem pagi-. 70.5, 72.12, 74.4, 76.4, 78.6, 472.11, 510.36.
 pā'pīwi- spread on (-n- -n- instr.). 508.25.
 pāmi- indefinite motion (reduplicated papāmi). 386.23, 466.28, 474.1 (twice), 578.29.
 -pa- derived from -pan-. 524.40.
 pa'kā- dedicate; combined with -ā'ku-. 510.19, 524.39.
 pa'ki- separate; with -'cw- (?) -'c- instr. 318.27, 318.29, 318.33.
 pa'ki- dismiss, permit (-m- instr.); be set free, become loose (-'ckā- -'ckā- auxiliary); combined with -wā-, come to a decision. 438.41, 442.34-35, 442.39, 472.25, 474.20, 552.11-12, 560.25.
 pa'ki- (-m- instr.) assign, dedicate. 278.21, 278.22, 278.23, 524.20, 524.21, 524.23 (twice), 524.26.
 pa'kīgwa- smoky; -'tā- copula. 220.1.
 pa'ku- [probably pa'kwi-] pull out; -n- instr. with inan. object; not used with -n- and an animate object. 52.6.
 pa'kwā- break off (to judge from the evidence of Cree and Ojibwa several instrumentals go with this stem, but in Fox I can thus far only substantiate -'c-, -n- -n-). 572.1.
 -pa'kwā- side (of a building). 318.17, 318.19.
 pagā- put in a kettle and boil (-'tō- instr. for inan. object); combined with -'ci- (-m- instr.), boil (of meat). 392.16, 410.44, 522.28, 588.22, 592.42.
 pagāpi- braid; compound in origin; -n- instr. but i is retained. 564.17.
 paga- strike, hit (-m- -t- instr.); tell war stories, valorous deeds (idiomatically); club to death (always reduplicated, pāpaga-). 118.9, 318.18, 320.24, 380.8, 382.14, 426.38, 520.38, 574.32.
 paganā- shriek, wail; middle voice. 200.4, 200.19, 200.43, 202.34.
 pagami- arrive. 150.5, 312.45, 314.11, 388.39, 388.41, 400.37, 508.24, 600.37.
 pagi- throw away (-n- -t- instr.); idiomatically, release some one by holding an adoption feast, hold an adoption feast, stumble; combined with -'se-, release, throw away, replace, permit, dedicate; combined with -'cin-, fall down, alight (of birds, etc.); preceded by wā^dtcī- (see u-) and combined with -'ci-, where the sun goes down, west. 72.42, 74.4, 194.33, 254.36, 258.20, 306.44, 318.44, 322.39, 328.15, 332.20, 384.1 (twice), 384.6, 388.15, 394.38, 398.45, 468.8, 476.8, 506.21, 508.44, 510.36, 560.26, 586.6.
 pagi'ci- depressed (mentally).
 pagi'sāne- give up, abandon, resign (-m- -t- instr.); a compound of pagi- (q. v.) and -āne- (q. v.); the medial -'s- is at present obscure; Cree has an exact phonetic equivalent (pa'kitēyi- with -m- -'t- instrumental); if -e ā- contracts to -ā- in proto-Algonquian under certain conditions, pagi'sāne- may be for *pagi'se-āne- (or something similar); see -'se-. 556.1.
 pagō'ci in advance. 204.24, 302.29, 316.32, 380.28, 558.10-11.
 pa'ci- (with -t-, -^dtcī-) dishonest; combined with -wā- sound, lie. 62.34, 74.38, 306.28-29.
 pa'ci- even, almost; this stem can be substantiated as shown by the change to ā in participials; but a form pā'ci is also well authenticated. 58.18, 150.22, 150.23.
 pa'ck- separate, branch out; with the copula -at-. 82.14.
 -pa'tci- display; combines with few stems; -'tō- instr. 514.14.
 pa'tā- light one's pipe (postverbal -'tci- and auxiliary -gā-); a holy stem. 514.7.
 pa'tā'pwā-, pa'tā'pwā- puff (tobacco), light and smoke (tobacco); obviously connected with pa'tā-, q. v. 392.33, 432.11.
 pa'segwī rise to one's feet (with postverbal -t- -^dtcī-). 46.21, 48.3, 82.20, 382.26, 390.9, 474.2.
 pa'si- exact meaning?; with -tā-, hot. 254.38.

- pan- lose, miss (-n- -n- instr.); fail to hear (-'taw- -'t- instr.); miss stepping upon (-'ckaw- -'ck- instr.). 52.1, 240.40, 298.31, 326.11, 380.23, 386.1, 390.15, 508.5, 562.35.
- pan- sort, kind; a rhetorical form is -panō'i-; my grammatical notes fully establish -pan- as a stem. 124.13, 306.7, 484.34, 484.38.
- panā- destroy, break (secondarily); with postverbal -t- -^dtei- with instrumental -' - -tō-; employs copulas -'si- -ā-. Owing to phonetic changes the compound panāte'si- represents pan-āte'si (lose one's life, be unconscious) and panā-te'si; in some cases it is very doubtful which panāte'si- is meant; if -ā ā- becomes -ā-, then we need assume but one panāte'si-, but mātā- (q. v.) is unfavorable to this. 198.11, 392.21, 400.29 (haplology), 476.27, 552.20.
- pane'si- go to war (-'tō- instr.).
- panī- weave. 302.18, 302.19, 302.20.
- papiwi- fine, small, tiny; the participial with pā- (change) guarantees the form; but pāpī- would be the normal reduplication, and seems to occur a few times, possibly merely rhetorically. 76.22, 142.25, 280.21-22, 280.24, 300.4, 308.11, 572.14, 596.33.
- pāgwi- dry. 142.35, 142.40, 252.24.
- pāwi- lightly (metaphorically); combined with -āne-, think lightly of, give up. 326.18, 554.39, 560.22.
- pe- accidentally (with postverbal -'t- -'tei-); used with various instrumental particles. 252.40, 302.5, 436.30, 550.10.
- pe'kā- branch out from a common base. 270.36.
- pe'ki- be a new people ? 460.6
- pe'kī- different, alien; cf. pe'kīni-. 162.34, 274.24, 274.37.
- pe'kīni- alien, strange, different. 90.11, 90.13, 114.13, 124.31, 302.35, 304.45, 382.41, 530.22, 574.22.
- pe'ku- be night (with the inanimate copula -tā-). 296.38, 312.44, 388.32, 508.27-28, 560.10.
- pe'kutā- be dark; with the inanimate copula -ā-; the stem is really a com-
- pound of pe'ku- and -tā-, but it is fossilized. 200.26.
- pe'kwi- clustered. 48.15, 158.42 (twice), 160.26, 534.33, 536.14, 536.15, 582.24.
- pege'cawa- smoke, fumigate (-tō- instr.). 252.3, 252.7.
- pege'cā- be smoky.
- pegi- in pieces; related to pegi'ki- in some way. 188.8.
- pegi'ki- in pieces (with the instrumentals -'cw- -'c- [?], -n- [inanimate objects only], -' [with -ā'so- passive only, meaning to make change of a dollar]; with the copulas -'si- -ā-; also with -'ckā-, -'ckā-; can be combined with -'sen- [q. v.] but not with the corresponding animate -'cin- [q. v.]; see pegi-).
- pegi'cki- bothersome, tiresome (with the copulas -'si- [?] -ā-); quarrel with (-'kaw- instr.); hurt one's feelings (with -nawā-). 178.8, 194.8, 320.17, 448.15, 578.3.
- pegi'tan- have a nosebleed; evidently a fossilized compound; cf. -'tan- flow?
- pegi'ta- is a subsidiary form; cf. -'ta-. 240.23, 240.24, 242.8.
- pegowī- dusty. 204.15-16, 204.16.
- pe'cig- nice, cunning, cute. 64.13.
- pe'cigwi- upright (literally and metaphorically); uses copulas -'si- -ā-; so far as known does not combine directly with instrumental particles. 70.28, 86.10, 304.32, 318.4, 382.4, 396.43, 512.7, 554.26.
- pe'cī- flay (-n- instr.). 462.16.
- pe'cki- sour.
- pe'ckunā- burn. 206.14.
- pe'ckwa- tan (?). 596.7.
- pe^dtei- impede, hinder (-' instr.); forbid (-m- instr.). 178.3, 568.16.
- pe'tawa- kindle a fire for some one; a modification of pe'tawā- kindle a fire (intrans.): cf. under pīti-; with -n- instr. 462.13, 466.1, 478.24.
- pe'tawā- kindle a fire. 204.28, 306.2, 578.33.
- pe'ta'sagi- go wrong, have trouble; with the auxiliary -gen- and its derivatives. 58.8, 68.4, 156.19, 270.15.

- pe's(e)- listen, listen to (-taw- -t- instr.). 70.20, 72.38, 92.30, 304.36, 308.8, 312.8, 324.16, 396.33, 556.2.
- pe'se- wear, put on (-'k- instr.; Jones pī'se-). 168.26, 224.4, 428.39-40, 436.17, 478.32, 580.41.
- pena'ā- comb. 64.10.
- pena'ā'kwā-, pena'ā'kwā- comb the hair; with -w- instr. when transitive; obviously a compound in origin; see pena'ā- and -'kwā-; note, however, that the terminal ā, ā does not behave as the final ā of -'kwā-. 330.3, 330.8, 332.26.
- penāwi- be summer. 424.25, 424.34, 550.24.
- penagi- peel (-n- -'c- instrumentals with inanimate objects; the form penagi- is restored conjecturally but with certainty; penage- has to appear before these instrumentals owing to phonetic law. 556.17.
- pene'ck(i)- (with -n- [rarely] -n- instr.) rip out, untie. 302.5, 328.42.
- peninawi- take off clothing; obviously a compound in origin; see pā'kinawī-. 202.13, 332.27, 508.29, 508.30.
- peno- go home, depart, "go some" in the slang sense, go at high speed; with -'c- instr., dismiss, release. 46.30, 48.15, 52.40, 332.24, 384.3, 388.8, 396.8, 412.11, 562.25.
- penō^dtei- far off (with the copula -ā-); a form penōt- is unknown to me. 576.6, 576.19.
- pepe'ckwi- peel. 576.40-41.
- pepō- be winter. 300.16, 304.4, 314.39, 380.3, 444.14, 506.12, 506.33, 550.32, 556.22.
- pepōnwā- be so many winters (i. e. years) old; related in some way to pepō-. 296.2, 296.12, 408.14, 550.2.
- pe'pi- (probably; perhaps pe'pe-) cut, peck; -'cw- instr.; not used with -'c-. 306.39, 306.40.
- pemi- along, during, begin; with the instrumentals -'kaw- -'k- -n- -n- [meaning take care of]; the evidence of Cree, Ojibwa, and Algonkin indicates that postverbal -t- -^dtei- go with pemi-; -^dtei- goes rarely with pemi- in Fox. 46.20 (twice), 46.30, 48.1, 48.17, 58.16, 58.20, 160.1, 160.27, 168.3, 296.22-23, 298.30, 298.31, 308.19, 382.3, 382.26, 384.13, 386.9, 406.15, 434.21, 466.10, 506.38, 510.4, 550.20, 554.11, 554.29.
- pemw- shoot, shoot at (employs no instrumental with an animate object; -t- with an inanimate object; similarly Cree, and possibly both Ojibwa and Algonkin; pīpemw- when reduplicated). 62.24, 382.27, 562.3, 564.27, 566.6, 574.16, 574.29.
- pi- taste. 124.12, 124.15, 524.26.
- pi- sit; not certain whether some cases belong here or are contractions of api-; originally probably an extended form of a contraction of api-. 200.24, 436.26, 436.27, 508.43, 550.1, 582.27, 600.9.
- pi- tie (-n- -tō- instr.); not a true stem but due to contraction; see -api- tie.
- pī'i- a rhetorical form of -pi-, sit. 552.2.
- pīgā- rib. 172.17, 562.35.
- pīgāwi- very. 172.43.
- pīgi- turbid. 54.12, 54.26, 54.40, 60.3.
- pīgi- play cards. 384.14.
- pīgi'ck- be discouraged. 178.6.
- pīgw- brush, thicket; -ā- copula. 302.39.
- pī'ci- renew; with -'tō- instr. 210.28.
- pī'ck- be tired of (combined with -āne-). 146.23-24, 174.2.
- pī'cki- soft; perhaps pī'ck- belongs here. 246.9.
- pīti- entrance, enter (-gā- auxiliary; when inanimate -migat- combines with -gā-); visit (-gaw- instr.); combined with obscure -ga-, bring inside, initiate (-n- -tō- instr.; similarly Ojibwa and Algonkin; -n- [e] before -tī-); bury (-'w- instr.; retained before -tī-); a doublet pī^dtei- occurs under unknown conditions; it can not be explained as being due to a fusion with a following i of another stem; Cree, Ojibwa, and Algonkin have corresponding doublets, and all seem to agree with Fox in usage. 48.18, 50.24, 68.43, 76.27, 132.18, 178.19 (twice), 200.32 (twice), 218.18, 320.27, 326.28, 328.34, 330.37, 388.25, 390.11, 394.23, 394.43, 426.10, 454.26, 514.29, 558.7, 594.20.
- pī'tawi- extra, additional. 154.40.

- pi'tō- there is a tier (with inanimate copula -gen- and its derivatives). 464.21-22.
- pi'sā- fine, consisting of minute particles; -ā- copula; cf. pi'sī-. 256.2.
- pi'sī- fine, tiny; cf. pi'sā-. 228.2-3, 230.7.
- pine'ci- attack; "start something" (slang sense). 476.25-26, 574.31, 574.40.
- pini- clean, fresh. 132.1, 146.22, 174.26, 194.25, 244.31.
- pinō'sōwi- healthy. 174.43.
- piwā- feather. 196.40.
- pō- into; with postverbal -t- -^dtei-. 260.23, 260.24, 260.25, 260.28 (twice).
- pō'ki- pierce. 314.39, 392.21, 398.10, 398.42, 398.44, 520.39, 558.7.
- pō'kwi- break. 512.20, 562.35.
- pō^dtā'ā- it is the rear, back part of a wickiup; be beside the door. 386.10, 472.35.
- pōtā'kwā- place in kettles to boil. 106.2, 248.25, 252.8, 488.15, 566.35.
- pōte- exact meaning ? combined with -tunā-, kiss (true stem probably pō- with postverbal -t- -^dtei-). 462.14, 464.24 (twice), 466.32.
- pō'si- very much. 66.13, 122.14, 332.11, 420.32, 586.7.
- pō'sōtāwi- exceedingly, too much; compound of preceding. 390.7, 390.43, 424.13, 478.11.
- pōni- cessation; with various instrumentals (-m-, -'kaw- -'k-, -'i- -'tō-, -'cw- -'c-, -'sw- -'s-, -gaw-). 46.35, 48.33, 58.32, 60.13-14, 84.22, 298.6, 298.7, 298.20, 304.1, 386.15, 402.38, 410.26, 456.37, 506.36, 532.18, 550.24, 604.36.
- pōni- camp. 46.12, 58.10, 150.15, 398.20, 574.11.
- pugō- float. 242.44.
- pyā-, pyā- motion hitherward; -migat- as auxiliary when inan. subject; with postverbal -t- -^dtei-; -n- -tō- instr. before which the postverbal extension is not allowed, though it is used before -n- with a double-object construction; combined with pi'ci-, formerly; similarly when combined with i'cawi-. 46.28, 48.18, 48.28, 48.32, 54.7, 56.36, 60.9, 62.3, 62.9, 62.26, 72.11, 78.1, 82.30, 88.39, 116.6, 120.3, 120.4, 132.19, 296.37, 300.1, 302.16, 304.5, 326.25, 380.11, 382.4, 382.21, 386.9, 390.18, 394.2, 408.6, 506.3, 508.11, 518.23, 524.31, 536.20, 556.34, 560.10.
- pyā- essence, quality, condition, water (idiomatically). 82.15, 140.1, 140.23, 142.34, 314.39, 576.40.
- pyā- draw (-'w- [?] -'i- instr.); combined with Ane- and -igā-, write; combined with Ane- and the instr. -gaw-, write to (but with i, anepyā-'igaw-); rarely with Ane- and -'i- (inanimate); doubtless originally the same as -pyā- essence, etc. 54.35, 54.36 (twice), 54.37, 54.40, 54.41, 54.42, 520.5.
- pyāta'ci- bring back game; a fossilized compound; see -ta'ci-. 560.42, 572.40.
- pyā'sāpa- catch sight of; a compound in origin; Ojibwa evidently has an exact phonetic equivalent; see -āpa-. 574.24.
- pyāmi'ckw- twisted. 316.6.
- pwāwi- originally a verbal stem; in Fox practically it has become a modal negation. 46.10, 46.13, 46.27, 52.37, 66.3.
- pwi- wait for (-'i- instr.); cf. apwi-. 302.41, 398.30.
- 'pu- eat with; preceded by wi- with, making wi'pu-; with the instrumental -m-; obviously identical with the instrumental -'pw-; listed here as a stem, because wi- with combines rarely with other instrumentals. 52.23, 52.24, 52.25, 58.12.
- mawi- go to do something; -taw- instr. 50.17, 58.24, 62.23, 296.25, 382.19, 388.7, 454.29, 534.15, 566.32, 578.20.
- mawi- wail over, lament over (-m- -t- instr.). 76.35, 76.36, 76.37, 206.37, 390.43.
- mā- move (postverbal -t- -^dtei-); with the instrumentals -'i- -'tō- (?), -n- -n- (?). 126.39, 158.40, 198.28, 236.33, 316.14, 402.4, 452.32, 474.29, 566.9.
- māgi- big; apparently always reduplicated, thus, mamāgi-; obviously related to magi- big. 184.13, 194.39.
- mā^dtei- run.
- mātā- join; -ā- copula. 54.12, 56.3.

- māto-** worship, pray, beseech (-m- -t- instr.; middle voice when intransitive); always reduplicated, thus, **mamāto-**. 66.41, 70.31, 72.18, 72.19, 72.30, 72.38, 318.10, 328.34-35, 388.12, 508.43, 562.37.
- mānā** many (the inanimate combines with an apparent auxiliary -t- which is probably a contraction of -At-; in iteratives the terminal ā combines with -en-, making -en-); have many (-' -tō- instr.). 46.19,* 46.28, 52.12, 56.21, 82.27, 296.7, 296.24, 384.8, 398.37, 562.16, 562.26, 570.27.
- mānwi-** many; related in some way to **mānā-**. 154.34, 296.9, 304.43, 328.32, 408.14.
- māme-** cut off a scalp (-'c- instr.; the true stem is certainly **māmi-** as shown by the general principles of Algonquian philology). 574.20.
- māmī'kō'i-** to play a game which resembles "tag." 298.11.
- māwā-** a village exists (with -'sen- as auxiliary); be villagers (with -gā- as auxiliary); have a village (with -'se-, and -tō- for instrumental). 518.24, 574.13, 574.29, 576.30, 578.8.
- māwA-** gather (postverbal -t- -tci-); in Fox almost invariably used, though the corresponding stem in both Cree and Ojibwa often occurs without the corresponding postverbal extensions; -mo- middle in Fox when intransitive; when transitive the instrumentals -n- -n-, -m- and perhaps others are used. 54.38, 86.4, 122.21, 396.36, 430.40, 458.39, 464.2.
- mā'katāwī-** be black, fast (secondarily; with the instrumental -n-, be made to fast); -ā- copula. 48.10, 66.15, 116.13 (twice), 118.34, 118.40, 296.29, 296.34, 304.43, 380.3, 380.15, 506.13, 550.2, 550.24, 554.23, 556.15 (twice).
- mā'ki-** be lacking, be without, be devoid of; with -'cw- -'c- (?) instr.
- mā'kwā-** (always with postverbal -t- -tci-) quiet, moral (-'si- copula). 58.21, 94.33, 170.7, 234.5, 300.40, 394.1, 558.19-20.
- magat-** an inanimate copula. 410.38, 442.1-2, 442.5.
- magi-** big, large, broad; see **māgi-**. 54.21, 124.17, 142.18, 314.10, 386.16, 506.7, 558.7, 570.17.
- magwi-** swell.
- ma^dtci-** challenge, not to be afraid of, have the "nerve" to (-naw- -n- instr.). 242.22, 306.11, 324.43, 388.22.
- matā'kwi-** unaided. 196.39-40.
- matāgwi-** jovial; combined with -āne-, enjoy. 48.41, 78.43, 168.31, 296.21-22, 298.11, 450.6-7, 580.4-5.
- matāni-** have a good time. 414.19.
- matA-** overtake (-n- instr.). 130.37, 398.46, 400.2, 474.21, 568.20.
- matagwi-** cover (-'w- -' instr.). 48.4, 118.41, 130.12, 172.37, 230.33, 304.8, 304.13, 410.18, 534.16, 534.18, 582.27, 584.32, 586.16.
- matōte'cā-** take a sweat bath. 198.27, 454.27, 454.28 (twice).
- matunwāwi-** foolish. 266.5.
- ma'sā-** (with postverbal -t-, -tci-) barely, with difficulty. 308.40.
- ma'sāni-** prickly. 228.28, 230.27.
- ma'sagō-** suspicious; with postverbal -t-, -tci-. 198.1.
- manā-** rich, choicest (with postverbal -t-, -'si-); the combination **manā-tāpyāgi-** means the choicest, finest bit; the combination is sacrosanct; the ordinary word is **wāwenāpyāgi-**; the sacrosanct word refers symbolically to the leaders of the foe, not an ordinary foeman. 452.37, 514.10, 532.28.
- mane'sā-** go after wood; a denominative verbal stem. 300.6, 602.31.
- mane'senōwi-** war; be anxious to be killed; reduplicated thus, **māne-māne-**. 380.7, 380.16, 380.17, 514.12.
- mani-** deprive of (-' -'tō- [?] instr.); instr. used before the sign of the reciprocal. 154.38-39, 154.39, 400.8, 424.29, 424.33.
- mawage-** hole (?). 194.5.
- mā'ce-** touch; with the instrumentals -'kaw- -'k-, -n- -n- (hand). 240.41, 256.40, 306.4, 314.43, 416.38.
- mā'eki-** disturb. 84.37.
- mānaw-** space, room; -ā- copula. 472.34.
- mānawā-** love, try to love. 312.4.

- māne'ci- ashamed, shameful, bashful; with the copulas -gä- and -ā-; with the instrumentals -m- and -t- (before which last i apparently appears as ī). 88.25, 88.26 (twice), 88.27 (twice), 162.9, 166.23-24, 166.26, 166.31, 166.34, 166.35, 306.11, 306.16, 312.44-45, 380.35, 514.11, 578.25.
- māme'sa- (with postverbal -t- -tci-) sensual; -'si- copula; a fossilized reduplicated stem. 326.30.
- māmetā^dtcā'i- be a joyous time (inanimate construction), have a joyous time (animate construction); evidently reduplicated and in some way related to metā- (with postverbal -t-), take pleasure in (combined with -āne- and usually in an obscene sense). 578.3-4.
- māmena- vomit; -t- instr. 198.43.
- me- find (-'kaw- -'k- instr.). 48.20, 204.39, 302.42, 320.29, 412.2, 506.34, 584.29.
- me- plain, bare, open (always with postverbal -'t- -'tci-); combined with -āne-, know perfectly; with the instrumental particles -n- -n-. 134.31, 136.6, 136.40, 158.3, 200.24, 224.5, 256.37, 382.39, 398.25, 562.16.
- me'kawi- stumble. 122.16-17, 138.32.
- me'kwi- recollect (combined with -āne-, -itā- almost invariably). 122.3, 150.12, 160.21, 300.35, 320.37, 396.37, 508.8, 532.40, 534.4, 558.40.
- megwe- be advanced in work (combined with tanego-). 122.28.
- me'ca'kwā- cut off scalps (-'c- instr.); so the phonetic text and the syllabic text correspondingly; yet it is likely an error; cf. mī'ce'kwaiyi scalp. 602.4.
- me'ci- large; more polite than magi-. 46.38, 296.8.
- me'ci- catch, seize (-n- instr.; also -', but apparently of disease only); rarely with the copula -'si-. 176.25, 198.22, 198.23, 322.37, 582.23, 604.17.
- me'cki- spread out (of objects); open (of the hands, mouth); when combined with -'cin- and -'sen- usually has obscene meanings. 86.26, 160.21, 188.20, 238.10, 242.20-21.
- me'cki- ruin, be careless with, be evil, make trouble for; apparently always reduplicated thus, memyā'cki-; with the copula -ā-; with the instrumental -'k-; rarely with -'-. 248.21, 248.24, 260.14, 262.34, 314.33, 332.33, 408.32.
- me'ckwi- red; with the copulas -'si- -ā-. 50.40 (twice), 54.36, 198.33, 398.22, 508.40, 576.41, 578.13.
- me'ckwigi- be discouraged; combined with -itā-. 414.10.
- me'cw- wound by shooting; from the evidence of Kickapoo, which is extremely closely related to Fox, it would seem as if in Fox no instrumental were used with an animate object, and as if -t- were used with an inanimate object; cf. pemw-shoot, shoot at; see Jones and Michelson, Vol. IX, Publ. Amer. Ethnol. Soc., 116.3; but the evidence of the more remotely related Cree indicates that the stem originally was me- and that the instrumentals -'cw- -'c- originally went with this stem; see Lacombe, Dictionnaire de la Langue Crise, p. 461, under miswew; the available evidence of Ojibwa and Algonkin is not decisive. 564.28, 564.29, 564.30, 586.5.
- me^dtcid^dtci- send a message by (-m- instr.). 60.28, 392.35, 410.11, 466.37.
- me^dtcimi- dislike (combined with -āne-); as shown by the evidence of Cree, Ojibwa, and Algonkin this is a specialized meaning. 48.3, 192.45, 192.46, 298.25-26.
- me^dtcimi- slaughter (-'i- instr.). 62.20.
- me^dtcimīna'kyā- commit murder; obviously a compound of me^dtcimi- and -'kyā-; the medial portion is obscure. 240.22, 240.25-26.
- me^dtcimowi- permanently. 192.42.
- metā- enjoyable (with postverbal -t-, -tci-; like to hear (with -'taw- -'t- [?] instr.); when combined with -āne- usually has an evil meaning. 310.23, 416.1.
- metāpāne- not have enough of, be dissatisfied with; a compound in origin as shown by several Algonquian languages as well as Fox tāpāne- (from tāpi- and -āne-); but the exact manner of composition which involves hapology is not clear. 580.10.

- me's- exact meaning ? combined with -āne-, derive benefit from. 158.12-13, 158.14, 308.17, 470.4, 554.38.
- me's- all, totality. 380.25, 394.19.
- mena- drink; used only with -'i- instr., and so means make to drink; related to meno- drink. 52.7, 52.11, 52.12, 162.23, 258.18, 318.15 (twice), 414.33, 604.3.
- menawā- like (not used with inanimate object; -n- instr.). 448.35, 448.35-36, 452.1, 522.5.
- menā- smell; with -m- -t- instr. when transitive; when intransitive with -gu'si- and -gwat- for the animate and inanimate, respectively; a kind of passive construction. 148.19, 152.33, 198.43.
- menāni- strange; combined with awi- have an unusual experience. 122.2, 404.13, 586.9.
- mene- sew on, stake out (?-tō- instr.). 576.15-16, 596.6.
- mene'tāmi- first; not the same as mene'tāmi- though obviously related to it. 512.10, 516.12, 518.33-34, 520.1.
- mene'tāmi- first; see mene'tāmi-. 394.19, 396.45, 404.41, 512.3.
- meno- drink. 156.36-37, 160.3, 160.12-13, 336.5, 412.38.
- menō'kamī- be spring. 252.13, 298.2, 322.3-4, 522.19, 554.15, 560.7.
- menwi- pleasantly, properly; with the instrumentals -'kaw- -'k-, -gaw-, -'ckaw- -'ck-, -'cw- -'c-, -'taw- -'t-, -'tō-, -'sw- -'s-, -n- (of scissors) -n-, -m-; -gen- as inanimate auxiliary; combined with -āne-, love. 46.11, 50.4, 52.10, 52.33, 56.11, 56.26, 60.3, 62.32, 64.37, 72.35, 124.17, 300.29, 314.26 (twice), 380.29, 394.26, 408.23, 510.16, 512.38, 532.18, 550.6, 554.11, 554.25, 584.15.
- me'po'cā- inherit (a disease, etc.). 316.4.
- me'pō- snow (verb). 576.19.
- miga- a subsidiary form of -migat-. 178.24, 178.25, 392.29, 396.23, 428.17, 452.36, 526.33, 528.1, 536.18, 568.22.
- migat- an inanimate copula. 88.39, 126.1, 146.4, 382.38, 396.44, 398.6, 558.7.
- migi- meaning ? 156.18, 236.41, 278.39.
- mī- give (-n- instr.; used also before -ti- of the reciprocal). 50.41, 54.17, 56.38, 58.28, 64.6, 94.4, 306.19, 308.29 (twice), 384.30, 400.8, 410.42, 452.19, 510.11, 552.10.
- mī'ke- be busy with (primary meaning), flirt with, court (secondary meaning); the evidence contained in Jones's grammatical sketch and his texts, as well as these, establishes mī'ke- as the true form of the stem; see his Fox Texts at 44.21, 46.5, 142.6, 144.2; with -m- -t- instr.; postverbal -^dtei-; see mī'keme-'kwāwā-. 68.13, 208.3, 306.10, 308.43, 326.10, 440.5, 452.4 (twice).
- mī'keme'kwāwā- woo; a compound in origin (see mī'ke- and -'kwāwā-); even though such a composition makes the instrumental particle occur in a position that is quite contrary to the ordinary canons of Algonquian philology, nevertheless both Cree and Ojibwa have exact equivalents, and Cree has a few examples where the precise phonetic equivalent of -'kwāwā- occurs in compounds with an instrumental particle preceding it. 440.2, 446.34, 446.35-36, 446.40, 448.5, 586.37.
- mī'ke^dtcāwi- work; a compound in origin; see mī'ke- and -āwi-. 304.40, 310.42-43, 312.2, 398.10-11, 428.29-30, 558.23.
- mī'ke^dtei- doctor (-'i- instr.). 50.34, 50.36, 452.18, 554.35.
- mī'kwi- recollect, be mindful, dote on; not an error for me'kwi-, which apparently has nearly the same meaning. 182.28.
- mīgā- fight; -n- instr. 48.40, 62.18, 154.33, 422.8, 564.41.
- migi- give, hand. 68.15.
- mīgwā- (always reduplicate [māmīgwā-] and in the middle voice) do one's best. 154.32-33, 556.14, 606.37.
- mī'cā- (always with postverbal -^dtei-) fine, handsome (of garments; with the copula -'si-); glad, proud (combined with -āne- q. v.). 48.20, 48.33, 62.31, 256.36, 298.16, 314.2, 394.7, 404.5, 514.14, 562.24.

- mī'ckawi- be powerful (copulas -'si-
-ā-); usually in a mystical sense.
54.21, 66.44, 158.2, 212.20, 442.1,
520.38, 588.2.
- mī'dtei- eat; when transitive employs no
instrumentals and the object must be
inanimate; the ordinary intransitive
verbal pronouns are used. 48.13,
52.18, 56.6, 88.33, 304.27, 314.37,
390.23, 524.31, 572.39.
- mīnawi- be attentive, diligent, realize;
-'si- copula. 52.38, 54.31 (twice),
88.3, 96.13, 226.14, 308.32, 324.16,
390.42, 510.44, 576.8.
- mīwi- motion away; remove (-n-
instr.); shove off (-'ckaw- -'ck- instr.);
the combination pwāwimīwe'kwā-
'taw- means literally, not cast one's
head at (-'kwā- head; -'taw- an in-
strumental particle requiring an ani-
mate object); actually, pay attention
to, not refuse (sacrosanct in these
meanings; not in ordinary use).
86.21, 198.40, 308.39, 322.17-18,
418.13, 478.35, 514.2, 536.24.
- mō'ka- come up; combined with wā'dtei
(see u-); refers to the sun and means
east; derived from mō'ki- with vocalic
harmony. 508.21, 508.43, 514.37.
- mō'ki- rush upon (-'taw- instr.); origi-
nal meaning probably motion out-
ward. 118.9, 142.10, 238.13 (with
-n- -n- instr., a rare combination,
ī appearing as e). 564.24.
- mō'ci- have a vision; -'tō- instr.; com-
bined with -itā- be suspicious. 114.32,
116.42, 386.31, 404.3.
- mō'eki- full, crowded, high (of water).
60.3, 138.15, 248.27, 248.28.
- mōni- pluck (of feathers). 144.6.
- mai'yā- meet (-ckaw- -'ck- instr.).
88.10, 192.13, 192.15-16, 380.32,
392.27, 418.31, 466.2, 524.36, 532.33,
588.34.
- mai'yāwi- first, leading, ahead, lead a
war party (-'so- middle); direct, con-
trol (-m- instr.). 114.29, 316.5,
420.27, 420.37, 426.25, 432.9 (twice),
464.20, 524.39, 602.21.
- mai'yāwu'sā-, mai'yāwu'sā- be the leader
of a war party; undoubtedly a com-
pound in origin: see mai'yāwi; but
the second element can not be the
same as -u'sā- "walk," for the final
ā does not behave as those of other
stems in ā in-so-far as it appears as
ā before the suffix -ni-, whereas stems
in ā regularly retain ā before this
suffix; on the other hand the ā of
mai'yāwu'sā- does not behave as the
terminal ā, ā of stems in ā, ā except
before the suffix -ni-; in short,
mai'yāwu'sā- does not precisely agree
with the regular stems in ā or ā, ā;
so I have given the stem as mai'yāwu-
'sā-, mai'yāwu'sā- to note this pe-
culiarity. 156.7, 220.9, 598.23,
598.39, 600.5.
- mai'yagi- strange. 506.19, 602.19-20.
- mai'yō- weep, make weep (-' instr.),
weep over (-t- instr.). 46.16, 46.24,
48.31, 156.9, 296.14, 302.43, 388.19,
506.13, 552.39.
- myā- evil, bad, dolorous; with post-
verbal -n- -ci-; with the instru-
mentals -'taw- -t-, and presumably
others; with the copulas -'si- -et-;
combined with -ōtā- (crawl), idio-
matically means "menstruate;" com-
bined with -a'ō- make sorrowful, ob-
tain mercy from. 68.14, 74.31,
84.43, 296.13, 302.25, 306.42, 328.12,
388.19, 416.27, 488.35, 510.37, 550.10,
550.17, 562.41, 570.7.
- myā'ki- be crippled (-'so- middle;
-'ckaw- instr.). 316.22, 564.36,
566.1, 566.8.
- myānawi- overpower (-' instr.). 48.39,
442.3-4.
- myā- back (nominal). 46.31, 130.38,
220.33.
- wā'ku- paint; -no- middle; cf. -ā'ku-
paint. 220.10.
- wāgō- give thanks; -m- -t- instru-
mental; -mo- middle. 94.11, 158.37,
234.2.
- wāne'kā- dig a grave; compound of
wāne- and the auxiliary -'kā-.
172.30, 408.20, 420.37.
- wāwā- each other, with -t-, -dtei-.
136.19-20.
- wāwā'dtei- join; probably same as
wāwā-. 314.41.
- wāwiyāgi- mixed. 140.2, 258.11, 258.12.
- wāwiyā- round; -ā- copula. 204.37,
576.15.

- wā^dtcā- cook (middle voice -'o-), cook for (-' instr.). 52.17, 52.35, 58.11, 296.7, 422.12, 550.34.
- wānā- be excited, discouraged (with postverbal -t- -^dtei-; -n- instr. [even before the reciprocal suffix -ti-]; middle voice). 190.6, 202.29, 202.36.
- wā^dteitawi- excellent. 506.5, 558.34, 602.37-38.
- wanāgi- rise from seat, bed, ground; -n- instrumental, before which i appears in this case as e; also in the case of tō'ki-. 148.21, 318.7, 508.32.
- wana'kyā- protect; true stem probably wana-. 564.23.
- wanā'ckwā- out of the ordinary; combined with -'ckā- -'ckā-, branch off. 474.32.
- wane- wrap up, tie. 156.13.
- wane'kī- step. 180.19, 180.22, 180.25.
- wane'ckā'i- evil, immoral, worthless, naughty; apparently always reduplicated, thus, wāwane'ckā'i-. 68.10, 296.30-31, 306.15, 402.7, 402.15, 402.21, 550.25.
- wanigwā- take away secretly. 78.34.
- wani- lose (-' -tō- instr.), deceive (-m- instr.); combined with -āne-, be ignorant of, fail to know; sometimes has this meaning, even without -āne-; with aiyo-, thoroughly use up. 56.10, 56.23, 56.35, 70.29, 78.32, 86.9, 88.25, 124.45, 126.41, 130.4, 146.1, 230.38, 332.9, 380.19, 386.34, 406.43, 444.13, 470.8, 560.38.
- wani- uncomfortable; with the auxiliary -gen-. 242.41.
- wani'kā- forget (transitive; -n- -t- instr.). 114.26 (haplology), 154.3, 554.12, 554.30.
- wani'kānawi- become useless by forgetting? apparently derived from wani'kā- and ānawi-, though this violates phonetic law; it could come phonetically from wani'kā- and ānawi- though this is semantically objectionable; with the copula -'si-. 600.21.
- wani'kā- forget (intransitive); palpably from wani- and -'kā-; but it is given as wani'kā- in view of wani'kā-. 78.36, 114.10, 296.3, 408.10, 550.23.
- wapa's- careless; not the same as wāpa's-. 88.14, 88.32-33.
- wā'kanagigi- peel off bark; -'c- instr. 252.9.
- wāga- whoop; reduplicated; with -' instr. and inanimate construction. 180.25, 208.30, 208.32.
- wāgi- crooked; from the evidence of Cree it would seem that various instrumentals combine with this stem, but I can only substantiate -n- (?) -n- for Fox. 318.37, 318.38, 484.12, 576.15.
- wā'sā- be daylight (with the copula -ā-). 48.8, 296.38, 380.23, 392.29, 552.21-22.
- wā'se'cāwā- start a light; a fossilized compound. 308.37.
- wā'si- shine, sparkle; -tā- as auxiliary, evidently related to wā'sā-; the doublets are old as shown by Cree and Ojibwa. 118.29, 118.31, 118.33.
- wā'si- exact meaning? (Compare Jones's Fox Texts at 206.19, 356.13). 58.39, 252.9.
- wāpa- look at (-m- -t- instr.); combined with A'ka-, watch; combined with -tōn- (instrumental -tō-, instrumental -n-), show something to somebody; rarely with the auxiliary -gā-. 50.16, 50.39, 54.37, 62.12, 300.8, 306.27, 308.37, 386.24 (haplology or -āpa-), 400.29-30 (haplology; see panā-), 410.13, 550.8 (twice), 552.4.
- wāpa'ci- funny, foolish; make sport of (-' instr.; also -m- instr.); wāpa's- bears the same relation to wāpa'ci- as ne's- to ne'ci-. 80.9-10, 186.41, 312.17, 478.7.
- wāpa's- funny; with -āne-, think lightly of. 530.4. See wāpa'ci-. 530.4, 586.28.
- wāpan- be to-morrow; an obvious compound with -an- as the second member. 478.2, 560.30.
- wāpan- meaning? combined with -āne- and -āpa-. 392.40, 394.33, 478.38.
- wāpanā- according to one's fancy, desire; postverbal -t-. 232.36.
- wāpi- see, look at; relationship to wāpa- obscure. 62.8-9, 172.11, 240.19.
- wāpi- white. 46.1, 52.14, 52.23, 552.2.
- wā- easy; with -^dtei-, -t-. 58.1, 132.10, 186.22.

- wā- sound (-'t- instr.; apparently not with -'taw-); make a decision (combined with kī'ci-); terminal i of pāmi- preceding -wā- is eliminated; otherwise -iwā- makes -owā-; see page 616; it should be noted that with the postverbal extensions -t- -'t- -n- it makes -towā- -'towā- -nowā- respectively, suggesting that -t- -'t- -n- stand for -ti- -'ti- -ni- respectively. 60.37, 64.25, 200.39 (twice), 200.41, 296.15, 306.29, 310.24, 328.5, 328.12, 386.4, 386.6, 556.42, 566.5, 578.29, 578.31, 588.10. The two last examples show that the rule given above needs slight modification.
- wā'i- rhetorical for -wi-, q. v. 508.23.
- wā'k- apparel (?) 190.37.
- wāgi- cry out (with -'si- copula; -'tō- instr. rejects a preceding i); postverbal -'tci- and -'ci- in this position appear as -t- and -n-, suggesting -'tci- and -'ci- are for earlier -t- -i- and -n- -i- respectively. 304.1, 488.26, 506.21, 506.22, 506.36, 510.32.
- wāne'pe'ci- easy; a compound in origin; see wāne'peni-. 58.4, 394.4.
- wāne'peni- easy; get easily (-' -'tō- instr.); easy to get (with animate copula -'si-); compound in origin; see wā- and wāne'pe'ci-. 382.2, 488.4-5.
- wā'cī- paint (-'o- middle; -' -' instr.). 64.39, 116.42, 424.5-6, 506.28, 556.23-24, 560.8, 560.11.
- wātāwi- be able; -'tō- instr. 124.20.
- wānō'tci- meaning? combined with tō-, have no mercy on; requires a negative. 476.22.
- wāpawi- ail; cf. -wāpi-; it can not well be a compound of -wāpi- (noninitial) and awi- (initial) unless there is a mistake in supposing -wāpi- to be noninitial. 302.37, 404.2.
- wāpe- be ignorant of.
- wāpi- begin; combined with various instrumentals, e. g., -'kaw- -'k-, -gaw-, -'ckaw- [?] -'ck-, -'cw- -'c-, -'sw- -'s-, -n-, -m-. 46.24, 46.25, 48.35, 52.14, 56.28, 58.29, 60.40, 274.29, 296.2, 298.4, 308.43, 334.25, 380.3, 386.30, 394.39, 506.13, 508.18, 510.29, 550.2, 552.28, 554.19.
- wāpi- the way he, she, it is, they are; see also -wāpawi-. 132.20, 232.19.
- wāwā- sound; a preceding i is eliminated before this (as is u in one case); combined with tan-, quarrel, using -m- instr. when there is an object. 122.14-15, 122.17, 138.33, 180.25, 326.41, 388.41, 404.8, 506.31, 588.39.
- wāwāgi- wail; make wail (-' -'tō- instr.); clearly a fossilized compound; rejects preceding i. 48.33, 124.9 (ww becomes w), 142.10, 476.2, 476.10, 510.32, 564.44, 566.7, 572.17.
- wāwā'ciwi- have, get something ready (-n- instr.). 382.25.
- wāwān(i)- own, control (combined with -'āne). 174.4, 312.6, 322.33, 326.43, 412.33, 414.28, 416.11, 552.18.
- wāwāpi- shake (of the body and portions thereof).
- wāweni- fine, beautiful (with copulas -'si- -et-); green (of grass). 52.44, 54.11, 56.27, 78.2, 408.37, 412.6, 452.2, 550.19, 552.7, 554.23, 556.8.
- we- lead, carry (-n- -'tō- instr.). 60.5, 66.25, 76.20, 86.40, 304.30, 306.27, 334.16, 382.33, 386.27, 398.18, 534.20, 554.26.
- wi- an inanimate copula (rarely only apparently animate; a careful examination will show this). 48.17, 90.11, 94.18, 114.39, 116.37, 306.25 (animate, rhetorical), 388.8, 412.43, 506.38, 508.2, 550.30, 576.19, 600.31, 600.35.
- wī- tell, name (-n- -'t- instr.; partially defective; compare nā-); similarly Cree, Ojibwa, and perhaps other Algonquian languages. 50.32, 54.2, 56.30, 56.32, 60.29, 78.8, 78.31, 78.35, 302.29, 328.28, 404.27, 408.1, 482.16, 508.34, 510.14, 566.14.
- wī- with (practically always with postverbal -t- -'tci-); -' -'tō- instr.; combined with awi-, dwell with, marry (the participial is a polite term for spouse). 50.3, 52.24, 52.43, 56.21, 58.12, 58.24, 62.17, 118.26, 296.5, 296.30, 304.20, 312.16, 320.2, 384.9, 386.31, 390.25, 508.10, 522.5, 554.9, 572.14, 588.3.

- wī'ku- give invitations, especially to religious ceremonies (with -wā- when intransitive; -m- instr. when transitive); cause to give invitations (-wā- and -'i- instr.). 96.10, 122.7, 230.22, 232.42, 396.30, 410.41, 436.37, 524.28.
- wī'kwān- squat. 386.10-11.
- wī'kwā- bundle, wrap up. 168.34, 204.22.
- wī'kwā- be round, be a corner? Combined with -ā'ki- and -wi-, there is a valley; in other passage, bundle up; we have, then, homonyms unless the latter meaning is ultimately "make round." 600.31.
- wī'kwā'sā- wī'kwā'sā- bump against; obviously a compound of wī'kwā- and -'sā- -'sā-. 202.30.
- wī'kwaiyā- especially (with postverbal -t- -^dtcī-); with -m- instr., advise strongly. 468.32, 480.24.
- wīgawi- move; in combination with api-, lean. 126.18, 228.27, 228.27-28, 232.32, 232.33, 274.6.
- wīgā- careful; with the animate copula -'si-; postverbal -t- -^dtcī-; with the instrumentals -'i- -'tō-, -'kaw- -'k-, -'cw- -'c-, -'sw- -'s-, -n- -n-; the postverbal extensions must be used with these, though not before the copula -'si-, nor -'sā'kwā-; note that in texts written in the current syllabary wī ke tti may be wī'ke^dtcī- or wīgā^dtcī-; the sense shows which is intended. 48.4, 74.33, 80.9, 84.11, 298.16, 302.25, 314.43, 386.36, 406.35, 554.23, 556.17, 556.25.
- wīgi- excellent, agreeable, with inanimate copula -an-. 124.15, 298.15.
- wīgi- caress (-m- instr.); probably a secondary meaning; likely wīgi- excellent, with -m- instr. 572.18.
- wīgowi, be sleepy. 82.20, 94.15, 552.24.
- wīgwā- bother with (-n- instr.). 144.19.
- wīyā'cki- bad, poor, dreadful. 188.5, 534.11.
- wīyatā- worry (of dreams). 186.39.
- wī'cawi- terribly, extremely. 274.13.
- wī'cā- implore (-m- instr.). 86.33.
- wī'cā- anxious; with the auxiliaries -'ckā- -'ckā-, -'cin-. 56.9, 260.12 (peculiar construction unless itā- is really- tā- which is not plausible).
- wī'cāpenā- be hungry, make hungry (-'i- -'tō- instr.). 48.14, 130.42, 200.1-2, 304.24, 394.4, 412.42, 440.32, 440.35, 550.33.
- wī'cā- be hot; middle voice. 116.31, 146.6, 152.32, 200.3, 304.11, 436.32.
- wī'cigi- strong, firm; -'si- -ā- copulas. 70.26, 74.13, 76.19, 80.21, 88.45, 326.24-25, 404.28, 406.15, 410.14, 412.20, 418.38, 550.12, 570.7.
- wī'ck- hubbub. 122.17, 142.10, 180.25.
- wī'cku- sweet; the true stem, though in Fox it apparently is always combined with either -pi- or -pan-. 124.12, 124.13, 484.38, 486.4, 524.26.
- wītō- help, aid, take part in (for the last meaning see Jones's Fox Texts at 350.2); with -'kaw, instr. 72.1, 196.5.
- wītō- permit, allow; with -'kaw, instr.; a homonym of the preceding. 262.3, 262.7, 298.34, 310.39, 322.8, 558.30, 588.3, 588.5.
- wī'sagama- have pain (in Fox a transitive verb with inanimate object; -t- instr.); clearly a compound in origin; see -ama- and wī'sagi-. 408.15, 570.42-43.
- wī'sagi- suffer; stem given on the basis of Ojibwa.
- wī'seni- eat, dine; see wī'senyā-, -'seni-, -'senyā-. 48.23, 52.27, 58.12, 100.26, 108.30 (twice), 296.9, 304.22, 384.7, 384.8, 396.1 (twice), 510.20, 516.2, 550.4, 560.8.
- wī'senyā- eat, dine; related to wī'seni-, -'seni-, -'senyā-; possibly noninitial. 130.5-6, 178.42.
- wī'swi- name, entitle, designate; -'i- -'tō- instr.; related in some way to wī-tell, name. 82.7, 162.28, 164.16.
- wīnāni- butcher; -'si- copula; -'i- instr. 262.7, 488.13, 488.14.
- wīnā- horn. 50.40.
- wīni- filthy, dirty; -'si- -ā- copulas. 88.39-40, 88.40, 204.15, 316.13.
- wīnwā- think well of, compliment; reduplicated wawī-; -n- instr. 230.26, 230.28.
- wīnwā- urge (-n- -t- instr.); reduplicated, wāwinwā-. 602.22.

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| <p>wī'pā- (with -m- instr.) sleep with; a compound in origin, but not felt to be such in Fox; cf. wī- with, and nepā-, nepā- sleep. 330.26.</p> <p>wī'pu- (with -m- instr.) eat with; a fossilized compound of wī- with and the instr. -'pu- with the teeth. 224.37, 258.25, 302.27, 470.3.</p> <p>wīwi- wrap up (-n- instr.), primary meaning; clothe one's self (-no-</p> | <p>middle); put on one's back (-'w- instr. and -o- for middle, with the usual phonetic shifts); of sacred packs. 64.9, 122.5, 172.32.</p> <p>wu- warn, caution a person about something (double object construction; -t- instr.). 302.38, 564.39, 580.40, 604.28.</p> <p>waiyā- (with -t-, -^dtei-) immediate completion. 298.7.</p> |
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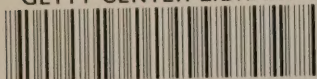
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